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The Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

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DIVINITY SCHOOL

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. V.—(LV).—JULY, 1916.—No. 1.

THE GOOD SHEPHERD PSALM.

FATHER FABER'S statement that men's daring impulses about God are often nearer the truth than their more slow-footed calculations, could have for its basis the Twenty-second Psalm, "Dominus regit me". For, the latter's bold yet tender utterances, which originally might have been mistaken for mere poetical hyperbole, eventually were realized by an almost literal restatement from the mouth of the God-Man, in the familiar Good Shepherd figures of the Gospels.¹ Moreover, its description of the mutual interrelation of God and man, instead of remaining barren and unfulfilled—as did the Pharisees' humanly reasonable concepts of a materially glorious, regal Messiah—has, since its composition ages ago, deeply affected thousands of hearts, borne consolation to tearful souls, and above all has inspired the virtue of resignation and confidence amid suffering, that power irresistible of those who are helpless.

Hence a brief analysis of this Divine and at the same time supremely literary poem may not be unwelcome to the clerical reader who is accustomed to recite it at Prime of a Thursday morning.

HEBREW TEXT.

The Hebrew text is reproduced below in an arrangement which will more clearly visualize the strophic order for the modern reader's eye. As the Massoretic pointing has been changed in one letter only (v. 6a), I omit it here. The Roman numerals at the side indicate the logical strophe divisions; the figures refer to the verses of the Vulgate.

¹ See Luke 15:4-6; Matt. 18:12; John 10:11, 14-15, 27-28.

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לארד ימים	

TRANSLATION.

The translation here attempts to parallel as closely as may be the metrical form of the original. Departures from the literal text are explained in the appended notes. The Roman numerals at the side refer to the logical strophe divisions, the others to the verses of the Vulgate.

- (1) A HARP-SONG BY DAVID.
- I The Eternal being my shepherd, I shall not want,
 (2) for in lush-grassed pastures he will make me lie down;
 Beside tranquil waters will he bring me;
 (3) he will refresh my soul.
- II Along level pathways will he lead me,
 according to his name.
 (4) Yea, tho I enter a death-gloomy valley,
 no harm shall I fear!
- III * * * * *
 for thou art with me:
 Thy crook, thy shepherd's staff,
 will make me feel secure.

- IV (5) Thou hast spread a table before me
to spite my harassers;
Thou hast perfumed my head with ointment,
my goblet overfloweth ever.
- V (6) Truly, goodness and favor pursue me
all the days of my life.—
Therefore the house of the Eternal shall be my home
for length of days!

ANALYSES.

Literary. The color-tones of this Psalm are few and simple, yet rich and warm. It is in truth a small but delicately wrought cameo of inspired poetry. Rhetorically considered it is composed chiefly of two extended metaphors taken from ordinary scenes of Semitic life: that of the careful shepherd tending his flock (strophes I-III); and that of a generous host giving hospitality to a fugitive stranger (strophe IV).² There is marked progress of poetic intensity: in strophes I and II the composition is merely historical; in the next two it rises to fervent apostrophe, climaxing in the first distich of strophe V, and ending fitly in a beautiful reflexive conclusion.

Metrically, the Psalm is built up of half-line couplets, a pair forming a strophe (*Doppel-Halbseilenpaar*), according to Haupt. Each couplet has three rhythmical stresses or beats in the first half-line, and two in the second (as Ps. 109 and Jonas 2: 2-10). The parallelism is chiefly synthetic, dividing the composition into rhythmically complementary portions, though between the couplets themselves we can hear also the finer thought-cadences of synonymic parallelism, like faint musical overtones.

Logical. The object of the Psalm is to acknowledge and praise the care and generosity of Divine Providence toward the Psalmist, or toward mankind in general.³ In the first

² Hengstenberg would have the whole Psalm describe the shepherd's care for his flock. But thus the second figure is unnaturally strained. The objection that, according to the view advocated above, the pastor's duty of feeding his flock is not emphasized, is futile: sheep need only green grass and fresh water, not wine in goblets nor set tables. *The Catholic Encyclopedia*, art "Psalms", in trying to carry out the pastoral figure, gives us this strange translation in v. 5: "My trough runneth over".

³ St. Athanasius, St. Thomas, and Calmet, however, connect the literal sense with the return of the Exiles.

three strophes the Psalmist shows how God is always hovering over him in tender watchfulness, supplying needs, removing difficulties, and guarding against all harm. In the fourth strophe he repeats the same ideas more forcibly under another figure, emphasizing the generosity of God in His dealings with men. The first couplet of the fifth strophe elegantly sums up all that precedes, and the last gives in conclusion the response of a grateful heart which, since it cannot repay, will praise the Divine Friend's favors as much as it is able.

Prophetical. There is not sufficient evidence that this Psalm was primarily intended to refer to Christ, to warrant classifying it definitely as Messianic, though the association of the shepherd figure with the Messiah must have been quite familiar to the Jewish mind. The language and ideas, indeed, often strikingly parallel those of some of the Messianic prophecies. Here are some characteristic examples of the latter: "He shall feed his flock like a shepherd; he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young."⁴ "Thus saith the Lord God: I myself will seek my sheep and will visit them . . . and I will feed them by the rivers . . . in the most fruitful pastures . . . in the high mountains of Israel; there shall they rest on the green grass."⁵ And the Wise Man says that the words of wisdom which we have received through "the counsel of masters", official leaders and teachers, have been "given from one shepherd".⁶ Later Jewish writings also connect the shepherd idea with the Messiah. Thus we read in the Seventeenth of the Psalms of Solomon (63-48 B. C.):

He will pasture the flock of the Lord
in faith and justice:

⁴ Is. 40:11; compare with Luke 15:17.

⁵ Ez. 34:1-31; see also 37:24.

⁶ Eccles. 12:11.—The Midrash on Numbers, sec. 21, has been quoted as interpreting v. 5 of this Psalm messianically, but the Rev. P. Schaffel of St. Francis Seminary (to whom the writer is indebted for kindly criticism) does not consider this certain. The text in question, as interpreted by him, reads: "God said to the Israelites: 'In the days of the world to come I will prepare before you a table, and the Gentiles will see and will be confused, as the Psalmist says,' etc. Nor does Vigouroux enumerate this Psalm among the Messianic ones.

He will let none of them want
 in their places of pasture.
 He will lead them in holiness:
 no proud one among them shall oppress them.⁷

Mystical. With the Fathers and ecclesiastical writers, this Psalm may be taken typically to represent Christ's tender and bountiful care for His chosen souls, or for the members of the Church. Thus the beautiful pastures are the Church; their fresh, rich grass, the true doctrines of faith or the Sacred Scriptures, that nourish the mind after it has been brought out of the barren, dreary wilderness of sin or unbelief. There, too, man's will is strengthened, "lest it faint in the way", by quiet, cool waters—graces that flow so tranquilly and so refreshingly into the soul.

Along straight, though perhaps narrow, paths does the Divine Shepherd guide us by His wholesome laws and counsels, which, as we ever realize more and more, are after all sweet and easy, "according to His name"—"My yoke is sweet and my burden light". And even when life's way leads through some gloomy, danger-fraught valley, some great affliction of body or mind, some dread trial wherein crafty men or demons threaten our temporal or eternal welfare, like so many fierce wolves or silent, deadly serpents, do we not put all our confidence in the shepherd's staff of God's providential power, that He will therewith put our threatening assailants to flight?

The rich table, the inebriating chalice, have universally been understood of the sacramental feast of the Eucharist, whereby we poor sinners are admitted to Divine intimacy and, though all dust-covered from the fight, are strengthened again for life's battle against our spiritual enemies, by partaking of the Good Shepherd's own Body and Blood, as St. Thomas prays so beautifully in the *Lauda Sion*:

⁷ Baumgartner, *Weltliteraturgeschichte*, I, p. 165. Of interest in this connexion is also a remarkable passage of the Book of Henoch: "I saw a lamb, and this lamb became man. And it built the Lord a sheepfold, and it gathered therein the sheep that had been lost. I also saw a lamb which went before the one that led the rest, fall. And I saw a great number of other sheep perish, and their young grow up in their place and enter upon a new pasture. And the lamb that led them, which had become man, departed from them and died. And the other sheep sought and called for it with pitiful cries" (88:60-63, in op. cit., p. 168). The symbolic allusion to John the Baptist and to Christ is unmistakable; too much so to be Jewish!

Very Bread, Good Shepherd, tend us,
 Jesu, of Thy love, befriend us;
 Thou refresh us, Thou defend us;
 Thine eternal goodness send us
 In the Land of Life to see.

NOTES.

Author and Occasion. The title of this Psalm ascribes the authorship to King David. According to the Biblical Commission the historical correctness of the Psalm titles—usually witnesses of most ancient Jewish tradition—cannot be called into question when no grave objection has been brought against their genuineness.⁸ But no internal or external evidence of weight has been brought against the genuineness of this title. Consequently the Davidic authorship must be maintained.⁹ This conclusion is confirmed by several facts: the Psalm is one of the First Book, which is almost unanimously ascribed in its entirety to David; it contains (v. 6) a sentiment most characteristic of this king, namely, that of praising the Eternal in His central dwelling-place in Israel,¹⁰ according as he had himself signified,¹¹ and as might be expected of him as the institutor of the Levitical choirs.¹² Finally, the high literary excellence of the lyric well befits the “egregius psalter Israel”,¹³ and the beautiful pastoral figure applied so intimately to the speaker certainly emanates naturally from an author who has been a shepherd himself.

Although one might see in v. 5a a local allusion to the incidents related in I Kings 25:25, or II Kings 16:1, or 17:27, yet the whole tone of this Psalm seems to point to a spontaneous outpouring of David's soul in his more reminiscent old age, at some time after the Ark had been brought into the

⁸ See *Com. de Re Biblica*, 1 May, 1910, in *ECCL. REVIEW*, July, 1910, pp. 93-94.

⁹ According to Paul Haupt (who is often too intent on representing the two war-riven centuries before Christ as a most flourishing period of Hebrew literature), this Psalm is Maccabean, having been composed in 165 B. C. (*American Journal of Semitic Languages*, XXIII, p. 225.) An objection of Ewald's is solved in note on v. 6.

¹⁰ Ps. 5:8; 25:8, 12; 26:4; 29:13; II Kings 22:50.

¹¹ II Kings 6:22.

¹² I Par. 16:4, 41; II Par. 23:18.

¹³ II Kings 23:1.

"City of David",¹⁴ when all his people were in peace and plenty, or after he himself had been favored with some special interior strength or sweetness by God.

Textual Comment. Strophe I, v. 1. "The Eternal": this paraphrase probably comes nearest to conveying the idea at the root of *Yahweh*, the proper name of God as the God of the Jews.—"Being my shepherd": the Vulgate here seems to wish to tone down the anthropomorphism of the original—V. 2. "Lush-grassed": *deshe*, means the first tender green sprouts in which flocks delight.—"Lie down": *rabats*, is used specifically of quadrupeds; the Septuagint has *κατακλίνωσεν*, from idea of encampment; Henricus Stephanus, "accubare me facit".—"Tranquil waters"; Septuagint: *ἐν ὕδατος ἀναπαύσεως*, "beside water of rest": the reference may be either to noon encampment for rest, or to quiet, smooth flow of stream.—V. 3. "Refresh": literally: "restore", "bring back", as we say "recreate".—"My soul": Hebraism for "me".

Strophe II, v. 3. "Level paths": that is, not over difficult, steep, rough mountain roads; *tsedek*, means "straight", "right", primarily in physical sense; the Septuagint and the Vulgate have given the secondary, ethical signification to point the allegory directly.—"According to his name": as becomes His benign character, or "for his name's sake",—as Martini notes: not by any merit of ours but purely through His benevolence.—"Death-gloomy" (*Todtdräuendes Thal*): literally "valley of the shadow of death", that is, a deep, dark cañon, lonely and terrible, with chasms and wild beasts threatening death.

Strophe III. According to Bickell and Vigouroux the first hemistich of this strophe has been lost. And, in fact, the *Halbzeile* with which the strophe now begins, *ki-'athdh 'imadyt*, has only two rhythmical stresses, instead of three which it should have in the metrical scheme adhered to quite faithfully throughout the rest of the poem. The parallel balance of the whole composition may be saved by assuming that there has been lost from the first part of this strophe a three-stressed hemistich, perhaps containing ideas like the following: No wolves shall set upon me, or: I shall not perish

¹⁴ II Kings 6: 12; I Par. 15: 16.

in the pits. This hypothesis would also dispense with many a hard-wrought explanation¹⁵ of the following line, "Thy crook and staff shall make me safe." A cudgel was the ordinary weapon of shepherds in warding off the attacks of wild beasts from their herds. David himself had no sword when herding his father's sheep,¹⁶ and the weapon to which he was best accustomed was a sling.¹⁷

Strophe II, v. 5. The Psalmist now declares the kindness and generosity of God under the figure of a patriarchal host feasting a persecuted stranger. To offset all the calumnies or attacks suffered from enemies, the fugitive is exceptionally honored by God, so that he is no longer troubled by their assaults, but rejoices in the richness of the banquet. It was a mark of special favor to have perfume poured on one's head at a feast—a courtesy studiously refused our Lord by the Pharisee, Simon.¹⁸ Oriental politeness likewise requires that a guest's goblet be always kept well filled with wine.—"My goblet": the Septuagint and many of the Fathers have "Thy chalice". But the Vulgate and Massoretic reading of the pronoun is supported by St. Jerome's translation.—"Overfloweth ever"; the translation seeks to express the idea of the original by a verb; but the Massoretic text has only: "An abundant (or, consequently, inebriating) potion". The Septuagint adds *ὡς κράτιστον*, the "quam praeclarus est" of the Vulgate. The reason for this may be that the Greek interpreter, not knowing well what to do with the short and obscure phrase, *kōsi rewayah*, thought to obtain a clearer meaning by connecting it with the first two words of the following hemistich, 'ak tōb, according to the current pointing, thus giving us the interjectional predicate complement "Most excellent!" But St. Jerome and the whole rhythmical and grammatical context support the Massoretic division, which joins these words to the following strophe. The Sinaiticus and the Venice and the Complutensian editions also put the equivalent Greek phrase into v. 6.

¹⁵ Examples of these are: that the sheep somehow are consoled by chastisement with the rod, or that the latter supports them.

¹⁶ I Kings 17:35.

¹⁷ I Kings 17:40.

¹⁸ Luke 7:46.

Strophe V, v. 6. Although the adjective *tōb* can exceptionally be taken in a neuter form to have a substantive meaning, the context here seems to require the pointing *tūb*, giving us the substantive "benignity, goodness" commonly found in similar adjuncts in the Psalms.¹⁹ This reading agrees better with the other member of the subject, *chesed*, and seems also to have been St. Jerome's.—"Pursue": Calmet calls attention to the Oriental custom of sending food from the royal table to favorites of the king.²⁰—"The house of the Eternal": Ewald draws his objection to the Davidic authorship of this Psalm from this phrase, on the assumption that *beth Yahweh*, necessarily means the Temple, as in Ps. 121: 1. As this difficulty occurs also in several other places, it will be worth while examining it here more at length.

First of all, in indisputably pre-Solomonic compositions we find *beth Yahweh* used to designate the Tabernacle or sacred tent of the Exodus and of the early sojourn in the Promised Land.²¹ On the other hand, it is to be noted that the proper name of the great Temple, *hekal Yahweh*, is several times applied to the Covenant-tent.²² In the Twenty-sixth Psalm especially we find the above and other synonymous expressions all used conversively of the Tabernacle. That it is really the latter that is meant, is evident from the fact that in a series of honorific appellations the lowest in degree cannot itself be lower in genus than the object modified. But, the lowest of this series is *sok*, (in *geri*), which is properly a "wattled hut". Evidently, then, it is not the Solomonic Temple which is referred to. From this we may conclude that the mere mentioning of a "temple" is not of itself sufficient proof that a biblical composition is of post-Davidic origin.²³

"Will be my home": some of the Fathers have "et inhabitem", others, "ut inhabitem"; the Vulgate joins both, "et

¹⁹ See Ps. 24: 7; 26: 13; 39: 20; 144: 7.

²⁰ See II Kings 11: 8; Dan. 1: 5.

²¹ Exod. 23: 19; 34: 26; Josue 6: 24; I Kings 1: 7 (Vulgate "templum Domini"), 24; 3: 15; Judges 18: 31 (*beth Elohim*). The last sentence of the verse just quoted, as well as the last phrase of the preceding verse are, of course, later glosses.

²² I Kings 1: 9; 3: 3; II Kings 22: 7; Ps. 5: 8; 26: 4; 28: 9.—Even Maas says (*Life of Christ*, p. 120, ed. 1892): "Probably he [Abiathar] was then ministering in the temple with his father" (I Kings 21: 1-9). *Hekal* literally means "a great house", or "the house *par excellence*", and may thus be applied to any dwelling of God.

ut inhabitem". Either word translates the Hebrew conjunction.

Is the Psalmist's fervent prophecy and our Lord's sweet promise being even to-day realized? Ask the "little ones" of Christ, faithful, simple, lamb-like souls that live always under the shadow of God's wings, with the clear light of His countenance ever over them, and the sweet perfume of His garment wafted about them in unexpected, silent times and places, feeling the soft pressure of His sustaining hand beneath their drooping heads just when pain or suffering would fain crush them to the ground. Such as these can tell how the Good Shepherd Psalm is being fulfilled.

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STATE SUPERVISION OF CATHOLIC INSTITUTIONS.

DURING the past quarter of a century there has been an increasing tendency to emphasize the power of the State as a means of expressing and defending the interest of its citizens as a whole. We have seen the power of the State invoked to protect women and children against unreasonably low wages, abnormally long hours, and unsanitary working conditions. We have seen its power invoked to secure assistance for dependent widows with children. We have also seen its power invoked to secure proper compensation for the victims of industrial accidents and for those dependent upon them. The laws passed for the purpose of securing these various objects, while apparently interfering with the right of a private contract, are based upon sound social policy, inasmuch as they are necessary in the interests of public health and morality. As the State intervenes in order to protect the interests of its citizens as a whole in regard to the conditions of the labor contract, so also may it intervene in order to express and uphold the common interests of the community in regard to charity.

There are certain forms of charity which can be carried on by the State more effectively than by any private institution. The State can make more adequate provision for tubercular

cases, for the sick poor, and for dependent widows with children than can any private organization. In regard to the public regulation of these forms of charity, there can be no question. But after the State has done its part there still remains a large field to be covered by private charity. The resources of private charity organizations may be devoted to taking care of the poor in their homes or to the erection and maintenance of institutions for dependent and delinquent children. No matter what form private charity may have taken, it must be admitted that it has developed some of the finest qualities of the race; that it has developed some of the noblest types of men and women that the world has ever known. Rarely do we meet an official in our State institutions who devotes himself so whole-heartedly and so zealously to caring for delinquents and dependents as do the Sisters and Brothers in charge of our orphanages and reformatories. "In a Roman Catholic institution," said a recent speaker at the National Conference of Charities and Correction, "the splendid devotion of the men and women, who, without hope of material recompense, give their lives in unstinted service to God and their fellows, creates an asset which cannot be duplicated in other creeds."

Nobody questions the high motives actuating Catholic or other private organizations engaged in the field of charity. Most people admit that, without them, we would have very little charity in the real sense of the word. People, however, are beginning to ask the question nowadays: What should be the relation of these various forms of private charity to the State? They are beginning to ask, whether or not the State should exercise any supervision over them, and if so, how much? With regard to the question of the public supervision of relief-giving organizations we are not particularly concerned in this article. It may be said, however, in passing, that in most cities at the present time there are indorsement committees of citizens who pass on all charitable institutions appealing to the public for support. Some years ago, the city of Cleveland passed an ordinance requiring all charity organizations collecting funds from the public for relief purposes to obtain an indorsement from a committee composed of the representatives of private charities, the Chamber of Com-

merce, and the public at large. In reference to the public supervision of private institutional charities and especially of institutions caring for dependents and delinquents, there has been considerable discussion in recent years. Most people, who have had any experience in charity work, contend that some form of public supervision of private institutions is necessary. It is contended in the first place that the State has an interest in children in institutions, as these children are its future citizens. Secondly, it is claimed that public supervision is necessary in order to keep the institutions up to a reasonable standard of efficiency. Most institutions, like most men, tend to fall into routine methods of doing business. They tend to look more to systems than to their results. The fact that they have been employing certain methods of institutional care for a number of years they deem a sufficient proof of the efficiency of these methods for all times. Thirdly, it is claimed that State supervision of some kind is necessary for the elimination of institutions which do not possess the necessary facilities to take care of dependent children. Fourthly, public supervision of private institutions is necessary in order that the State may have an accurate idea of the number of its dependents and delinquents and of the facilities which it possesses for taking care of them.

In discussing the question of State supervision of private institutions, two kinds of institutions are usually distinguished, namely: institutions receiving public appropriations either in a lump sum or on a contract basis, and those receiving no public appropriations. It is apparent that the public should have more to say concerning the former institutions than the latter. When the public contributes money for the maintenance of its wards, it has a right to know how the money is expended. It has a right to see that it is turned to the uses for which it was intended. This argument, however, cannot be used exclusively in regard to institutions receiving public appropriations. All private institutions are, in a sense, public beneficiaries. By reason of the public service which they discharge, the State exempts them from taxation. It has, therefore, a right to see that they discharge their social function in a proper and reasonable manner.

In the discussion at hand we are too much inclined to emphasize the benefits accorded private institutions by the State. After all, the central point of the whole problem turns upon the question of social policy. How far may the State go in regulating private charities without preventing their proper and wholesome development? Nobody wants to see institutions masquerading as charitable, and appealing to the public in the name of charity, unless such institutions are capable of doing at least fairly efficient work. On the other hand, nobody wants to see an obstacle placed in the way of the development of charities which do a real public service. The really charitable desire, in their work, to give free rein to their altruistic impulses, and are very much opposed to being lectured to by outsiders who frequently are not sufficiently influenced by the same high motives. Our Catholic Brothers and Sisters do not want to be eternally pestered by public officials, telling them how they should run their institutions. They do not want to have public officials impose their standards upon them, for they feel that their long experience enables them to work out standards of their own which are better suited to their own conditions. At the same time their isolation tends to make them narrow, self-satisfied, and too much attached to traditional methods. They frequently look upon public officials as theorists who know little about the practical details of institutional work. This frame of mind, which is in evidence in some Catholic institutions, is not at all to be recommended. It is a great obstacle to the introduction of more modern methods of child-care in these institutions. Public supervision, if carried out in a sympathetic and friendly manner, can do a great deal toward removing this obstacle. The Brothers and Sisters in charge of our Catholic institutions may be convinced, but they cannot be forced, to improve their methods of institutional care. In visits of the writer to Catholic institutions in different cities, it was gratifying to find that the Sisters are beginning to realize the necessity of raising the standards. This is due in part to the counsel and advice of public authorities, in part to the broader social education of those in charge, and in part to the influence of diocesan officials. In New York and Brooklyn especially, a great deal of the improvement in Catholic child-caring

institutions may be traced to the zeal and sympathetic co-operation of the diocesan officials.

Before discussing the question of how far public supervision of private institutions ought to extend, and what things it should include, it may be well for us to have some general idea of the present law and practice in the different States. So far as the writer is aware, the principle of State supervision of private institutions in one form or another is recognized in sixteen States, namely: Colorado, Connecticut, Illinois, District of Columbia, Missouri, Minnesota, Michigan, Kansas, Indiana, Maine, New York, Pennsylvania, Massachusetts, Maryland, California, and New Hampshire. New York is the only State in which supervision is confined to institutions in receipt of public appropriations. In most of these States public supervision of private institutions is purely nominal. Before beginning their work the institutions are generally required to take out a license which must be indorsed by the State Board of Charities. In addition to this the State laws generally specify that each institution shall make an annual report to the State Board of Charities or the State Board of Control, as the case may be. This report must give an account of income and expenditures of the institution, and also of the number of children admitted and dismissed during the course of the year. Some States, such as Illinois and New York, exercise a rather detailed supervision over private institutions. In Illinois, the State Board of Administration is charged with the duty of inspecting child-caring institutions. The agents of the board visit the institutions, without previous notice, five times each year. The matters to which they pay especial attention in their investigation are: sanitation, food, sleeping quarters, educational facilities, and system of child-placing. If the board finds that the work of a particular institution falls below the minimum standard of efficiency, and sees no immediate hope of improvement, it may withdraw the certificate of that institution at the end of the year and thus discontinue its business. The New York law specifies that the representatives of the State Board of Charities shall make an annual investigation of all institutions receiving money from the public. The important points to be covered by this investigation are: (1) capacity of insti-

tution, the census, ages, and classification of inmates; (2) administration of institution; (3) general condition of building, of dining-room, school-rooms, play-rooms, dormitories, heating, ventilation, etc.; (4) fire protection; (5) educational facilities provided for children; (6) moral training and discipline; (7) provisions for physical training; (8) health of children, and medical care; (9) clothing of children; (10) dietary; (11) record-keeping. When the representatives of the State Board of Charities discover any notable defects or abuses in a private institution, the matter is referred to the representative of the particular religious denomination of the institution on the Board. This member of the Board communicates with the head of the institution and tries to have the abuse corrected or the defect remedied. Last year the Department of Public Charities of the City of New York concluded that the work of the Board of Charities was not sufficiently effective to bring the child-caring private institutions of the city up to the best modern standards. An advisory Committee was therefore appointed to investigate these institutions and to make suggestions in regard to the necessary improvements to be installed by them. The first act of this Committee was to draw up an elaborate questionnaire to be used in visiting these institutions. This questionnaire led the investigators to inquire into every detail of institutional life. Nothing that could, in any way, affect the physical or moral welfare of the children was overlooked. The investigators tried to find out what kind of records the institutions kept and whether these records contained a complete social history of the child before it entered the institution; or in the case of children who had been dismissed, whether it recorded what disposition had been made of them. Secondly, they tried to get an itemized account of the income and expenditures of each institution. Thirdly, they tried to find out what provision the institutions were making for the physical health of their inmates, both as regards medical service and recreation facilities. Fourthly, they attempted to discover what the institutions were doing for the bodily care and comfort of their inmates. Under this section were included dormitory facilities, bathing, toilet, and lavatory facilities, dining-room equipment, food, table manners, and clothing. Fifthly, they

inquired about the discipline of the institutions and about the various forms of sanction in vogue therein. This represents but a mere outline of the questions asked by the representatives of the Department of Public Charities in the course of their visits to private institutions last year.

The standard set up by the New York Department of Charities represents an ideal for which we should strive in our institutional work. It is, however, an ideal which we cannot expect to attain in a week or a year; for the very good reason that we are, as yet, unable to ascertain the expense which it will entail. One may say that our institutional wards have a right to the best that society can give. Emphatically, yes; but so have our sweat-shop workers; so have the thousands of women workers in the country, who are at present receiving less than a living wage. Every one knows that there is a large number of workers in this country who do not get what society can afford to give them or what they have a right to, in strict justice, according to the accepted standards. What is true of the weaker classes of the community in general in this regard is equally true of institutional wards. We may have very high ideals in regard to institutional wards, but we shall have the greatest difficulty in getting others to make the necessary sacrifices for the attainment of these ideals. The attainment of high standards in our institutions entails an expense which people are, as yet, unwilling to bear. The State cannot, therefore, expect private institutions to come up to very high standards if there is not some means or other of providing the necessary funds. There are some theorists in this country at the present time who advocate the adoption of the cottage plan by all child-caring institutions. This would mean that the children would be divided up into groups of twenty-five or thirty and that each group should have its own separate building. A great deal has been said about the success of the cottage plan, as adopted by certain institutions in New York City; but it should be remembered that such institutions take care of only a small number of children and with a very large income. We know of one such institution which takes care of about two hundred children with an annual income of seventy-eight thousand dollars. It is very unreasonable to expect large

congregate institutions, which provide for five times the number of children, to adopt such an expensive plan. It is very unreasonable also to criticize large institutions in the light of this ideal system of child-care.

Independently altogether of the cost, it does not seem to us a good social policy to have the State suddenly impose its standards upon Catholic institutions. Our Catholic institutions have been doing things in certain fixed ways for centuries. They have certain traditions which are hallowed by centuries of experience. These settled traditions make them hesitate before accepting new and little-tried experiments. Herein lies their strength and their weakness. Their attachment to the traditional methods makes them oppose the introduction of any standards of child-care which might not be in harmony with Catholic ideals; it prevents them from going to unnecessary expense in introducing new methods whose soundness has not yet been fully established. On the other hand, their reverence for the traditional methods sometimes makes Catholic institutions unreasonable in their opposition to new ideas in child-care. As has already been noted, the best means of overcoming this unreasonable attitude is by the use of moral suasion. The long experience of those in charge of Catholic institutions should be taken into account by the public officials. The Catholic Sisters and Brothers should have a voice in regard to the standards of child-care in their institutions. They surely should know as much about child-care as persons who have spent only a few years in the study of sociology; and it is from this latter class that inspectors of institutions are most frequently drawn. The trained sociologist and the person with actual experience in institutional work have much to learn from each other. The sociologist knows the theory of child-care. He can bring the results of psychology and physiology to bear on institutional work; but he is inclined to forget the limitations of his theory as applied to the actual running of an institution. By coming into close contact with persons engaged in institutional work he can find out how theory and practice harmonize. He can discover how difficult it frequently is to apply theories to actual life.

From the foregoing discussion, certain general conclusions may be drawn in regard to public supervision of private child-caring institutions:

1. Some form of public supervision of private institutions is necessary in order to keep them up to certain minimum standards. The State has a right to see that persons desiring to establish institutions have the necessary training and facilities for their work. A number of people maintain that the State has a right to say whether or not a particular institution is necessary. In other words, they maintain that the State has a right arbitrarily to limit the number of institutions doing a certain form of charity work. Such an extension of the power of the State is not based on sound social policy. The public authorities should not restrain the charitable impulses of the community except in so far as may be necessary for the prevention of abuses. We need all the real charity we can have nowadays. Although we may be great believers in efficiency methods and very much opposed to useless expenditure of energy, we should be careful not to do anything which would, in any way, interfere with the proper development of the charitable impulses of the people.

2. The supervision of private institutions should be carried out in a sympathetic and friendly manner. The public officials to whom the task is committed would do well to remember that their duty is not to criticize and find fault, but to give counsel and direction. They should not, therefore, be unreasonable in their requirements.

3. Certain minimum standards ought to be enforced in all child-caring institutions. The State ought to insist on all institutions making proper provision for the health of their inmates. The children ought to have a reasonable amount of medical attention. Every institution should be compelled to have on its staff a reputable physician whose business it would be to examine children on their admission, and as frequently thereafter as may be necessary to acquaint himself with their condition. The physician should also be consulted in regard to the food and the physical exercise of the children.

4. Children in institutions ought to have as good educational opportunities as those in the parochial and public schools. The older children ought to have a chance of securing a high

school education, and as far as possible, facilities should be provided for vocational training.

5. Every private institution ought to be required to make an annual report, which should indicate, in a general way, its income and expenditures; the number of children admitted to, and dismissed from, the institution during the year. The report should also tell what disposition has been made of the children dismissed.

The power of the public authorities ought to be limited to the securing of these minimum standards of institutional care. There is no good reason why they should have unlimited powers of prying into the details of institutional work. If, however, they are kindly and sympathetic, they may do a great deal toward improving institutional standards. Those in charge of private institutions are, as a general rule, willing to listen to reason and may be prevailed upon to make desirable improvements, if the representatives of the public are tactful in their dealings with them. It is because of their lack of tact and sympathy that the work of so many supervisors of institutions has proved a dismal failure.

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MICHAEL PURTELL'S ENGAGEMENT.

"FATHER PAUL," said my sister Ellen plaintively, "I wish you would say a word to Terèsa Grogan. Her carryings-on are getting beyond me."

"Teresa Grogan, eh? Which precept of the Decalogue has she broken now?" I inquired carelessly as I poured the cream over the breakfast food that Ellen provides for me. I cordially detest these new-fangled dishes, but Ellen insists that they're good for me.

My sister Ellen is a good deal of a tyrant, I'm afraid. But that's her nature—God bless her! I sometimes think that had Ellen been born among the idle rich, she would have made a first-rate suffragette, so convinced is she of the utter incompetence of the male sex to manage things. Fortunately she has been preserved from that fate, to preside over the destinies of my household. Preside is the word, I can assure you!

Every curate I've had has been deathly afraid of Ellen, and for my part, while I do not like to admit that I fear her, nevertheless I respect her dictums very highly. Ellen has a very strong motherly instinct that is usually expended on myself and my assistants. My present curate, little Father Stephens, calls it a grandmotherly instinct.

One damp day as he was going out for a constitutional, Ellen called out sharply and somewhat stridently from an upper window, "Father Stephens, have you got your rubbers on?" The little man was wroth at heart, especially when he heard the Campbell girls across the way giggling unrestrainedly, but—he came back for his galoshes.

However, this is not to be a story about Ellen; it is about Teresa Grogan. Teresa had invaded the peaceful precincts of the rectory some six months previous, armed with a letter of introduction from a priest in Tipperary, a cousin of mine, asking me to keep an eye on his parishioner, Miss Teresa Grogan, to secure her a position with a Catholic family, and so on, with the usual quota of banalities down to the "Yours faithfully". As Ellen had summarily dismissed the hired girl—I beg pardon, Ellen calls her the maid—the day before, Teresa's arrival was most opportune. She entered our service at once.

Since that date, I had had little peace. It was Teresa Grogan this and Teresa Grogan that; Teresa talked too long to the iceman; Teresa spoiled the roast; Teresa didn't get up on time; Teresa kept the janitor from his work with her palaver, and so on and so forth *ad infinitum*. Every morning after Mass, I was obliged to eat my breakfast to the accompaniment of Ellen's recital of Teresa's misdemeanors. Why Ellen tells me of the servants' troubles and asks me to speak to them, I shall never know. She is perfectly aware that they are not in the least bit intimidated by me, and that they are all in mortal terror of her. I fancy that she wants to keep up the pleasant fiction that I, as pastor, am the real head of the house. And I always acquiesce in the fiction, as in fact I do in nearly everything Ellen says or does.

So on this particular morning I waited patiently for Ellen to unburden herself of her griefs.

"Father Paul," she said sternly. (This is another of Ellen's pet hobbies; she has never called me plain Paul since the day of my ordination.) "Father Paul, Teresa has been flirting, actually flirting with the policeman. And flirting from this house, too! I saw her deliberately raise the window and wave a duster at him as he passed."

"But, perhaps," I protested weakly, "it was only a coincidence after all. Maybe she just happened to raise the window when he was passing. Let's not judge the poor girl rashly."

"Coincidences don't happen day after day and even several times during the day," she remarked dryly. "I shall send Teresa to you after breakfast and see to it that you give her a good straight talk."

"Very well, Ellen. I'll do my best to convince Teresa of the error of her ways."

"Did ye want to see me, yer reverence?" asked Teresa about a half hour later.

"Ah yes, Teresa. Just a little point of information. Could you tell me the name of the policeman on the beat?"

"Policeman, yer reverence?" She blushed furiously. "What policeman?"

"Why, that ugly-looking fellow with the red hair that's on the day shift," I said carelessly.

"Ugly-looking is ut?" rejoined Teresa bridling. "Faith, 'tis manny a fine gentleman in yer parish thin would be afther envyin' Michael Purtell his fine build an' carriage, if I do say ut!"

"Soho!" I chuckled, "you do know him after all. Well now I hope that no girl in my parish, especially one who holds the very important post of assistant housekeeper to the priest, would think of—ah—flirting with any gentleman, no matter how handsome."

"Flirtin' did ye say?" resentfully. "Herself," with a jerk of her thumb toward the upper regions, "herself's been tellin' ye tales. Well, ye can inform Miss Ellen O'Connell what I never'd tell her, though she tried hard enough to find out, that I was interdooced, interdooced, mind ye, to Mr. Michael Sarsfield Purtell by Miss Norah Coulihan who's a member

of yer own Altar Society. An' ye can tell Miss Ellen O'Connell, too, that he is a dacint man come of dacint Kerry folks who minds his own business an' don't tell lies to blacken the reputation of innocent girrls. Which is more than I can say for some people!"

With this she flounced out of the room, a picture of righteous indignation. Later in the day I sent for her.

"Teresa, you say he's a good Catholic? Does he belong to our parish?"

"No, yer reverence, he boards wid his uncle out to St. Columbanus's on the west side. But he do come to Mass here sometimes. An', yer reverence, it ud do yer heart good to hear him talk about yer preachin'. He thinks you're the graandest man!"

The sly little minx; she knows my weak points. After this attack what could I do but approve of her policeman, who, I learned, was really a splendid fellow. In deference to Ellen and the proprieties, I forbade Teresa to wave at him from the windows. I gave her permission, however, despite Ellen's horrified protests, to go out with him Tuesday afternoons and have him come up to see her Sunday evenings after services. They say all priests are inveterate matchmakers and I suppose I am no exception to the rule.

I met Michael Sarsfield Purtell frequently thereafter. He was a great hulk of a man as bashful in my presence as my youngest acolyte. But the great laugh of him; not one of your coarse tavern guffaws; but a laugh that is first cousin to the plashing waterfall and that steals its music from the chimes of some Old World cathedral. It began in a queer little grimace that would never pass for a smile on any face but an Irishman's; it grew and grew until the whole countenance was wreathed in impish smiles; and finally ended in a burst of melody that was a joy to hear. To be brief, Michael had the merriest laugh and the merriest, most honest face I had seen in a month of Sundays. And the frank eyes of him, with their clear limpid depths, like his own Kerry lakes, beggar description.

I grew to like the big boy—after all, despite the brass buttons, he was little more—and often used to chaff him just to hear his laugh ring out. Teresa was very proud of the fact

that I admired her officer, and often of a Sunday evening she would come in from the little back parlor where she was entertaining Michael, curtsey primly and say: "Yer reverence, wouldn't ye like to see *Mister* Purtell for a minute, please?" And of course, I'd go.

On one occasion I said to the couple, "Well, Mr. Michael, I suppose you'd like me to officiate at your wedding, but Teresa here, I'm sure, would want the curate. Old men aren't so stylish, are they, Teresa?"

Michael looked very sheepish and Teresa turned crimson.

"'Deed an' ye know, Father, that I'd have no one but you to marry me. But, av coorse, as I've often told yer reverence, I'm not thinkin' of marryin'. Who knows," she added with mock gravity. "I might join the sisthers."

"You might," I replied laughing, "and you might not."

The next day, while Teresa was arranging things in my study, she said reproachfully, "Yer reverence, ye nearly spoiled everything last night. I'm not promised to Michael, ye know. He hasn't asked me yet." This last was said very wistfully.

"Soho! That's why you're threatening him with becoming a sister is it? O you daughter of Eve! You child of deception! Well, well, let him take his time, girl; if he's not blind and made of stone, he can't long hold out against your siege."

Just then Ellen came in.

"Father Paul," she said severely, "I don't think you should allow Teresa's young man to come here courting unless he declares himself. You know how often you have preached against the evils of long courting. And he's been tagging after the child for six months now; high time he was declaring his intentions."

"My dear Ellen," I answered wearily, "you're an angel and angels rush in where mortals fear to tread. I got that quotation mixed; well, let it stand anyway. Maybe the young man doesn't want to embark on the stormy seas of matrimony; maybe he hasn't the passage money yet; maybe a thousand and one things, my dear sister; but what concern is it of ours, after all? If he were courting you, my dear, it might be a different thing; I might be called upon to act."

Moreover I was confident that the little romance in my back parlor would end happily to the merry tune of wedding bells. Trust Teresa for that, thought I! It was only the bashfulness of my friend Michael that was delaying the denouement.

One Sunday night about a month after this conversation, I noticed that Teresa was with my sister in the sitting-room; Michael was conspicuous by his absence.

"Teresa," I called.

The girl came into my study. I could see her eyes were red with weeping.

"Where's Michael?"

"How should I know, yer reverence?"

"You know very well, miss. Tell me, have you given him the mit—pardon me, have you refused Michael?"

"No, yer reverence," bravely but almost tearfully.

"Why isn't he here to-night?"

"I told him not to come round here. I niver, niver want to see his face again."

And she burst into a storm of passionate weeping. After the sobbing had subsided, I asked:

"Why did you tell him that?"

"Because—because—he goes round with an Eyetalian wumman an' I told him I'd niver have annything to do wid annyone who went around wid Dago wimmin. So there."

"Teresa Grogan," I said sharply, "What Italian lady are you talking about?"

But Teresa went to her room sobbing. Ellen came in to explain.

"It's just this, Father Paul. That young man of yours"—mark the words, mine—"that young man of yours has been a gay deceiver. I knew it all along. Last week Teresa saw him taking a young Italian woman, and a very pretty one, too, into Terracino's bakery across the way. It seems she is living with these Terracinos; some relative, no doubt. Teresa very properly wanted to know who she was and this young man refused to explain. Said he couldn't yet. Couldn't, indeed! He wouldn't—that's the reason. And trifling with Teresa's affections in this shameful fashion all these months. I saw

him myself go into the bakery several times the past week. There's something rotten at the bottom of the whole affair."

"My dear Ellen, there you are with your rash judgments again. The Terracinos are perfectly respectable people and, as you yourself have told me, go to the Italian church every Sunday. Moreover, I shall not easily believe anything wrong of Michael."

"Believe it or not, Father Paul, but you mark my words—he's a gay deceiver."

The next day she came in triumphant. There's nothing some good women love better than to say I told you so.

"Father Paul," she said excitedly, "I've just come from Terracinos and they told me that the young woman is *Mrs. Purtell*. No less! That she's been married several months. That she's a cousin of Mr. Terracino. And there you are. And this villain coming here all these months, playing the double-dyed deceiver."

"Ellen Elizabeth O'Connell," I exclaimed in horror, "did you go out and gossip at the bakeshop?"

"No, indeed! Not I. I merely asked very casually who their new boarder was and they told me. But they must suspect something, too, because Mrs. Terracino said, 'She's only married three months; it's very sad.' Of course I didn't ask any further questions. Perhaps she meant that it was very sad that the young woman wasn't living with her husband. Some reason—no good one, you may be sure—keeps Michael Purtell from living with his lawful wife."

Poor Teresa! The evidence seemed to be against her Michael. I sent for her and tried to cheer her a bit.

"Keep a brave upper lip, Teresa Grogan," I said, "and show that you've the blood of Irish kings and queens in your veins. And remember this, there are just as good fish in the sea as ever there were."

Poor little girl! She went round the house like a lost soul the next few days. Fortunately the annual mission began the following week, and she was kept busy answering the door-bell, and waiting on the missionary fathers.

Toward the end of the mission, while I was out walking with one of the priests, I met Michael. He tipped his hat as usual, but so forlorn and dejected was his appearance that I

hadn't the heart to give him a severe look as I should have done by right. He looked as if he wanted to speak, so I stopped and asked,

"Everything all right, Michael?"

"'Tis an' tishn't, yer reverence. I'd like to come up and talk wid ye about something that's bothering me, if it won't be inconvenient to ye, Father."

"Certainly, Michael. How about to-night—eight o'clock, say?"

"All right, Father, I'll be there. An' thank ye." He hesitated. "How is Teresa, yer reverence?"

Well, this was too much. A married man to ask about the girl whom he had jilted. I drew myself up stiffly. "Miss Grogan, I daresay, is quite well, thank you," I said, and passed on.

That evening Teresa came into my study as pale as a ghost.

"Yer reverence," she faltered, "Mister Purtell is in the parlor wid the Eyetalian wumman. An', yer reverence, what d'ye think that thief of the worrld said to me. I wanted by-gones to be by-gones. So I showed him an' the Eyetalian into the parlor widout a worrd. I tried to remember what ye said about the kings and queens of Ireland. Well, just as I was comin' out here, he coughs an' sez, 'Teresa,' sez he, 'I want ye to meet Mrs. Purtell, my ——' But I rushed out widout even lookin' at the pair of them. The brazen cheek of him! Faith, thin, Father, I hope the banshees will haunt him an'——"

I quieted the girl and went into the parlor. I'm sure I had the severe look on my face then. Michael was like a statue of misery in repose. He didn't have on his uniform and policemen never ought to appear in civilian's garb. They look too much like fish out of water. Teresa's "Eyetalian wumman" was a rather pretty Neapolitan and I could easily see how she had captured the great heart of Michael. Ah, Teresa, if you had only been born in the sunny south, you never would have permitted her to steal a march on you.

The two were certainly not a very affectionate couple for newly-weds. A fly in the amber somewhere, thought I. Perhaps the lady has not yet learned how to cook corned beef and cabbage or perhaps Michael hasn't learned the intrinsic merits of the succulent spaghetti.

"Well, Michael," I said rather stiffly, "what can I do for you?"

"Yer reverence," Michael began awkwardly, "Beeatreesay here was married before the squire an' as she's a Catholic she wants to know if she can't be married before the priest. Her—"

"Michael Sarsfield Purtell," I exclaimed horror-stricken, "you were married before a justice, you with the blood of Ireland's saints in your veins! I'm thoroughly ashamed of you. Where was your faith?"

I paused for breath. Michael looked thoroughly bewildered and abashed. But the Italian woman, Beatrice, smiled knowingly, displaying incidentally her dazzling white teeth.

"Padre, you aire leetle bit meestaken. He say I am married before the justees, not heem. He not married"—she giggled "he lofe the Signora Teresa."

"Bless my soul!" I said, rubbing my glasses. "Here is a puzzle indeed! Michael Purtell, are you married or are you not?"

"I am *not*, yer reverence," came from the astonished Michael.

"Who then is this lady?"

"Oh, Beeatreesay, she's married to my brother, Tim—at least, they went before the squire. Tim's a bad lot, Father; he was sent to the Bridewell for thirty days—disturbin' the peace, yer reverence. Beeatreesay had to come an' live wid her cousins the Terracinos an' I used to bring her letters from Tim."

"Michael, Michael, I'm so glad!" I almost shouted. "But, why, oh, why didn't you tell us about it and not have us making all sorts of wild conjectures about your conduct?"

"Sure, yer reverence, I didn't have a chanct. Teresa told me she wouldn't ever talk to me again because she saw me with Beeatreesay. You wouldn't be afther havin' me tell her about Tim, would ye? He's the first of the name to bring disgrace on us. Besides" (in a whisper) "I weren't exactly proud of being brother-in-law to a Dago, an' that no real brother-in-law in the eyes of the Church. Tim gets out a week from to-day and he and Beeatreesay wants to be married right. I fixed that," he added significantly. "I thought

maybe you could do it, Father. It ud give Tim a new start, maybe."

"I'll see, Michael, I'll see. Just a moment, please."

Forgetting all about my clerical dignity, I dashed wildly out to the kitchen and found Teresa crying her eyes out. I gave her a fine lecture on rash judgment and then explained matters. I returned to the parlor and sent Michael out to the kitchen, as, of course, I had to discuss several details alone with Mrs. Timothy Purtell (née Terracino). Several times I was distracted by the sound of that welcome laugh of Michael, rich, whole-souled, the music of which I can not easily forget.

No, there wasn't a double wedding; the Church does not easily dispense with the banns. Moreover, those things only happen in fiction. In real life, I've observed, the bride doesn't want to share the glory of her great day with any one. But, Teresa and Michael did act as witnesses at Tim's marriage. After the ceremony, Teresa actually kissed her "Eyetalian wumman". And my bashful Michael actually kissed Teresa, to the great scandal of Ellen. I am sure, however, that Michael thought it was part of the ceremony.

May is not so far off now and Teresa insists "'Tis the only month of the year to be married in, Our Blessed Lady's own month." Consequently Ellen is beginning to look round for a new maid. She says she is going to secure a plain reliable one this time; what she really wants, as I tell her, is an old maid like herself.

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CONVERSION AND REVIVALS.

THE sensational campaigns of Billy Sunday cannot be ignored. If we can believe some fairly impartial witnesses, he seems to be "delivering the goods", as he would say himself. He seems to differ from most other "Evangelists" in the respectful attitude he adopts toward the Catholic Church. One never sees in published accounts of his sermons anything like the fantastic doctrines of Martin Luther. His preaching may offend good taste; his language may be more

attuned to the sporting arena than to the pulpit; but his doctrine, so far as it goes, seems to be of the sound old-fashioned Christian kind, untainted by the Protestant tradition in its positive aggressive aspect, though it is, of course, lamentably deficient when considered from the Catholic point of view.

Revivalism has figured prominently in the history of American Protestantism. It is associated with the names of Jonathan Edwards and George Whitefield, with the Presbyterians and the Methodists, with the foundation of Princeton University and the initiation of the Chautauqua lectures, and thus by devious paths it brings us face to face with President Wilson and Mr. Bryan. In his *History of the American People* the President shows himself cold and sceptical in reference to the alleged benefits of "The Great Awakening" of American Protestantism, initiated by Edwards and Whitefield in the 'thirties and 'forties of the nineteenth century, even though the admirers of that movement may fairly claim that out of it came the zeal for Christian education that led to the foundation of Princeton. Catholics may share this scepticism to some extent, especially when they bear in mind that Protestant Revivalism often has issued in a new outburst of No-Popery fanaticism, with its exhibition of that peculiar kind of Protestant piety that is manifested in the burning of convents and the smiting of Papists hip and thigh by frenzied mobs of the saved. This is how the Ulster Scot, whether in Belfast or in Kentucky, usually shows that he has "got religion", and in all probability we are not expected to reckon it as one of the amiable characteristics that secure for his hyphen and for his hyphen alone the tolerant sympathy of the President.

If we turn from Princeton to Harvard, we find that the late Professor James was singularly attracted by the subject of religious conversion, especially among the Protestant Evangelical bodies; and he devoted to it two of the most interesting of his Gifford Lectures on "The Varieties of Religious Experience", delivered in the congenial atmosphere of Edinburgh in the years 1901-1902. Professor James derived some useful material for his studies of the subject from *The Psychology of Religion*, written for the Contemporary Science Series by Professor Starbuck of the University of California.

Mr. Harold Begbie has written his *Twice-Born Men and Souls in Action* to illustrate the doctrines of Professor James; he confines his attention to the case of converts made by the Salvation Army in the worst slums of London. But when one observes the difficulty some officials of our public libraries experience in deciding where exactly to place Mr. Begbie's books, whether in the Scientific, Psychological, Sociological, or Religious department, one begins to realize the varied interests of the whole subject.

If one accepts as genuine the narratives of real conversion given by James, Starbuck, Begbie, and others, there arises an interesting problem for Catholics. Can men be converted from sin to grace by that Lutheran faith which is proclaimed as their peculiar doctrine by the denominations which call themselves Evangelical? This doctrine is the very Gospel that gives them their name. Is it a real force for the conversion of sinners? What is its real meaning, when, if ever, it helps to bring souls to God?

This theological problem merges in a historical one, when it compels us to study the fate and fortune of Luther's cardinal doctrine, "*doctrina cadentis vel stantis ecclesiae*". When we find Professor James telling his Scottish audience that from Catholicism to Lutheranism, then to Calvinism and Methodism, there was visible progress of spiritual religion; that Catholic theology nowhere speaks so straight to sick souls as Luther did in his Commentary on Galatians, we find that we are very far indeed from the dry bones of dead-and-gone heresies. Some of these controversies never grow old. It may be that the Luther-legend alone is responsible for the survival of many unintelligible and absurd formulas, as Father Mausbach suggests, in his work on *Catholic Morality and Its Opponents*; but there is something deeper than that at work when our Harvard Professor finds that the Evangelical process of Conversion and the New Birth is quite in accord with the latest results of modern Psychology.

Conversion is a turning from sin to grace, from the creature to the Creator. For the sake of clearness we may omit the consideration of the Sacrament of Baptism, and confine ourselves to the case of the adult sinner. We may also pass over the case of sudden conversions, like that of St. Paul, or that

of the Jew Ratisbonne at Rome in 1842. Professor James is mistaken in the particular attention he bestows upon such cases; for they utterly baffle all analysis, theological or psychological. They are secrets between God Himself and the individual soul, and the soul finds herself unable to give an adequate account of her wonderful experiences. What usually takes place in the case of the adult sinner who returns to God is sufficiently described by the Council of Trent in the decrees on Justification. Our theologians have elucidated the doctrine of this chapter to a satisfying degree, and their elucidations may be found in popular form in our Catechism and still better in the Preparation for Confession in our prayer books. There is an admirable and profound study of the whole subject in the fourth chapter of Mohler's *Symbolism*.

The Council describes the change that takes place when a sinner is converted, as a change from that state in which man is born a child of the first Adam into the state of grace and adoption of the sons of God through the second Adam, Jesus Christ our Saviour. This change means more than the mere external pardoning of sin; it means sanctification, a renewal of the inner man by voluntary reception of the sanctifying grace and the supernatural gifts of God, as a result of which a man from being unjust becomes just, from being God's enemy becomes His friend and so heir, according to hope, of eternal life.¹ This is real conversion; it is the work of the hand of God upon the soul of man. Man has no claim of his own to it. It is a free gift of God earned for man by the merits of the sufferings and death of Christ. But man is not idle during the process. Stimulated by God's inspiration, awakened by the Holy Ghost, aided all along by his Creator, he freely takes his own part in his conversion. He obeys the Divine Command which means so much to him and to all students of this subject: "Turn ye to Me and I will turn to you." In Chapter VI the Council gives the usual steps of the process—faith, fear of Divine Justice, hope, the beginning of love, hatred of sin, sorrow, purpose of amendment, reception of the Sacrament *in re vel in spe*. Mohler beautifully explains the connexion and interdependence of all these dis-

¹ Ch. VII.

positions, and shows how they culminate in and lead up to that love which is the crown of all, as faith is the beginning, the root, and the foundation.

Now Luther's personal contribution to theology was his dogma of justification by faith alone, with all that it implies. He denied that the converted sinner is really changed in the depths of his being; the sinner remains essentially sinful, foul with a foulness that even Luther's vocabulary is inadequate to depict. The sinner merely has Lutheran faith, that is, he trusts that his sins are forgiven him for Christ's sake. This trust at once verifies itself. He is justified the very moment he believes that he is justified. He thus grasps the holiness of Christ, and, clad in it as in a mantle, he is seen by the all-seeing eye of God to be holy with an imputed holiness. In other words, he believes what he knows to be false, and this belief induces Omniscience to confirm his delusion and to ratify it. It is unnecessary to dwell upon the absurdities and the blasphemies inherent in this new gospel. The origin of it is a matter, mainly, of pathological interest; Father Grisar's gentle handling of the subject will not remove the correct impression made by the emphatic language of Father Denifle, just as it did not secure for the Jesuit more courteous treatment at the hands of the modern victims of the Luther-legend than was meted out to the outspoken Dominican. The wonder is how such a gospel could create such a legend and influence so deeply and so widely the whole course of history and thought, from Calvin to Kant and from Kant to William James. Scarcely more striking is the fate which has befallen the new gospel, which was the sole plea for the break with historical Christianity in the sixteenth century.

According to the Protestant Sell, no Protestant layman to-day as much as knows what Luther meant by faith and justification, and no Protestant theologian, knowing what he meant, agrees with him. The Lutheran gospel is quite dead. What a Norwegian convert, Krogh-Tonning, calls "The Silent Reformation", has been at work in the very heart of Protestantism, with the result that Protestants who are really Christians at all, now hold the very doctrine of the Council of Trent, which was formulated in express contradiction and condemnation of the wild fancies of Luther. Some steps in

this process of silent return from Luther to Christ are of peculiar interest. I refer to the great movements that are identified with the names of Philip Jakob Spener, Count Zinzendorf, and John Wesley. The historical importance of these movements, their far-spreading influence, the personal characters of the leaders, entitle them to our consideration; but of particular interest is the light they throw upon the problem of conversion from the point of view of Catholic theology.

Ritschl, whose own system of subjective sentimentalism has affinities with the Pietistic point of view, still insists that Pietism, as it appeared in Lutheran and Calvinistic circles during the seventeenth and the eighteenth century, is *an abortion of Protestantism, caused by the false Catholic ideal of piety*. This interesting avowal is quite in harmony with the attitude of the official guardians of Lutheran orthodoxy toward Pietism when it first appeared on the stage of history. Philip Jakob Spener, who originated the Pietistic movement, was born in Alsace in 1635. By his study of the Protestant mystic Arndt he was introduced to the ideas of the Catholic mystics of pre-Lutheran times, such as Tauler, Gerson, and à Kempis. At Geneva he came under the influence of the Jesuit apostate Labadie, who, doubtless, had not discarded all Catholic principles when he left the Church. Spener's biographer, Hossbach, paints in dark colors the religious and moral condition of German Protestantism in Spener's day. Spener himself complained that the pastors were worldly-minded men, whose whole idea of the pastoral office was summed up in the delivery of sermons that were but the faintest and thinnest copies of academical lectures on Lutheran orthodoxy; arrogant dogmatism and controversial bitterness were the only features that gave a semblance of life to those dreary, heartless, and utterly futile dissertations. Zeal and devotion were unknown to those German Pharisees. The natural result was widespread carelessness, impiety, and immorality among the people. Despairing of directly influencing the godless masses, Spener founded his *Collegia Pietatis*, whence his movement derived its name; he assembled a few chosen souls in private dwellings, "*Ecclesiolae in Ecclesia*" as he called them, for mutual edification by common prayer, spiritual conversation, and reading of the Bible. To explain and

to further his aims, he published in 1675 his *Pia Desideria*, in which he advocated spiritual and devotional training in theological seminaries, unction and piety in the pulpit, and godliness of life as the essence of true religion. In Strassburg, Frankfurt, Dresden, and Berlin he carried on his apostolate with great zeal and success. But the official defenders of Lutheran orthodoxy soon began to snuff the air for the odors of pestilential heresy. As a result Spener's friends and disciples lost their public positions in the universities and had to endure not a little persecution. Among those may be mentioned Francke, who founded the famous orphan asylum at Halle, where a new university founded by a prince with Pietistic sympathies, opened its doors to the new missionaries.

Pietism was subjective and sentimental; it emphasized practical godliness rather than doctrinal orthodoxy. When the guiding hand of Spener was withdrawn, this practical and devotional tendency became one-sided and issued in dogmatic indifferentism. A later development was the rationalistic criticism of the Bible initiated in Germany by Semler, who had been trained under Pietistic influences in Halle. Pietism also ruled for a time in Königsberg and thus we come to Kant, who was himself reared in a Pietistic atmosphere. About the year 1823, Halle University, the defender of Pietism, was united with Luther's old University of Wittenberg, whose professors had been the most eager defenders of Lutheran orthodoxy during Spener's lifetime. One of the most distinguished graduates of the united university was Ritschl, who may be regarded as one of the main sources of those Protestant "infiltrations" which produced the phenomenon called Modernism. Of kindlier interest is Albert Von Ruville, who learned the lesson which Spener missed, that the Catholic Church is the true home of love and freedom, where alone piety and truth can live in harmony and peace. He was professor of history in Halle-Wittenberg at the time of his conversion.

It may be the result of indifference about the questions in dispute, or it may be a matter of tactics, that Protestant writers from Hossbach downward endeavor to minimize the importance of the points at issue between Spener and the Wittenberg professors. It is usual to say it was all a dispute about words,

about the exact interpretation of theological formulas. Even Catholic writers have allowed themselves to be misled into repeating expressions like these. The question at issue, as the professors saw clearly, though Spener failed to see it, was this: Was Luther's new gospel the old true gospel of Christ? Did it justify him in breaking with the Church? Did he really rediscover Christianity, and re-announce it to a generation that had never heard of true religion?

Now take the central point of the whole discussion, a point which is of overwhelming interest to all men, and which especially concerns students of conversion, reformation of life, revival of religion. Is it possible for any man, justified or not, to obey the law of God, to avoid all mortal sin? Is a man able, is he free, even with the help of God Himself, to be pure in soul and blameless in conduct? Are the thoughts, words, deeds of the best of men, foul sins in the sight of God, overlooked merely by Divine Mercy, for the sake of Christ? The Wittenberg doctors made statements in answer to these questions which Hossbach characterizes as utterly monstrous and unthinkable in their absurdity, which simply denied the very possibility of a decent Christian life, acceptable in the sight of God. Spener himself hotly answered the doctors that it was an absolute shame for the Lutheran Church to have and to tolerate teachers who could make such statements, and that too in the very name of orthodoxy. Spener was right, so far; but he was egregiously wrong when he went on to claim that the Lutheran formularies of faith and Luther himself were with him in his abhorrence of such anti-Christian teaching. No doubt, here as elsewhere, Luther and his faithful disciples had contradicted themselves with entire recklessness; Luther on occasion had been able to give, from the reminiscences of his Catholic period, moving descriptions of the generous devotion and the heroic virtue of saintly men. But all this was an abandonment of his own new gospel, wherein total depravity even of the regenerate, and merely external imputed holiness, are the essential core. Spener was really attacking Protestantism at its very heart, and the Wittenberg professors were defending the whole cause of the Reformation. It was a fight in which the very life of Lutheranism and Protestantism was at stake. And the defenders

of Lutheran orthodoxy had no doubt whatever as to the utter impossibility of conversion and reformation of life in any real sense of the words. Now Professor James was no theologian; indeed he scorns the very name. But he ought to have familiarized himself with the facts before he committed himself to the deplorable statements of his Gifford Lectures.

In the Halle school of religion was trained Count Zinzendorf, the famous head of the Moravian community of Herrnhut in upper Lusatia. John Wesley was much impressed by what he saw of the Moravians during his voyage to Georgia with General Oglethorpe's expedition. He afterward came under the influence of Peter Bohlen, the Moravian leader in England, and in due time visited Herrnhut. Time and experience of the sour fanaticism of the Moravians considerably cooled the first fervor of his admiration, until at length he published a syllabus of their errors and heresies, for the warning of all true Christians. Wesley's criticisms were justified to a large extent; he was especially right when he denounced the lapse of the Moravians from the healthy Christian spirit of Spener's practical piety into the slough of Lutheran psychology and metaphysics. In the Moravians and afterward among his own followers he saw the excesses of Antinomian immorality into which the Lutheran doctrine must plunge every man who really accepts it as the truth. At the same time it is fair to add, with Mohler, that among the Moravians we meet with some beautiful examples of personal devotion to our Divine Lord in His Passion and Death. Catholics, at all events, will take no part in the irreligious mockery with which the "Cross and Blood Theology" of Zinzendorf was greeted by so many Protestants, both in his own time and afterward. That essentially Catholic devotion raised many a poor Moravian far above the miserable errors of his creed. On the other hand, in the absence of direction and guidance, drawn from centuries of experience of the human soul, based upon the perennial wisdom of the Church, those poor devotees gradually sank into unhealthy emotionalism, fanatical self-deception, narrowness of intellectual and religious sympathy, and utter vagueness of religious principle, which betray themselves in the wearisome iteration of the pitiful cant of the modern Pharisee. To those dregs are finally reduced every Protestant

movement in the direction of genuine piety, which allows itself to be deflected by the terror and the tyranny of the Protestant tradition and the Luther-legend away from the home of holiness and truth.

The character and the work of John Wesley are deserving of Catholic attention. According to Mohler, he was a very able man, steeped to the finger-tips in the classical culture of Oxford, but above all filled with a glowing zeal for the kingdom of God. Newman disliked his dominating spirit, his personal arrogance, and his self-sufficiency; but when he was lecturing on Anglican difficulties he challenged his Anglican hearers to show that they had been blessed with more striking signs of Divine favor than had been vouchsafed to the Methodists, and he avowed his conviction that, if he were asked to name the Protestant teacher who most closely resembled the great Catholic apostles, like St. Philip Neri or St. Francis Xavier, he would name John Wesley. In like manner Mohler compares him to St. Alphonsus Liguori, the apostle of the neglected Catholic poor in Italy, and he quotes with approval the words of Southey, who wrote in his *Life of Wesley*, that in other days Wesley might have been a reforming pope or the founder of a great religious order. Milner deals more gently with him than with any other Protestant leader. Lilly accepts Newman's estimate, and goes on to indicate the impulse toward religious earnestness and true piety, which, passing on from Wesley to the Evangelicals, became in Newman, Faber, and their friends, a force of equal magnitude with the dogmatic principle in creating the Oxford Movement. In one sense the Tractarians were anticipated by the Oxford Methodists of a hundred years before. Just as Newman and his friends were the butt of sneer and slander, Wesley and his companions were mocked as "The Holy Club", "The Bible Bigots", "The Bible Moths", and "The Enthusiasts". This last nickname had a peculiar sting in an age of extreme reaction from the excesses of Puritan fanaticism. In his sermon at the foundation of the City Road Chapel in London, Wesley gives an account of the origin of the name of Methodist itself.

Under the influence of à Kempis, William Law's *Serious Call*, and Jeremy Taylor's *Holy Living*, Wesley and his companions adopted the Catholic principle of a rule of life; they

met regularly for spiritual reading and conversation; they had fixed hours for prayer; they fasted and gave alms according to definite rules. Wesley says: "The regularity of their behavior gave occasion to a young gentleman of the college to say, 'I think we have got a new set of *Methodists*', alluding to a set of physicians, who began to flourish at Rome about the time of Nero, and continued for several ages. The name was new and quaint; it clave to them immediately, and from that time, both these four young gentlemen, and all that had any religious connexion with them, were distinguished by the name of Methodist."

Directly from à Kempis, indirectly from Taylor and Law, Wesley derived Catholic principles, which, like those of Spenser, struck at the very heart of Protestantism. The watchdogs of the Established Church were not slow to scent the coming danger. In view of the present attitude of Methodists toward the Catholic Church it sounds ironical to state that Wesley was challenged from the beginning of his career to show that he was not a Papist, a Jesuit in disguise. Wesley in his sermon "On God's Vineyard" tells us that a learned man called Dr. Trapp had his own notion about the origin of Methodism. "When I saw," said the Doctor, "these two books [of William Law] *The Treatise on Christian Perfection* and *The Serious Call to a Holy Life*, I thought these books will certainly do mischief. And so it proved; for presently after up sprang the Methodists. So he [Mr. Law] was their parent." Wesley continues: "Although this was not entirely true, yet there was some truth in it. All the Methodists carefully read these books, and were greatly profited thereby." With the inevitable Protestant limitations, these books are on the lines of the standard works of Catholic asceticism, like the *Devout Life* of St. Francis de Sales, or *The Spiritual Combat* of Lorenzo Scupoli; indeed it might be worth while for some Catholic critic to investigate the question as to how much was borrowed by Law and Taylor from Catholic sources. But without explicit and avowed borrowing, the strong meat of Catholic piety, even in scanty morsels, did not suit the Protestant palate, and so Wesley was made to feel that he was an alien hostile spirit in his own Church. This charge of Popery rankled in Wesley's bosom all his life;

according to a law stated by Newman in a similar connexion, Wesley was therefore forced to come out strong against Rome from time to time. Every slight departure from the gospel according to Martin Luther in the direction of true piety, was regarded as a step toward Rome; the victim of the Protestant tradition was forced by the exigencies of his position to dip into the Lutheran vocabulary of abuse to vindicate his orthodoxy. His own troubled mind and his Protestant critics forced these tactics upon him. Yet Wesley had a sincere admiration for Fénelon, and boldly avowed his belief that many Catholics were real Christians; he desired that all of them would practise the lessons of à Kempis and imitate the life of the saintly Archbishop of Cambrai.

The Articles of the Church of England continued to hold Wesley entangled in some of the meshes of Lutheranism even after his eyes were opened to the real character of Luther's gospel; loyalty to his Church compelled him to repeat Lutheran formulas even while he was reading into them meanings utterly alien to the spirit of their authors. Here, too, we find a motive for his occasional outbursts of No-Popery zeal. But anti-Catholic bigotry is not the real lesson of Wesley's life, even though it seems to be the most cherished heritage of most of his modern disciples. The real lesson was learned by Newman and Faber, as Von Ruville also went on where Spener halted.

Historians like Green and Lecky are enthusiastic in their accounts of the reformation of life and manners effected in England by the Wesleyan movement. They paint in the blackest colors the irreligion and the immorality of all classes of the English people at the time when Wesley began his labors. A writer in the *North British Review*, 1847, says: "Never has a century risen on Christian England so void of soul and faith as that which opened with Queen Anne, and which reached its misty noon beneath the second George—a dewless night succeeded by a sunless dawn. There was no freshness in the past and no promise in the future. The Puritans were buried and the Methodists were not born. The philosopher of the age was Bolingbroke, the moralist was Addison, the minstrel was Pope, and the preacher was Atterbury. The world had the idle discontented look of the morning after

some mad holiday, and, like rocket-sticks and the singed paper from last night's squibs, the spent jokes of Charles and Rochester lay all about and people yawned to look at them. The reign of buffoonery was past, but the reign of faith and earnestness had not commenced."

The profanity and impiety and immorality of the English upper classes, the worldliness and worse of the Anglican clergy, the brutal ignorance, heathenism, and vice of the masses, were perhaps unparalleled in any country that called itself Christian, with the exception, perhaps, of Germany at the moment when Luther and Melancthon saw and bewailed the fruits of their new gospel. The wonderful change for the better which historians acknowledge toward the close of the century is attributed by most impartial authorities to the work of the Wesleyans. But this subject does not concern us here. What does concern us is the teaching which Wesley used. Nor need we dwell upon the personal characteristics of the leader in this great movement. Suffice it to say that Macaulay ascribes to Wesley a genius for government not inferior to that of Richelieu, that Buckle characterizes him as the first of theological statesmen, that Leslie Stephen says of him that no such leader of men appeared during the eighteenth century.

In a famous passage in his *Journals* Wesley gives an account of his "conversion". It occurred on 24 May, 1737. He writes: "In the evening I went very unwillingly to a society in Aldergate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."

A writer in the *North American Review*, June, 1903, remarks upon this passage: "John Wesley had rediscovered the Lutheran, the Pauline, doctrine, of justification by faith. It is a profoundly interesting fact that the revelation came to him in the reading of Luther's Preface to St. Paul's great Epistle. The relation of these three great reformers is a true apostolical succession."

This writer is simply misled by phrases and words. There is another passage in Wesley's *Journal* which is quite as interesting and important as his account of his conversion. It occurs under date, Monday, 15 June, 1741. It is as follows: "I set out for London; and read over in the way, that celebrated book, Martin Luther's *Comment on the Epistle to the Galatians*. I was utterly ashamed. How have I esteemed this book, only because I have heard it so commended by others. Or, at best, because I had read some excellent sentences occasionally quoted from it! But what shall I say, now I judge for myself? now I see with my own eyes? Why, not only that the author makes nothing out, clears up not one considerable difficulty; that he is quite shallow in his remarks on many passages, and muddy and confused on almost all; but that he is deeply tinctured with mysticism throughout, and hence often dangerously wrong. To instance only in one or two points: How does he (almost in the words of Tauler) decry reason, right or wrong, as an irreconcilable enemy to the Gospel of Christ? Whereas, what is reason (the faculty so-called) but the power of apprehending, judging, and discoursing? Which power is no more to be condemned in the gross, than seeing, hearing, or feeling. Again, how blasphemously does he speak of good works and of the law of God; constantly coupling the law with sin, death, hell, or the Devil! and teaching, that Christ delivers us from them all alike. Whereas, it can no more be proved by Scripture, that "Christ delivers us from the law of God", than that He delivers us "from holiness or from heaven". Here (I apprehend) is the real spring of the grand error of the Moravians. They follow Luther for better or worse. Hence their "No works, no law; no commandments". But who art thou that "speakest evil of the law, and judgest the law"? "Tuesday 16. I came to London and preached on those words (Gal. 5: 6) 'In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love'. After reading Luther's miserable comment upon the text, I thought it my bounden duty openly to warn the congregation against that dangerous treatise, and to retract any recommendation I might ignorantly have given it".

The importance of this passage can scarcely be exaggerated. The fundamental doctrine of Luther, which he read into the Epistle to the Galatians, is the doctrine of justification by faith alone. The "miserable comment" which Wesley rejected is as follows: "The faith that alone justifies is that which apprehends Christ . . . and not the faith which embraces in it charity." In his sermon on Charity, Wesley cries out: "Hear ye this, all ye that are called Methodists. You of all men living are most concerned herein. You constantly speak of salvation by faith and you are in the right for so doing. . . . But consider, meantime, that, let us have ever so much faith, and be our faith ever so strong, it will never save us from hell unless it now save us from all unholy tempers." In his fifth discourse on the Sermon on the Mount, he meets Luther face to face. He states one of Luther's favorite positions as follows: "What did our Lord do with the Law? He abolished it. There is but one duty, which is that of believing." "This," says Wesley, "is indeed carrying matters with a high hand; this is withstanding our Lord to the face, and telling Him that He did not understand how to deliver the message on which He was sent. The victims of this strong delusion imagine that they honor Christ by overthrowing His law. Yea, they honor Him as Judas did. It is no other than betraying Him with a kiss, to talk of His blood and take away His crown; to set light by any part of His law under pretence of advancing His Gospel. . . . It is impossible, indeed, to have too high an esteem for the faith of God's elect. . . . But at the same time we must take care to let all men know, we esteem no faith but that which worketh by love."

In his thirteenth discourse on the Sermon on the Mount he says: "That faith which hath not works, which doth not produce outward and inward holiness . . . which doth not stamp the whole image of God on the heart, and purify us as He is pure . . . is not the faith of the Gospel, not the Christian faith, not the faith which leads to glory. Oh! beware of this above all the snares of the devil, of resting on unholy, unsaving faith."

The Rev. A. Burbridge, S.J., sometime Wesleyan minister, in his tract on Wesleyanism in the History of Religion Series of the Catholic Truth Society of London, says: "This leaven

of frankly Papist doctrine steadily purged out the Antinomianism of Wesley's Societies, yet was not fully operative till put into the vigorous and concrete form of the minutes of the Conferences of 1770. Hither since the first Conference of 1744 had Wesleyan theology been painfully struggling. Here was driven home a truth that Wesley had striven in vain to couple with the Lutheran and Calvinist dogma of man's total depravity. Man, Wesley now frankly owns, is not purely passive in justification, but actively coöperates with grace throughout. Such a storm was raised among the orthodox as 'in its outrageous scurrility has never been surpassed'. Wesley bowed to it, and feigned a retraction, but the original minutes are adopted by his followers as sound doctrine and we quote them here. 'We have received it as sound doctrine that a man is to do nothing in order to justification'. Nothing can be more false. Whoever desires to find favor with God should 'cease from evil and learn to do well'. Whoever repents should do works meet for repentance. 'And if this is not in order to find favor, what does he do them for? Is not this salvation by works?' Not by the merit of works, but by works as a condition. What have we been disputing about these thirty years? I am afraid, about words. As to merit itself, of which we have been so dreadfully afraid, we are rewarded 'according to our works', yea, because of our works. How does this differ from *secundum merita operum*, 'as our works deserve'? Can you split this hair? I doubt I cannot."

The same writer tells us that against the Calvinistic doctrine of predestination of certain men to evil, which makes God the direct author of sin, Wesley set his face like a flint. Augustine and Aquinas govern all his thought. Augustine's "noblest saying", "He who made us without ourselves will not save us without ourselves", and Aquinas's, "He watches over each as over all, and over all as over each", often quoted by Wesley, mark the poles of his dissent, in the affair of responsibility and providence, from the Reformers. The sermon he preached against Calvinism in 1740 on Free Grace is mainly a masterly vindication of the Tridentine Canons, as the sermon on Circumcision of the Heart is an expansion of the lessons of à Kempis. The "horrible decree" of Calvin-

ism contains "such blasphemies as might make the ear of a Christian to tingle". On this point Wesley broke with Whitefield and thus occasioned the first of the many schisms that have divided the Methodist body. Now let it be remembered that this very doctrine of predestination, in the most extreme and rigorous form, is, with the doctrine of justification by faith alone, the central teaching of Luther's comment on the Galatians. The blasphemies of Luther and Calvin were detected and rejected by John Wesley. Where is the "apostolical succession" here, where the harmonious development of spiritual religion?

If Wesley continued to use the phrase "imputed righteousness", it was to conciliate the Calvinists, or to avoid what the Protestant tradition calumniously described as the Catholic doctrine, despite the explicit teaching of Trent—the notion that man could merit justification. He was well aware of the disastrous consequences of the phrase, especially when understood as its author Luther understood it. "What we are afraid of is this," says Wesley in his sermon on The Lord our Righteousness, "lest any should use the phrase, 'the righteousness of Christ is imputed to me', as a cover for his own unrighteousness. We have known this done a thousand times." Here again the Antinomian poison which is inherent in Lutheranism becomes apparent. It was the great trial of Wesley's life.

On Sunday, 23 March, 1746, Wesley met at Birmingham one of the pillars of Antinomianism. He says in his *Journal* under that date: "I will set down the conversation, dreadful as it was, in the very manner in which it passed, that every serious person may see the true picture of Antinomianism full-grown; and may know what these men mean by their favorite phrase of being 'perfect in Christ, not in themselves'. Do you believe you have nothing to do with the law of God? 'I have not. I am not under the law; I live by faith'. Have you, as living by faith, a right to everything in the world? 'I have. All is mine since Christ is mine'. May you then take anything you will, anywhere (suppose out of a shop), without the consent or knowledge of the owner? 'I may if I want it; for it is mine; only I will not give offence.' Have you also a right to all the women in the world? 'Yes, if

they consent.' And is not that a sin? 'Yes, to him that thinks it is a sin; but not to those whose hearts are free.'"

Surely, says Wesley, these are the first-born children of Satan. Yet his own doctrine of "entire sanctification" produced this dreadful result too. It led persons of warm imagination to think that they had the "witness of the spirit" as to their absolute deliverance from every trace of human corruption; they imagined they were sanctified when they were not. In the year 1763 the London Society was made up largely of members who had "experienced" the truth of this extravagant doctrine; in that very year it was conspicuous for its reckless Antinomianism. Wesley's ablest disciple, Fletcher of Madeley, was constrained to write his *Checks to Antinomianism* against the danger. That work was warmly commended by Wesley himself in his funeral sermon "On the Death of Mr. Fletcher". Milner gives the following quotations from it in the sixth letter of his *Controversy*. "Antinomian principles and practices have spread like wild fire among our societies. Many persons, speaking in the most glorious manner of Christ and their interest in his complete salvation, have been found living in the greatest immoralities." "I have seen them who pass for believers, follow the strain of corrupt nature; and when they should have exclaimed against Antinomianism, I have heard them cry out against the legality of their corrupt hearts, which, they said, still suggested that they were to do something for their salvation." "How few of our celebrated pulpits, where more has not been said for sin than against it!"

According to the Antinomian, Sir Richard Hill, "even adultery and murder do not hurt the pleasant children but rather work for their good. . . . God sees no sin in believers, whatever sin they commit. My sins might displease God; my person is always acceptable to Him. Though I should outsin Manasses, I should not be less a pleasant child, because God always views me in Christ. Hence, in the midst of adulteries, murders, and incests, He can address me with, 'Thou art all fair, my love, my undefiled, there is no spot in thee.' . . . Though I blame those who say 'Let us sin that grace may abound,' yet adultery, incest, and murder, shall, upon the whole, make me holier on earth and merrier in heaven."

The genuine ring of Luther is in that; it is merely an expansion of the "Pecca fortiter" of the master. Milner tells us that the scandal and disgrace of these doctrines and practices alarmed Wesley. The Conference of 1770 contained the following avowals: "Q. 17. Have we not unawares leaned too much to Calvinism? *Ans.* We are afraid we have. Have we not also leaned too much to Antinomianism? We are afraid we have. What are the main pillars of it? That Christ abolished the moral law, that Christians are not obliged to observe it, that this is one branch of Christian liberty, etc."

The Huntingdon Connexion of Whitefield denounced these and other avowals of the Conference as "a dreadful heresy, which injured the very fundamentals of Christianity." Here is the quarrel of Spener and the Wittenberg doctors over again.

Now Wesley says that up to the time of his "Conversion" in 1737 he had been a Papist without knowing it. He had been without "justifying faith". With this "faith" he united the anti-Lutheran truths we have noticed. In his Sermon on "The Wedding Garment" preached at the age of eighty-seven, he recapitulates the Oxford Sermon on "Circumcision of the Heart" and proceeds to say: "Such has been my judgment for those three score years without any material alteration. Only about fifty years ago I had a clearer view than before of justification by faith; and in this, from that very hour I never varied, no, not a hair's breadth. . . . I am now on the borders of the grave, but by the grace of God I still witness the same confession. Indeed, some have supposed, that when I began to declare 'By grace ye are saved through faith', I retracted what I had before maintained: 'Without holiness no man shall see the Lord.' But it is an entire mistake."

The question for us to consider now is this, Was the faith Wesley speaks of really the Lutheran, or Evangelical *fiducia*, trust, "grasping" of Christ? Or does he merely retain the outward shell while he rejects the reality and the substance? Men have upheld contradictory propositions at the same time. Could this happen in the case of propositions that are the vital inspiration of a man's whole lifework? Did the spirit of à Kempis dwell in harmony with the spirit of Martin Luther

in Wesley's soul? It does not seem possible. We have seen Wesley's teaching about imputed justice, about real inward holiness, about the love of God, about merit and good works. His "entire sanctification", his "witness of the Spirit", giving direct infallible assurance from God that sin is forgiven and the soul regenerated, must remain stumbling-blocks in the way of anyone who tries to show that he was wholly untouched by the Lutheran taint of the Thirty-Nine Articles. Yet in spite of Lutheran phrases and the technical jargon of Protestant orthodoxy which got mixed up with his description of the faith that saves, it may be possible to show that here, too, Wesley was not very far from the Kingdom of God.

We have seen that Wesley demands real living faith that works by charity. It is quite startling to find him contrasting this with what he calls merely "*notional* faith". Here we are on Newman's ground. Moreover, Newman, in his lectures on Justification, tells us that Lutheran divines under stress of controversy use such expressions about justifying faith as make it seem to be or to imply all at once love, gratitude, devotion, belief, holiness, repentance, hope, dutifulness, and all other graces—all holy tempers, as Wesley would say. *Real assent* to the doctrine of the Redemption, emotional and imaginative realization of a "realizing knowledge and perception", to use the words of Jonathan Edwards, "of what our Divine Lord has done for me personally" is one of the principal means recommended by our own ascetical writers for obtaining the grace of perfect charity. A good meditation before the Crucifix is also an aid to perfect contrition. Is this what Wesley meant by justifying faith? Can we thus account for the apparently real conversions of Evangelical Revivals? Remember Mohler's testimony to the tender love and devotion to Christ on the Cross, shown by many a humble Moravian. It is worth while to try to vindicate the mercy of God to the deluded victims of Lutheranism. Wesley and others may use the technical expressions of Evangelicalism even when describing their own personal experiences in God's presence. But let us remember the tremendous force of early association, the all-conquering power of the Protestant tradition, working through life's most effective agencies and strongest influences, in the home, in the school, in the church, in law, in literature,

in society. Souls intensely Catholic may be speaking language intensely Lutheran; think of Newman before 1845. A real conversion cannot be Lutheran, no matter what language the convert uses to describe his experiences.

Professor James quotes from Jonathan Edwards's *Treatise on Religious Affections* a passage that is of the greatest interest and importance in this connexion. "A rule received and established by common consent has a very great, though to many persons an insensible, influence in forming their notions of the process of their own experience. I know very well how they proceed as to this matter, for I have had frequent opportunities of observing their conduct. Very often their experience at first appears like a confused chaos, but then those parts are selected which bear the nearest resemblance to such particular steps as are insisted on; and these are dwelt upon in their thoughts, and spoken of from time to time, till they grow more and more conspicuous in their view, and other parts which are neglected grow more and more obscure. Thus what they have experienced is insensibly strained, so as to bring it to an exact conformity to the scheme already established in their minds. And it becomes natural also for ministers, who have to deal with those who insist upon distinctness and clearness of method, to do so too."

Thus it may happen that a man who for the love of Christ and of God has repented of his sins and started a good life, expresses himself in the technical jargon of a system that denies human freedom, rejects love with scorn, and holds a virtuous life to be an impossible dream.

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SHAKESPEARE AND CATHOLICISM.

"THESE are the times that try men's souls." Not that this is a great crisis of nationalism, or freedom, or society, or economics, or religion, or militarism, or commerce, or education, or literature. It is the Shakespearean Tercentenary. And, if a certain number of cities claim to be the birthplace of Homer, and a greater or less number declare with pride that, before they turned him out, Dante lived

among them, we shall now be confronted with men of letters who see in Shakespeare a realist, because they are realists; who see in him an idealist, because they are idealists; who see in him a lawyer, a nature-lover, an urban-enthusiast, a philosopher, or a deer-stealer, simply because they may happen to be lawyers, nature-lovers, urban-enthusiasts, philosophers, or deer-stealers. Even a Bacon because they are Baconians.

Then they will talk about religion. James J. Walsh, and William Burgess, and H. S. Bowden, and J. M. Raich, and Herbert Thurston will squabble over the possibility or probability of Shakespeare as a Catholic or a Protestant and over his religious beliefs, tendencies, and influence,¹ and little good will come of it. For, although we do know more, perhaps, about Shakespeare himself than about any other dramatist of his time, we still know so little and have to conjecture so much that the usual result will be merely, words, words, words. That he altered several of the old plays from which he drew source material for his own productions proves little or nothing beyond the greatness of his art. The omission of violent partisan statements from *King John* and *Romeo and Juliet* was not the act of a dissenter from the Established Church so much as it was the act of a man who knew that partisan statements appeal to a few, and non-partisan statements may find favor with all. Then when we find the machinery of a particular faith in a play whose scene is laid in a Catholic country or in Catholic times, our only assumption is that these things are in character. Others will point out the essential similarities between Shakespeare's statements and Catholicism, and the great differences between these same statements and "modern ethical teachers", "prevailing widespread pessimism", and "Puritan self-complacency", forgetting that Elizabethan England had very nearly the same religious faith, though not the same religious allegiance, as

¹ "Was Shakespeare a Catholic?" by James J. Walsh, *The Catholic Mind*, 22 April, 1915; *The Bible in Shakespeare*, by William Burgess, New York, 1903; "The Religion of Shakespeare," by H. S. Bowden, London, 1899; "The Religion of Shakespeare," by Edward R. Russell, *The Theological Review*, October, 1876; "Shakespeare's Stellung zur Katholischen Religion," by J. M. Raich, Mainz, 1884; and Herbert Thurston, S.J. (who seems to have kept his head better than most of the others), in the article on Shakespeare in *The Catholic Encyclopedia* and in *America*, 22 April, 1916.

the Catholic countries, and that early Anglican doctrine as Newman saw it in the Thirty-nine Articles was essentially Catholic doctrine.

On the whole, the soundest scholars are agreed that any Catholic hypothesis in this matter is founded on very scant ground, for which there seems to be ample contradictory evidence. It were vain to attempt to establish and carry out such an argument. If, finally, we are able to say that Shakespeare "in a special way belongs to us" and to write Q. E. D. at the end, it seems that Catholics would for some time after be engaged in blushing for many of his passages, and in explaining them away by many devious turns of scholastic logic. We cannot, you know, claim as Shakespeare's own thought those sentiments with which we agree and relegate as merely "in character" those which we find un-Catholic. Because Shakespeare was a dramatist, his characters speak, himself never.

The proper way to consider the whole body of Shakespeare's writing, if we must write of him from the Catholic viewpoint, is to consider his plays objectively. They are fiction on the stage or they are history on the stage. And we must simply look upon them as they have come down to us after three hundred-odd years as fiction and as history. In these two articles we shall then make some slight study of the works of William Shakespeare, and consider them as food for the modern reader who wants a criticism from one of his own faith on such passages as refer to matters of religion, taking first the historical plays, and later those plays which may be termed fiction.

I

The historical plays of Shakespeare, with the years to which they refer, are as follows: *

<i>Name of Play</i>	<i>Kingship</i>	<i>Date of Play</i>
King John	1199-1216	1593
Richard II	1377-1399	1595
I Henry IV	1399-	1597
II Henry IV	-1413	1598

* The dates are taken from the excellent introductions in *The Tudor Shakespeare* and from *The Facts about Shakespeare* (New York: The Macmillan Co.).

Henry V	1413-1422	1599
I Henry VI	1422-	1590-1
II Henry VI	—	1590-2
III Henry VI	-1461	1590-2
Richard III	1483-1485	1593
Henry VIII	1509-1547	1612

The first of these plays deals with a king and a reign when religion was a bitter contention of political import. King John was historically on both sides of the fence. He opposed Rome and he was befriended by Rome; and his reputation in all matters is far from spotless.

We must listen with caution to the ecclesiastical chroniclers in the case of a king who quarrelled with the Church. Yet they do not seem to have gone much beyond the mark in saying that John when he died made hell fouler by his coming. His throne of cruelty, lust, perfidy, and rapine was upheld by mercenary troops, the scourge of a nation.³

In spite of his many bad actions, the reign of John accomplished two good things for England: the loss of Normandy with its resulting increase of nationalism, and the grant of Magna Charta at the command of those northern lords and barons who were thoroughly English in all their origins and purposes. In spite of John's usurpation of the throne, his lack of principle, and his antagonism to certain chartered liberties, the play which served as the basis for Shakespeare's drama, "The Troublesome Raigne of John King of England", printed in 1591,⁴ upholds his scandalous proceedings and it is not without profit to notice a few of the points in which Shakespeare's version differs from the older one. Says Thorndike:

Perhaps the most significant single change Shakespeare made was the excision of the anti-Romanist bias which in the older play had made John a Protestant hero.⁵

³ *The United Kingdom. A Political History.* By Goldwin Smith. New York. 1899. Pp. 118-119. I have intentionally quoted here and elsewhere, from an historical writer who very evidently has a cumulative dislike for the Catholic Church.

⁴ This is supposed to have been written during the year of the Armada, and often acted.

⁵ *The Facts about Shakespeare*, p. 78.

Falconbridge ransacking the churches, the stabbing of an abbot, scenes from the old play, are omitted by Shakespeare. John was not a Protestant, of course; for, though he opposed the Pope on one occasion and so called down upon himself and his kingdom excommunication and the interdict, it must not be forgotten that John appealed to Rome to stop the later French invasion, that a papal legate sat by his side at Runnymede in opposition to those rebellious barons who named themselves the Army of God and Holy Church, nor that the Pope himself, now friendly to John, condemned the Charter as an ungrateful outrage. In admitting the spiritual and denying the temporal supremacy of the Holy See in English affairs, John was no more a Protestant than was Sir Thomas More, who died "in and for the faith of the holy Catholic Church",⁶ maintaining the same distinction.

Having shorn "that usurping John"⁷ of Protestant qualities, Shakespeare next proceeded to take from him the heroic. Constance of Bretagne was really remarried at the time of the action of the play, but Shakespeare lets her remain a persecuted widow with a persecuted son, and by thus gaining a brilliant dramatic conflict of characters as well as of forces, appeals to our sympathies for both Constance and Arthur and makes John appear more cruel and ruthless than the earlier play had done. John's actual ordering of the death of the rightful claimant, Arthur, and his hypocritical change of sentiment on the subject, are likewise new scenes introduced by Shakespeare. The source play would have us believe that the man was preferred to the boy; but Shakespeare emphasizes the fact that John acts in his "strong possession much more than his right".⁸ Again Shakespeare condenses John's four wars into two so as to make it seem that one turned entirely about the question of Arthur's title, and the other Arthur's death, bringing the boy heir into an unwarranted prominence and confining the ecclesiastical controversies to unimportant positions.

Thus, by heightening the character of Arthur and suppressing virulent religious prejudice, Shakespeare has written a play

⁶ Roger's *Life of More*, closing paragraph.

⁷ Shakespeare, *King John*, Act III, Scene I, line 61.

⁸ *Ibid.* Act I, Scene I, line 40.

which appeals to the human heart direct, of the Elizabethan age and of our own. The protests against papal political interference from "a royal criminal, weak in his criminality",⁹ who wishes to "shake the bags of hoarding abbots",¹⁰ are political protests and nothing more. The days of Innocent III are past; and the Pope no longer wants to rule Christendom in a temporal way by diplomatic bickerings with creature kings. Church and State are separate: and it is better for both the Church and the State. In this opinion, we are at one with the Elizabethan audiences who swore by the Thirty-nine Articles and by English independence. King John, then, is talking not so much against a religious faith as against a principle of interference, a principle which was during his reign becoming particularly obnoxious in a country newly becoming nationalized.

Enter PANDULPH.

King Philip. Here comes the holy legate of the Pope.

Pandulph. Hail, you anointed deputies of heaven!
To thee, King John, my holy errand is.
I, Pandulph, of fair Milan cardinal,
And from Pope Innocent the legate here,
Do in his name religiously demand
Why thou against the Church, our holy mother,
So wilfully dost spurn, and force perforce
Keep Stephen Langton, chosen Archbishop
Of Canterbury, from that holy see?
This, in our foresaid holy father's name,
Pope Innocent, I do demand of thee.

King John. What earthly name to interrogatories
Can task the free breath of a sacred king?
Thou canst not, Cardinal, devise a name
So slight, unworthy, and ridiculous,
To charge me to an answer, as the Pope.
Tell him this tale; and from the mouth of England
Add this much more,—that no Italian priest
Shall tithe or toll in our dominions:
But as we, under heaven, are supreme head,
So, under Him that great supremacy,

⁹ Dowden.

¹⁰ Shakespeare, *King John*, Act III, Scene III, lines 7-8.

Where we do reign, we will alone uphold,
Without the assistance of a mortal hand.
So tell the Pope, all reverence set apart
To him and his usurp'd authority.

King Philip. Brother of England, you blaspheme in this.

King John. Though you and all the kings of Christendom
Are led so grossly by this meddling priest,
Dreading the curse that money may buy out,
And by the merit of vile gold, dross, dust,
Purchase corrupted pardon of a man,
Who in that sale sells pardon from himself,
Though you and all the rest so grossly led,
This juggling witchcraft with revenue cherish,
Yet I alone, alone do me oppose
Against the Pope, and count his friends my foes.

Pandulph. Then, by the lawful power that I have,
Thou shalt stand curs'd and excommunicate:
And blessed shall he be that doth revolt
From his allegiance to an heretic;
And meritorious shall that hand be call'd,
Canonized and worshipp'd as a saint,
That takes away by any secret course
Thy hateful life.¹¹

In looking at this passage and these speeches we must remember first that King John who calls the Pope "unworthy", is without a doubt the villain of Shakespeare's play.¹² Then we must remember that the "anointed deputies of heaven", the anointed kings by divine right, were in an actual physical sense anointed at coronation by a churchman—thus confusing Church and State. The Archbishopric of Canterbury, with all the lands and powers pertaining thereto which might fall to the Pope's creature Langton, was not in any large sense either, an ecclesiastical appointment. The priest was to John a meddling priest and the Pope's authority usurped authority only in relation to England and English affairs—it was again a question of politics and not of religion. Over the Channel

¹¹ *King John*, Act III, Scene I, lines 135-178.

¹² His compelled granting of Magna Charta is even neglected—one of the greatest and most beneficial gains of his or any other reign—as is also the Pope's forbidding of its observance.

"he that holds his kingdom holds the law",¹³ and when John protests against the aggressions of Innocent III he is entirely within his legal right; and when all the wrath of the Church is called to curse and excommunicate with "bell, book and candle"¹⁴ in a political cause, Pandulph is certainly acting outside his right.

Shakespeare was writing with his theme clearly in mind and could not paint John any whiter than he was when he opposed the Church, though he did paint him blacker than he was when he maltreated young Arthur. It was a political crisis and clearly so and Shakespeare is careful to emphasize this political character. He did not make John a hero, and he likewise came far from making him a doctrinal Protestant. He changed the old play to leave out the religious element and to show the struggle as it was. It was a political conflict in which religion unfortunately was slightly confused, if not through a plurality of causes, at least through a combination of elements.

The alteration of history, the insertion of speeches which were never spoken, the invention of incidents,¹⁵ and real historical anachronisms, not merely detailed ones like the clock of ancient Rome¹⁶ and the unfounded University of Wittenberg,¹⁷ but actual changes in the unity and order of events¹⁸—these things in error are forgotten when Shakespeare is read as a whole and is found to have written with a noteworthy fidelity to the main temper of the circumstances, to have given us a true impression if not a true chronicle.

History like the drama is developed from the conflict of opposing forces. It is our loss therefore that Shakespeare skips over more than a hundred and sixty years after the death of John. He has given us no picture of the reign of Henry III (1216-1272) and his religious troubles, he who "would have been a good priest but was a bad king"; no picture of Edward I (1272-1307), one of the best of the Cath-

¹³ So says Constance, Act III, Scene I, line 188.

¹⁴ Act III, Scene III, line 12.

¹⁵ Cf. *Richard II*, Act II, Scene III, lines 99-100.

¹⁶ *Julius Caesar*.

¹⁷ *Hamlet*.

¹⁸ *King John* is one good example of this carelessness about dates; *Henry VIII* is another.

olic kings who clashed with the papacy, who really established Parliament and placed nationalism over feudalism; no picture of Edward II (1307-1327), "a hollow counterfeit of his father", whose fall inspired Marlowe and renders that dramatist's works more memorable; no picture of Edward III (1327-1377), during whose reign the Popes at Avignon were opposed for diplomatic rather than unfaithful reasons, and "Old John of Gaunt" had allied himself with Wiclif for ecclesiastical reform and pretended to an anti-clerical popularity. But if there does exist this great gap between Shakespeare and history through the thirteenth and fourteenth centuries, the plays of *Richard II*, the two parts of *Henry IV*, *Henry V*, the three parts of *Henry VI*, and the story of *Richard III* make up for the earlier deficiencies.¹⁹

Here we find open before us "the purple testament of bleeding war". There was civil war and there was war with France. Shakespeare has told of the contenders struggling for the crown, of usurpers mounting the throne itself and there facing down upon the anointed king, of attempts to "wipe off the dust that hides our sceptre's gilt", of what the ancient chronicler Hall named "the unquiete tyme of Kyng Henry the Fourth", of the tragic enormity and fierce complexions in the age when Richard, Duke of Gloster, plotted and murdered for his unwarranted ends.

It seems as if Shakespeare almost aimed to avoid religious questions. He begins the play of *Richard II* in 1398, recounting only the fall of that monarch and telling nothing of Wat Tyler's rebellion, the Peasants' Revolt of 1381, Wiclif and the Lollards, nor of John Ball, "the clerical demagogue".²⁰ In the Epilogue to the second part of *Henry IV* he identifies his famous character, Sir John Falstaff, with Lord Cobham, saying "Oldcastle died a [Lollard] martyr and this is not he", to which Dowden commentates: "Shakespeare changed the name because he did not wish wantonly to offend the Protestant party nor gratify the Roman Catholics". He carefully

¹⁹ Though there is an apparent break between the years 1461-1483, there really is none: Shakespeare tells the story of Edward IV and Edward V continuously, though chronologically compressed, in the plays which precede and follow.

²⁰ The quotation is from Goldwin Smith.

avoids the religious implications and possibilities in the character of Henry V, which many men have been fain to find there, and which many others have even read into Shakespeare.²¹ Churchmen appear, to be sure, in connexion with Church affairs as when Cardinal Bouchier protests to Buckingham against a plan to "infringe the holy privilege of blessed sanctuary",²² as when the Bishop of Ely is carefully avoided while Gloster plots for advancement,²³ when a clerical "tutor" and a priest "Sir John" appear for a moment and then leave,²⁴ and when the Bishop of Ely and the Archbishop of Canterbury worry among themselves about Church lands.²⁵ And Church paraphernalia and ritual come in from time to time, as the religious background of the age required. To be faithful in the picture one must put these things in; to leave them out would be holding an untrue mirror up to nature. Richard II gets Norfolk and Bolingbroke to take an oath on the hilt of a sword which forms a cross;²⁶ Henry V is insistent on the final rites of the Church for a departed soul;²⁷ Richard II tells the queen to cloister herself "in some religious house",²⁸ and later thinks of following the same course himself:

I'll give my jewels for a set of beads,
My gorgeous palace for a hermitage,
My gay apparel for an alms-man's gown,
My figur'd goblets for a dish of wood,
My sceptre for a palmer's walking staff,
My subjects for a pair of carved saints,
And my large kingdom for a little grave.

There are proper and dignified references to rosary beads, in *Richard II*, and in the second part of *Henry VI*; Bardolph, very follower of Henry's very intimate Falstaff, was executed

²¹ Cf. the *Shakespearean Commentaries* of Dr. G. G. Gervinus, translated by F. E. Bannet, revised ed. (London, 1875), pp. 340 ff.

²² *III Henry VI*, Act III, Scene I, lines 37-43.

²³ *III Henry VI*, Act III, Scene IV,

²⁴ *III Henry VI*, Act I, Scene III, and Act III, Scene II.

²⁵ *Henry V*, Act I, Scene I.

²⁶ The same appears in *Hamlet*, Act I, Scene V, line 160.

²⁷ *Henry V*, Act IV, Scene VIII, line 121.

²⁸ *Richard II*, Act V, Scene I, line 23.

for robbing a church.²⁹ Nor should we forget the tribute to banish'd Norfolk's fine crusading spirit, who

fought
 For Jesu Christ in glorious Christian field,
 Streaming the ensign of the Christian cross
 Against black pagans, Turks, and Saracens:
 And toil'd with works of war, retir'd himself
 To Italy; and there, at Venice, gave
 His body to that pleasant country's earth,
 And his pure soul unto his captain Christ,
 Under whose colors he had fought so long.³⁰

The last lines of *Richard II* express a wish in the heart of Henry IV to go likewise to the Holy Land as penance for his faults, and this idea appears and reappears at intervals as a serious but deferred intent in both parts of *Henry IV*.

But no amount of imagination can make possible an attempt to interpret these years, when there was really so much done in the way of religious invective and anti-clerical protest, as of prime ecclesiastical importance. That Shakespeare had imagination is not to be denied; but he wisely did not make such a foolish attempt. He emphasized in these hundred years the political struggle between rivals for the title of English King; and such churchmen as enter in, come only in the character of politicians.³¹ That he failed to dwell on the very important steps toward the development of Parliament was possibly due to the fact that it would not please Tudor royalty and partly because it might even fail to interest a populace who lived under the Tudor "strong monarchy". But these churchmen who dabbled in politics did interest, because both the royal family and the groundlings knew the type well. The principal ecclesiastics turning their minds to such things were four.

The Bishop of Carlisle in *Richard II* is painted as "a clergyman of noble reverence", who urges Richard to war-

²⁹ *Henry V*, Act III, Scene VI.

³⁰ *Richard II*, Act IV, Scene I, lines 91-100.

³¹ In three particulars Shakespeare has departed from history: (1) There is no warrant for the speech assigned to Chicheley in *Henry V*, urging the King to war; (2) no authority for having intriguing Richard III and Buckingham get theatrical support from two bishops and a prayer-book to impress the Mayor of London; (3) and he did not make the Bishop Arundel in *II Henry IV* protest against the execution of Scrope, as he legitimately might have done.

like ways and later defending him against calumniators predicts the dire internecine strife to follow.³²

The Abbot of Westminster in the same play is "the grand conspirator" who plots for the reinstatement of Richard and has the rebellious heads actually meet at his house in Westminster.³³

The Archbishop of York who appears in *I Henry IV* and is executed in *II Henry IV*, acts for mere revenge of his brother Scrope's death, excites and leads and plans and schemes and even portions off England for the rising Percies.

Scrope and his clerical confederates may have been exasperated by the heavy draughts the King had made on clerical revenues; they may have believed his government to be secretly inclined to the confiscation of church property; or the archbishop, a political and military prelate, may simply have shared the mutinous and intriguing spirit of the oligarchy.³⁴

He, it was, probably who drew up the "things articulate", and turning insurrection to religion, had them

Proclaim'd at market-crosses, read in churches,
To face the garment of rebellion
With some fine color that may please the eye.³⁵

The subsequent troubles with the Pope resulting from Henry IV's summary dealing with an ecclesiastic are glossed over by Shakespeare:

Scrope was taken in armed, unprovoked, and criminal rebellion. Whatever might be his avowed aims, there could be no doubt that he and his party, if successful, would have dethroned the King. . . . The country was not to be devastated and dismembered with impunity by political intriguers styling themselves apostles of the religion of Christ.³⁶

Shakespeare seems to have treated him in the history plays as he deserved, as a factious rebel and a politician rather than as a churchman.

³² *Richard II*, Act III, Scene III, lines 178-185; and Act IV, Scene I, lines 113-149.

³³ *Richard II*, Act IV, Scene I, lines 326-333; Act V, Scene II; and Act V, Scene VI, line 19.

³⁴ Goldwin Smith: *The United Kingdom*. Vol. I, page 246.

³⁵ Cf. *I Henry IV*, Act V, Scene I; *II Henry IV*, Act I, Scene III; Act IV, Scenes I and II.

³⁶ Goldwin Smith: *The United Kingdom*. Vol. I, pp. 247-8.

Cardinal Beaufort, because of the heated conversational clashes with Gloster, comes in for so much vituperation, though it was at the hands of one of Shakespeare's most renowned villains, that Goldwin Smith has called him "sublimely slandered".³⁷ He is deprecated as a "politician", as a "presumptuous priest", a "proud prelate", an "ambitious churchman", as "impious Beaufort, that false priest"; said to be "more haughty than the devil", a "haughty cardinal, more like a soldier than a man o' the Church", who never in the year goes to church except to pray against his enemies.³⁸ He is painted as a very active cardinal, though cursed at by Gloster and curtly told by the King to practise his own preachings; he hires spies, indulges in undignified squabbles, urges the King against Gloster, conspires his fall, and registers an objection to church extortions made by Suffolk. This last, the objection, is the only act which pertains to his position as a churchman, so completely has Shakespeare deleted the religious element from his historical play.

These men, the four of them, are politicians who also chance to wear the cloth. It is true, of course, that they imperil the dignity of their Church by engaging in the game of dynastic intrigue, and the question then arises if, at the fall of each, they conduct themselves as politicians or as churchmen. The Abbot of Westminster "yielded up his body to the grave . . . with clog of conscience and sour melancholy", and Beaufort died "blaspheming God and cursing men on earth"—these two at least were sketched by Shakespeare. And well might they have exclaimed with Wolsey,

Had I but serv'd my God with half the zeal
I serv'd my king, He would not in mine age
Have left me naked to mine enemies.

Which leads us to a double point on which the conclusion of this essay will turn, the ambitious activities of these churchmen and the character of Wolsey in exciting years for the English Church.

The play of *Henry VIII*, as we have it now, is a poor dramatic representation of one of the most dramatic moments

³⁷ Goldwin Smith: *The United Kingdom*. Vol. I, p. 264.

³⁸ *I Henry VI*, Act I, Scene I, Scene III; Act III, Scene I; Act V, Scene II, Scene IV; *II Henry VI*, Act I, Scene I; Act II, Scene I.

of history. To Shakespearean enthusiasts it is some consolation that more than two-thirds of this piece was done by Fletcher and not by the Warwickshire Will.³⁹ Our poet did not, in this his last play, tell "very frankly of how England was torn from the Church by a brutal king to satisfy his lust".⁴⁰ There is a possibility that he projected a drama on the final separation as the one great historical event of the reign, and that a few scenes already written toward that end were focussed about the fall of Wolsey and scattered through the play by Fletcher, who acted either as collaborator or as adapter. At any rate, Shakespeare avoided the issue, a tremendous climax of interest for any poet. He makes no reference to the Act of Supremacy, or to the dissolution of the monasteries, and only a scant statement concerning Sir Thomas More. The actual facts of the dissolution would have made a powerful resolution of the dramatic theme.

Rapine was not statesmanship, nor did it walk in statesmanlike ways. The hour of the monasteries had come, but dissolution might have been gradual. It might have respected local circumstance and feeling. In the wild and ill-peopled north monasteries were still useful as hospices, as almshouses, as dispensaries, as record offices, as schools, perhaps in a rough way as centres of civilization. Their faith was still that of the people; their prayers and Masses for the dead were still prized. Their destruction and the religious innovations of the government brought on a dangerous insurrection in the north, called the Pilgrimage of Grace,⁴¹ in the suppression of which the government showed its perfidy as well as its savage recklessness of blood.⁴²

Undoubtedly the worst feature of the whole transaction was the distribution of the spoil.⁴³

Some was spent in national defences, a small part in the foundation of new bishoprics. Far the greater part became the prey of the

³⁹ The introduction to the play in the Tudor Shakespeare indicates the exact scenes—showing that the most noted pieces of declamation are from the hand of Fletcher.

⁴⁰ As James J. Walsh says in the *Catholic World*, April 1916, p. 42.

⁴¹ H. de B. Gibbins: *Industry in England*, pp. 203-4, assigns other causes for this, notably the extensive enclosures.

⁴² Goldwin Smith: *The United Kingdom*. Vol. I, pp. 335-6.

⁴³ H. de B. Gibbins: *Industry in England*, p. 203.

King and his minions. The vast estates of noble houses remain monuments of the confiscation, and they bound those houses to the cause of Protestantism and a Protestant government so long as the conflict lasted. This is the origin, and hence were derived the politics, of the houses of Russell, Cavendish, Seymour, Grey, Dudley, Sidney, Cecil, Herbert, Fitzwilliam, Rich, which replaced the feudal baronage of the Middle Ages, linked to Protestantism and constitutionalism by their possession of Church lands.⁴⁴

Thus fully has the characteristic temper of this great tendency been sketched simply to indicate what Shakespeare avoided in his play. The financial element was a strong motive in the mind of that Henry who had been so prodigal with his nation's money; it was undoubtedly an underlying cause and incentive. Mr. Goldwin Smith, a political historian, has said, "The sole cause of Henry's secession from the papacy and of religious revolution so far as he personally was concerned was his desire for a divorce".⁴⁵ And it is not exaggerating it to say that where Henry was concerned, personal causes were liable to be immediate causes. Thus this play which is called Shakespeare's, though it does not deal with the real essential centre of the reign of Henry VIII, does represent some of the important facts leading toward that centre.

The play is the play of Wolsey, the cunning, ambitious Cardinal of York, pitted against a simple woman far from her home and friends, and afterward pitted against the "strong monarch", Henry VIII himself. As Katharine is made to say, "all hoods make not monks"; and in the case of Wolsey, "cardinal sins and hollow hearts"⁴⁶ go about in churchmen's robes. Wolsey is a scheming politician, not a true representative of his Church:

No man's pie is freed
From his ambitious finger.⁴⁷

His thinkings are below the moon not worth
His serious considering.⁴⁸

⁴⁴ Goldwin Smith: *The United Kingdom*. Vol. I, p. 334. See also H. Belloc: *The Historic Thames* (Wayfarer's Library Edition), pp. 127-8, 140.

⁴⁵ Goldwin Smith: *The United Kingdom*. Vol. I, p. 318.

⁴⁶ *Henry VIII*, Act III, Scene I, lines 23, 104.

⁴⁷ *Henry VIII*, Act I, Scene I, lines 52-53.

⁴⁸ *Henry VIII*, Act III, Scene II, lines 134-135.

He is desirous of sitting in the papal chair; he falsely denies true charges of heavy and extortionate taxations; he maintains a rich house in unnecessary luxury;⁴⁹ by his manipulations and attempted interference he brought Henry to condemn the "dilatatory sloth and tricks of Rome".⁵⁰ To be sure, we find him condemning Sir Thomas Bullen as "a spleeny Lutheran", and Cranmer as "an heretic, an arch-one", and magnanimously praising his successor, Sir Thomas More, as "a learned man" who will "do justice for truth's sake and his conscience". When his overthrow is complete and he pauses to say "a long farewell" to all his greatness, he then turns to thoughts of God. Not as the Abbot of Westminster or Cardinal Beaufort did Wolsey die; but, in the calm and serenity of a great man, "he died fearing God". Yet there is little doubt that he ceased to worship Ambition and began to think of God only when he fell,

like Lucifer,
Never to hope again.

It is a late repentance.

I have ventured,
Like little wanton boys that swim on bladders,
This many summers in a sea of glory
But far beyond my depth. My high-blown pride
At length broke under me, and now has left me,
Weary and old with service, to the mercy
Of a rude stream, that must forever hide me.
Vain pomp and glory of this world, I hate ye!
I feel my heart new open'd.

The fact that Fletcher wrote most of the phrases we have quoted here,⁵¹ and not Shakespeare, is beside the point. "Love and meekness become a churchman better than ambition." This is a play of ambition and not of religion. Its central point is the fall of Wolsey and not the conflict of the Churches. Though it hinges about the divorce, the excommunication by the Pope—sweeping across Europe to strike at the crown of Henry—is not brought forward. There is no

⁴⁹ One of the points charged against him was that he changed the rushes on his floors every day—an extravagant waste.

⁵⁰ *Henry VIII*, Act II, Scene IV, line 237.

⁵¹ Also the final passages about Elizabeth: "In her days God shall be truly known".

clear clash between a king and a foreign papacy, as in *King John*. The old tragic idea of the fall of princes here comes back again, the execution of Buckingham, the injustice done to Katharine, and the reduction of Wolsey. These fell indeed. And their fall was the same. Politics contrived with politics and religion was only accidental.

Thus we have a similarity in treatment in *King John* and in *Henry VIII*. Nor does the tendency end there. It extends as well to the plays which cover the years between. Shakespeare has followed the same method continuously, a method of detachment. He has detached himself from the theses of both parties. History and historical drama march on parallel paths to the same end. We are in the field of political endeavor where politicians happened also to be abbots, bishops, and cardinals. Shakespeare recorded the facts as historical facts, presenting them in the dramatic mood as well as in the dramatic manner. But if he did not alter the personalities of prelates who held state offices, he likewise did not take advantage of their religious connexions to assail them unduly. He was fair, remarkably so, and held no brief for either party. The Elizabethan age was a time of religious controversy and the temptation must have been great to take sides with one faction or another and so gain cheap and calculated applause.⁵³ We have seen how the particular dignitaries were handled. We have observed how the chief emphasis was a political emphasis. The art and mind of Shakespeare were bent toward ecclesiastical dissension. So, naturally, he proceeded—though not so dispassionately—at least almost as impartially as history. He discounted biased feeling in the clerical chronicles from which he drew and discounted the prejudices of the “good Queen Bess”. It was a middle course. He steered it fairly and well.

We shall next turn from these historical plays to those which, dependent upon invention, may be classed as fiction.

ELBRIDGE COLBY.

New York City.

⁵³ Joan of Arc only is severely handled. He upholds her in the early scenes, but treats her harshly after her fall. *I Henry VI*, Act V, Scenes III and IV.



Analecta.

ACTA BENEDICTI PP. XV.

**DE ERECTIONE PROVINCIAE REGINENSIS, DIVISIONE DIOECESIS
SANCTI BONIFACII ET ERECTIONE ARCHIDIOECESIS
WINNIPEGENSIS.**

BENEDICTUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM.

Inter praecipuas Apostolicae Sedis curas ea semper enituit novas dioeceses et ecclesiasticas provincias erigendi quoties vel territorii amplitudo vel fidelium numerus vel itinerum asperitas, vel alia huiusmodi, ad efficaciorum reddendam pastorem sollicitudinem et vigilantiam id exigent. Quod si utiliter hoc contigit aliis in regionibus id quoque in Canadensi Dominio expedire visum est, ut amplissimae civiles provinciae, quibus Dominium ipsum constat, et quae quasi status civiles habentur, ab invicem independentes et unico foederali vinculo coniunctae, hierarchia donentur propria, adeo ut unaquaeque civilis provincia, provinciam ecclesiasticam saltem unam, propriam et independentem constituat. Quibus omnibus mature consideratis, Venerabilium Fratrum Nostrorum, qui rebus consistorialibus praesunt, consilio, suppleto etiam quatenus opus sit quorum intersit, vel sua interesse praesumant consensu, Nos, Apostolicae potestatis plenitudine, in provincia civili

memorati Domini, Saskatchewan nuncupata, novam ecclesiasticam provinciam erigere statuimus et decrevimus, duas dioeceses Reginensem et Principis Alberti a provincia ecclesiastica Sancti Bonifacii sejungendo, et ecclesiam Reginensem in Metropolitanam constituendo, eique dioecesim Principis Alberti uti suffraganeam assignando. Hisce itaque Apostolicis litteris ecclesiam Reginensem ad Archiepiscopatus honorem et dignitatem evehimus, omnibus metropolitice iuribus et praerogativis, quae ad Ecclesias Metropolitanas spectant ipsi concessis, eique subiicimus dioecesim Principis Alberti. Hisce pariter Apostolicis litteris Venerabilem Fratrem Oliverium Eleazarum Mathieu, hactenus episcopum Reginensem, in Archiepiscopum eiusdem dioecesis constituimus, quin aliis Apostolicis Litteris opus sit. Insuper peramplam dioecesim Sancti Bonifacii in duas partes dividimus, et partem orientalem cis flumen Rubeum, ubi est urbs Sancti Bonifacii, antiquae huic ecclesiae Archiepiscopali reservamus cum privilegiis et iuribus metropolitice, quibus antea fruebatur, exceptis tamen duabus dioecesibus Reginensi et Principis Alberti, Partem vero occidentalem trans flumen Rubeum, ubi est urbs Winnipeg, novae dioecesi Nobis immediate subiectae et Archiepiscopali, quam hisce Apostolicis litteris erigimus et ab urbe principe Winnipegensem appellandam statuimus, Apostolicae potestatis plenitudine assignamus. Harum diocesum divisoria linea erit commenticia illa, seu imaginaria linea, quae a finibus antiquae dioecesis Sancti Bonifacii descendit meridiem versus per medium lacum Winnipeg usque ad ostium fluminis Rubei: postea ad meridiem pariter prosequens, ascendit per medium cursum fluminis Rubei, et pergit ultra oppida Sancti Bonifacii et Winnipeg usque ad occursum parallelae lineae, quae separat regiones, vulgo *Townships*, IX et X a censu officiali Gubernii Canadensis determinatas: deinde haec ipsa linea parallela procedens erga occidentem divisoria erit utriusque dioecesis usque dum incidit, seu occurrit in meridianam lineam quae statuta est a memorato censu officiali inter sectiones, vulgo *ranges*, XII et XIII occidentales, hoc est ad occidentem lineae principalis posita: denique ex hoc puncto divisoria linea denuo ad meridiem perget usque ad fines civiles Domini Canadensis et Statuum Foederatorum Americae, coincidens cum finibus quibus comitatus *Souris* separatur a comitatibus Macdonald et

Lisgar civilis provinciae Manitobensis. Volumus autem ut Archiepiscopi Winnipegenses omnibus iuribus, privilegiis et praerogativis quibus ceteri Archiepiscopi fruuntur et ipsi gaudeant, ideoque, praevia postulatione rite faciendâ in Consistorio, usum Pallii et Crucis ante se ferendae, inter fines tamen propriae Archidioecesis, ipsis concedimus. Ad dotem Winnipegensis Ecclesiae constituendam assignamus bona et redditus omnes, etiam adventitios quacumque ratione ad mensam archiepiscopalem obventura, data simul Archiepiscopo pro tempore, discreto eius arbitrio, facultate cathedraticum imponendi, inter varias ecclesias in urbe Winnipeg existentes aptiorem in Cathedralem seligendi atque alia ab bonum archidioecesis regimen necessaria vel utilia iuxta sacros canones statuendi ac decernendi. Item quod spectat ad archidioecesis Winnipegensis regimen, administrationem, dotationem ac taxationem ad ipsius Archiepiscopi potestatem, auctoritatem, attributiones, officia, iura et munia, ad Capituli Cathedralis, vel Consultorum Collegii erectionem, ad Seminarii dioecesani institutionem, ad ipsorum fidelium et clericorum onera, iura, aliaque id genus, servanda iubemus, quae sacri Canones, praecipue Tridentina Synodus statuunt ac praescribunt, sartis insuper tectisque Concilii plenarii Quebecensis primi editis decretis. Mandamus insuper ut documenta omnia, iura et acta, quae archidioecesim Winnipegensem eiusque fideles respiciunt a cancellaria Metropolitanae Ecclesiae Sancti Bonifacii, quum primum fieri poterit, tradantur cancellariae huius novae archidioecesis ut in eius archivio religiose asserventur.

Nobis insuper ac Sedi Apostolicae reservamus facultatem novam ineundi harum diocesum dismembrationem seu circumscriptionem, quandocumque id expedire in Domino visum fuerit.

Hisce omnibus ut supra dispositis, ad eadem fideliter exsequenda deputamus Venerabilem Fratrem Peregrinum Franciscum Stagni, archiepiscopum Aquilanum et in Canadensi ditione Delegatum Apostolicum, eidem tribuentes necessarias et opportunas facultates, etiam subdelegandi ad effectum de quo agitur quemlibet ecclesiastica dignitate insignitum ac definitive pronuntiandi super quavis difficultate vel oppositione, in executionis actu quomodolibet oritura, facto insuper ei onere ad Sacram Congregationem Consistorialem intra sex

menses transmittendi authenticum testimonium peractae executionis, ut in eiusdem S. Congregationis archivio asservari possit.

Contrariis quibuslibet etiam peculiari et expressa mentione dignis minime obstantibus.

Datum Romae apud Sanctum Petrum, anno Domini millesimo nongentesimo decimo quinto, die quarta mensis decembris, Pontificatus Nostri anno secundo.

Expedita die decimaquarta mensis martii, anno secundo.

Loco * Plumbi.

O. CARD. CAGIANO DE AZEVEDO † C. CARD. DE LAI,
S. R. E. Cancellarius. *S. C. Consistorialis Secretarius.*
 IULIUS CAMPORI, *Protonotarius Apostolicus.*
 RAPHAEL VIRILI, *Protonotarius Apostolicus.*

Reg. in Canc. Ap., vol. XIII, n. 19.

M. RIGGI, *a tabulario C. A.*

SUPREMA SACRA CONGREGATIO S. OFFICII.

I.

DECRETUM CIRCA IMAGINES EXHIBENTES BEATISSIMAM VIRGINEM MARIAM INDUTAM VESTIBUS SACERDOTALIBUS.

Cum recentioribus praesertim temporibus pingi atque diffundi coepissent imagines exhibentes Beatissimam Virginem Mariam indutam vestibus sacerdotalibus, Emi ac Rmi DD. Cardinales Inquisitores Generales, re diligenter perpensa, fer. IV, die 15 ianuarii 1913, decreverunt: "imaginem B. M. Virginis vestibus sacerdotalibus indutae esse reprobendam".

Feria vero IV, die 29 martii 1916, huiusmodi Decretum publicandum mandarunt.

Datum Romae, ex aedibus S. Officii, die 8 aprilis 1916.

ALOISIUS CASTELLANO, *S. R. et U. I. Notarius.*

II.

DECRETUM: DECLARATUR DUBIUM CIRCA INDULGENTIAM CHRISTIANAE SALUTATIONIS: "LAUDETUR IESUS CHRISTUS".

Andreas archiepiscopus Leopoliensis Ruthenorum Supremae S. Congregationi S. Officii sequens proposuit dubium: "Christiana salutatio *Laudetur Iesus Christus* habet, praeter

indulgentias tempore vitae, etiam indulgentiam plenariam hora mortis, si is, qui consuevit salutationem hanc in vita usurpare, in hora mortis SS. Nomen Iesu saltem corde, si non potest ore, invocaverit. Quaeritur igitur, num ad istam indulgentiam in hora mortis lucrandam, etiam tamquam conditio pertineat, ut moribundus mortem tamquam peccati stipendium de manu Domini patienter sustineat?"

Emi DD. Cardinales Generales Inquisitores, feria iv, die 12 aprilis 1916, responderunt: "Observentur opera praescripta, prout descripta inveniuntur in *Raccolta di orazioni*, etc., a S. Congr. Indulgentiarum approbata die 23 iulii 1898, eodem anno edita, pag. 54, n. 36."

Et feria iv, die 13 aprilis 1916, Ssmus D. N. D. Benedictus div. prov. Pp. XV, in audientia R. P. D. Adessori S. Officii impertita, supra relatum dubii solutionem Emorum Patrum ratam habuit et confirmavit.

L. * S.

R. CARD. MERRY DEL VAL, *Secretarius*.

D. PASQUALIGO, O.P., *Comm. Gen. S. O.*

SAURA CONGREGATIO CONSISTORIALIS.

I.

DECRETUM CIRCA QUASDAM CHOREAS IN STATIBUS FOEDERATIS AMERICAЕ SEPTENTRIONALIS ET IN REGIONE CANADENSIS

Elapso saeculo, in foederatis Americae septentrionalis Statibus usus incooperat catholicas familias convocandi ad choreas quae per multas noctis horas cum conviviis aliisque solatiis protrahi consueverant. Cuius rei ea dabatur ratio et causa, quo scilicet catholici se mutuo cognoscerent et amoris caritatisque vinculis intimius unirentur, simulque ut subsidia pro hoc illo pio opere necessaria compararentur. Qui autem conventus indicare eis praesidere solebant, praesides plerumque erant alicuius pii operis, et non raro ipsi ecclesiarum rectores vel parochi.

Verum Ordinarii locorum, quamvis de recto fine eorum qui has choreas promovebant non dubitarent, nihilominus damna et pericula inolitae praxis perspicientes, sui officii esse censuerunt eas proscribere: et ideo in can. 290 plenarii Concilii III Baltimorensis haec statuerunt: "Mandamus quoque ut

sacerdotes illum abusum, quo convivia parantur cum choreis (*balls*) ad opera pia promovenda, omnino tollendum curent ”.

Ast, ut in humanis saepe accidit, quae iustissime sapienterque ab initio iussa fuerant, paullatim in oblivionem venire coeperunt, et chorearum usus denuo invalescere, imo et in proximam Canadensis dominii regionem diffundi.

Quae cognoscentes Emi S. C. Consistorialis Patres, auditis pluribus locorum Ordinariis, et re multo cum studio examini subiecta, censuerunt, standum omnino esse sanctionibus a Concilio Baltimorensi III statutis: et, probante SSmo D. N. Benedicto PP. XV, decreverunt, sacerdotes quoslibet sive saeculares sive regulares aliosque clericos prorsus prohiberi, quominus memoratas choreas promoveant et foveant, etiamsi in piorum operum levamen et subsidium, vel ad alium quemlibet pium finem; et insuper clericos omnes vetari, quominus hisce choreis intersint, si forte a laicis viris promoveantur.

Hoc autem decretum publici iuris fieri et ab omnibus religiose servari Summus Pontifex iussit, contrariis quibuslibet minime obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 31 martii 1916.

✠ C. CARD. DE LAI, EP. SABINEN., *Secretarius*.

L. * S.

† THOMAS BOGGIANI, ARCHIEP. EDESSEN., *Adessor*.

II.

DECLARATIO CIRCA CLERICALIS VESTIS USUM IN REGIONE CANADENSI.

A plenario Concilio Quebecensi duae clericales vestes recognitae sunt: altera talaris, quae proprior clericis est, et communi lege in sacris functionibus unice adhibenda iubetur, altera brevior, quae, si nigri coloris sit, ad genua usque extendatur et cum collari romano iuncta, a Patribus Quebecensibus pro civili usu admissa fuit, et qua clericis propria hisce in locis passim agnoscitur.

Additum quoque fuit circa usum harum vestium morem loci servandum esse.

Iamvero quum in praesenti dubia ac dissensiones quaedam orta sint circa hoc praescriptum, nonnulla colligere oportet quae ad rectam legis intelligentiam et ad pacem servandam expediant.

Sacra Tridentina Synodus circa ecclesiasticas vestes, utique pro civili usu, haec sanxit: "Etsi habitus non facit monachum, oportet tamen clericos vestes proprio congruentes Ordini semper deferre, ut per decentiam habitus extrinseci, morum honestatem intrinsecam ostendant; tanta autem hodie aliquorum inolevit temeritas religionisque contemptus, ut propriam dignitatem et honorem clericalem parvi pendentes, vestes etiam publice deferant laicales, pedes in diversis ponentes, unum in divinis, alterum in carnalibus; propterea omnes ecclesiasticae personae, quantumcumque exemptae, quae aut in sacris fuerint, aut dignitates, personatus, officia aut beneficia qualiacumque ecclesiastica obtinuerint, si postea quam ab episcopo suo, etiam per edictum publicum, moniti fuerint, honestum habitum clericalem, illorum Ordini ac dignitati congruentem, et iuxta ipsius episcopi ordinationem et mandatum non detulerint, per suspensionem ab Ordinibus, ac officio et beneficio, ac fructibus, redditibus et proventibus ipsorum beneficiorum; nec non, si semel correpti, denuo in hoc deliquerint, etiam per privationem officiorum et beneficiorum huiusmodi coerceri possint, et debeant, Constitutionem Clementis V, in Concilio Viennensi editam, quae incipit *Quoniam*, innovando et ampliando."¹

Proprium itaque et nativum Ordinarii ius est intra limites a sacra Tridentina Synodo statutos, constabilire modum et formam clericalis vestitus pro sua cuiusque dioecesi. Quo iure usi sapienter sunt Patres Quebecenses, dum duas in toto Canadensi dominio vestes probaverunt et statuerunt.

Aliud vero Concilii praescriptum circa alterutrius vestis usum, hoc est, morem servandum esse qui actu in loco viget, ceu facile quisque intelligit, non est nec esse potest absolutum et perpetuum, sed natura sua conditionatum et transitorium. Mores scilicet, temporum decursu novisque supervenientibus adiunctis, mutationibus obnoxii evadere possunt. Quo eveniente, expedit ut etiam vestis, quaecumque demum sit, novis aptetur moribus et conformetur, dummodo semper ecclesiastica.

Supponi autem nequit Concilium voluisse hac in re, per se minoris momenti et fluxa, nativum Ordinariorum ius auferre vel circumscribere: id namque neque prudens, neque sapiens fuisset.

¹ Conc. Trid., Sess. XIV, c. 6, de Ref.

Quibus consideratis, Sacra haec Congregatio, cohaerenter ad litteras die 5 maii 1914 iam datas, censuit:

1. Usus in dioecesi vigentem circa clericales vestes mutari sine causa non debere: iustam tamen libertatem singulis Ordinariis esse usum illum mutandi, requisito capituli vel consultorum dioecesanorum voto, si nova tempora et adiuncta hoc suadeant, Deo et Apostolicae Sedi dumtaxat rationem reddituris.

2. Clericum a propria dioecesi in aliam migrantem posse ibi vestem dioecesis suae retinere, quamvis diversam ab ea quae in loco est praescripta, dummodo sit una ex duabus a Patribus Quebecensibus probata: idque usquedum domicilium vel quasi domicilium ibidem non ineat.

3. Sicut in ieiunii et abstinentiae lege aliisque similibus fas est peregrinis loci usum sequi, ita pariter salvam esse cuilibet clerico potestatem se conformandi usibus loci ad quem transmigrat, quin ab Ordinario suo hac una de causa reprehendi vel puniri valeat.

Ssmus autem D. N. Benedictus PP. XV resolutionem Em. Patrum ratam habuit et probavit, eamque publici iuris fieri iussit, ut ab omnibus ad quos spectat rite servetur, contrariis quibuslibet minime obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 31 martii 1916.

✠ C. CARD. DE LAI, EP. SABINEN., *Secretarius*.

ROMAN OURIA.

PONTIFICAL APPOINTMENTS.

5 April: His Eminence Cardinal Domenico Serafini named Protector of the American College (United States) and of the Scotch College (15 April), Rome.

7 April: His Eminence Cardinal Filippo Giustini named Protector of the Irish College, Rome.

The following were named Domestic Prelates of His Holiness the Pope:

12 April: Monsignor William J. Walsh, of the Diocese of Waterford and Lismore.

13 April: Monsignor Cornelius Flavin, of the same Diocese.

15 April: Monsignor Michael Weldon, of the Diocese of Peoria, Illinois.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

POPE BENEDICT XV establishes a new ecclesiastical province in Saskatchewan, Canada, comprising the Archdiocese of Regina and the Diocese of Prince Albert. These sees are taken from the province of Saint Boniface. Moreover, the see of Winnipeg is raised to archiepiscopal rank.

S. CONGREGATION OF THE HOLY OFFICE: 1. Reproves the making of pictures showing the Blessed Virgin in sacerdotal vestments; 2. answers a question regarding the indulgence attached to the salutation "Laudetur Jesus Christus".

S. CONGREGATION OF CONSISTORY: 1. Publishes a decree forbidding all priests, both secular and regular, and all other clerics to promote or encourage balls for church purposes of any kind in the United States and Canada; besides, if laymen arrange for these balls, clerics are not allowed to be present at them: 2. prescribes the clerical costume that is to be worn in Canada, both at sacred functions and for other occasions.

ROMAN CURIA gives official list of pontifical appointments.

BLESSING THE SOAPULAR MEDAL.

Qu. A reply in the REVIEW to the following queries would be much appreciated.

The Holy Office by decree of 16 December, 1910,¹ granted the power "datis dandis" for blessing a determined medal, which could replace for all ecclesiastical purposes the scapular, v. g. of Our Lady of Mt. Carmel; the same Holy Office, by decree issued on the same date, apparently also fixed the time limit for the automatic expiration of this faculty.

1. Does a priest who received this faculty, say 1 January, 1911, still possess in virtue of this decree the power of blessing the scapular medal, say after 1 January, 1916? And if so, why? since the decree says: "Sacerdotes omnes . . . ne amplius numismata sic benedicendi utantur facultate, quinquennio ab illa obtenta transacto".

¹ Cf. *Acta Apost. Sedis*, Vol. III, pp. 23-24.

2. Does a priest who received this faculty, say 10 July, 1914, retain this power in virtue of the decree for five full years from date of reception? i. e. until 10 July, 1919. This would seem a legitimate conclusion, "quinquennio ab illa obtenta transacto".

3. Is the power granted in virtue of this decree still in force after the lapse of five years from date of issuance, i. e. after 16 December, 1916? In other words, did the faculty naturally expire 16 December, 1916, so that both those who did not receive it prior to this date, and those whose five years had then expired, would not have it now?

Resp. In the decree quoted by our correspondent it is declared that a priest who has the faculty of enrolling in a certain scapular has the faculty to bless the corresponding medal. Such a case offers no difficulty. In the decree, however, the additional provision is made that priests, secular and regular, may be empowered, for five years, to bless indiscriminately all scapular medals, the faculty to lapse at the end of the five years. After that time a priest may bless only the medals corresponding to the scapulars in which he is empowered to enroll. The questions raised by our correspondent bear on this point: Is the term of five years to be reckoned from the issuance of the faculties or from the date of the decree (16 December, 1910). We have no hesitation in answering that the former is the plain intent and meaning of the decree. The text seems to us to be clear: "Sacerdotes omnes, saeculares vel regulares, etiam conspicua fulgentes dignitate, ne amplius numismata sic benedicendi utantur facultate, quinquennio ab illa obtenta transacto". The first query should, therefore, be answered in the negative, the second in the affirmative; and in the third case we should say that, if the faculty was granted, say, two years ago, it is still in force, and will be for three more years.

RINGING THE BELL AT BENEDICTION.

Qu. During the Benediction of the Blessed Sacrament on the occasion of the Forty Hours' Adoration is it proper to ring the bell or gong as the case may be?

Resp. Decrees of the S. Congregation of Rites prescribe that during the Benediction of the people with the ostensorium the choir should not sing, although the organ may be played

"suavi et gravi tono", as Wapelhorst expresses it. The ringing of a bell or gong is a custom which is merely tolerated and is by no means universal.

ABLUTION OF FINGERS AT LAVABO, WHEN THERE IS NO SERVER.

Qu. Would you kindly answer, in the REVIEW, what is the proper thing to do in the following case? Some time ago a priest said Mass for the Sisters in a certain convent. At the Lavabo he found no altar-boy, as is quite usual, but the cruet of water and a basin placed on the altar. He washed his fingers by pouring the water alternately on one hand with the other. He noticed a few drops fell on the spotless linen outside the edge of the basin. After Mass he called the sacristan and said: "Sister, why do you not do as is done in many convents of Sisters, where they have no boy to serve Mass—place some water in a small glass dish, like a finger bowl, so that the priest may wash his fingers without having to pour water from the cruet on his fingers and thus spatter the altar cloth?"

The Sister took the suggestion and placed the proposed finger bowl with water for the regular chaplain. When he saw it, he asked the Sister what it was for, and on being told, said: "That is not in accordance with Rubrics", and refused to use the finger bowl. The Rubric supposes a server who is to pour the water on the fingers of the priest at the Lavabo; but when necessity dispenses with the server, may it not permit a convenience in the washing, such as is suggested by the priest, and as is done in many convents. A priest not used to saying Mass without a server, finds it a rather clumsy thing to pour water on both hands and in so doing often sprinkles the linen. Is there no decision on this matter? Can the method above suggested be said to be forbidden by the Rubric?

Resp. We do not know of any such Rubric as that to which the chaplain referred. The Rubrics of the Mass simply say "lavat manus" at the Lavabo, and "abluit digitos" at the Communion. In treatises like that of Zuladi's *The Sacred Ceremonies of the Mass*, the question is not referred to at all. Indeed, we know of localities where, even when there is a server, use is made of a glass bowl at the Lavabo.

THE SIGN OF THE CROSS IN BLESSING BEADS, ETC.

Qu. In the last issue of the REVIEW I see a question regarding blessing beads and attaching indulgences to them with a single sign

of the Cross. Our faculties read: "Benedicendi Coronas, etc. eisque applicandi indulgentias juxta folium typis impressum". Besides these faculties I have secured the special ones for applying the Dominican, the Crozier, and the Brigittine indulgences. Every Sunday, and sometimes during the week, people come to me to have beads blessed. If I were to read the proper formula, for instance, for the Dominican indulgence, I could hardly get through my other work. Besides, I have a mission, where I stay only a certain length of time on Saturdays and Sundays. I ask you, then, can I attach all these different indulgences by a single sign of the Cross for each indulgence?

Resp. If a priest has the faculty to bless crucifixes, rosaries, etc., by the simple sign of the Cross, he may by so doing attach to the pious objects all the indulgences assigned to them. This holds for all cases in which the blessing is to be given "in forma consueta Ecclesiae". When, however, a special formula is expressly prescribed, that formula must be used unless, (1) when obtaining the faculty, the priest also obtains the power to use the sign of the Cross in place of the prescribed formula, or (2) when, after having obtained the faculty in question, by another rescript he obtains the power to use the sign of the Cross. Such rescripts, we know, are granted in reference to the Brigittine indulgence. It is well, however, to bear in mind the admonition of Moccheggiani: "Advertendum est prae fatum signum crucis debere esse reverà tale, *non motum quemcumque manus*, ut interdum videre accidit, ne, ita faciendo, periculo nullitatis exponatur ipsa benedictio, cum amissione indulgentiarum".

IRREMOVABLE RECTORS.

Supplementing the query answered in our May number (page 590): "Has Rome done away with irremovable rectors?" we publish the following communication from a metropolitan chancery:

"It is true that 'Rome has not done away with irremovable rectors'; but, it is true also that, owing to special conditions, submitted to and approved by the Holy See, Rome has dispensed several bishops (among them the Archbishop of Santa Fe, New Mexico) from the obligation of appointing henceforward any irremovable rectors in their dioceses on the death or resignation of the present incumbents."

We are always glad to have our attention called to exemptions and indults. It is only by communications of this kind that their existence can be made known to our readers.

CATHOLIC LAWYERS AND DIVORCE CASES.

Qu. Some time ago, a good conscientious Catholic lawyer spoke to me as follows: "I know that we Catholic lawyers cannot take up the case of Catholics who are seeking a divorce with the intention of contracting a new union, but how about the case of Protestants in the same circumstances?" He added that, although some Catholic lawyers in his county were constantly taking such cases without being excluded from the Sacraments, he, on the contrary, had always refused cases of the kind, with the result that he lost many clients. What do you say about the matter? A solution would be appreciated by many of your readers.

Resp. The principles laid down by theologians in this matter are definite enough. (1) A Catholic lawyer may take a divorce case, even though the parties are Catholic, when it is a question of a legal separation, with its civil effects. (2) When it is an action for divorce, he may defend the validity of the marriage against the plaintiff. (3) When the Church has declared the marriage invalid, he may attack the validity of the marriage in the civil court. (4) Some hold that, even when the marriage is valid in the eyes of the Church, a Catholic lawyer may attack its validity in court, not with the intention of enabling his client to contract another marriage, but in order to obtain the civil effects of a divorce decree. Even though he is convinced that his client intends to marry again, he may, say the theologians, take the case but dissociate himself from the evil intention, if there is a grave reason for his taking the case, such as a serious loss to himself.¹ Protestants are, according to a well-known principle, bound by ecclesiastical law in matrimonial matters. The "impedimentum ligaminis" would invalidate a subsequent marriage in their case as well as in the case of Catholics. Still the co-operation of the lawyer in their future sin is justified (according to the fourth principle cited above) by the fact that, if he

¹ Noldin, *De Sacramentis*, p. 780.

declines to accept divorce cases, he will probably not be given any business at all, which would be a "notabile damnum", as understood by theologians.

RENEWAL OF MATRIMONIAL CONSENT.

Qu. A Catholic and a Protestant went through the marriage ceremony in a Protestant church after the promulgation of the decree *Ne temere*. The marriage is, of course, invalid. At the suggestion of a priest they come to the Catholic Church to have the marriage rectified. The Catholic goes to confession and the parties are then joined in marriage by the usual Catholic ceremony. They are not told, however, that their former marriage was invalid, or that they must here and now renew their consent. They are both uneducated and it cannot be presumed that they themselves see the necessity of a new consent. Is it sufficient for validity that they go through the ceremony, or should they be told definitely to renew their consent? The reason for their coming to the church is known only to the priest. They come simply because they are told to come.

Resp. The circumstances as detailed by our correspondent would seem to indicate that the ceremony in the Catholic Church was invalid "propter defectum consensus". It may be that there was true matrimonial consent when the parties were united before the Protestant minister, and that that consent perseveres. It is required, however, that the consent be true, free, mutual, and *expressed by a sensible sign*. If the parties were so far from understanding the ceremony and the need of it that they went to the church merely because "they were told to come", even though they repeated the words of the ritual which express consent, the words, we are forced to conclude, had no meaning for them, and therefore had no power to constitute a contract. There are two courses open to the officiating clergyman. The first he might, we think, have adopted before going through the ceremony. He should have ascertained whether there was a chance to induce the parties to renew their consent explicitly. The other alternative is the revalidation of the marriage by a "sanatio in radice". In this alternative, however, it should be carefully ascertained whether the Protestant party is baptized or unbaptized. The original ceremony was, as our correspondent says, invalid, beyond all doubt. It makes a difference in peti-

tioning for a "sanatio", whether it was invalid by reason of clandestinity only or also by reason of the diriment impediment "disparitatis cultus". It should also be ascertained whether the consent in the Protestant ceremony was true matrimonial consent. If it was not, a "sanatio" cannot be granted.

IS THE BISHOP OBLIGED TO CELEBRATE IN THE CATHEDRAL?

Qu. In a cathedral church where there are usually three priests stationed, three Masses are celebrated on Sunday. Recently, however, one of the priests was removed, and his place has not been supplied. Is the bishop, whose residence adjoins the church, and who is accustomed to say Mass in his private chapel, bound to say Mass in the church on Sundays, so that one of the priests will not be obliged to binate? A holds that he is, citing authorities, and arguing *a fortiori* from the fact that the bishop is pastor of the cathedral. B maintains that he is not, because none of the legislation on the point mentions the bishop.

Resp. There are reasons and authorities on both sides. It is true that none of the legislation in the matter mentions the obligation of the bishop. There are, however, theological discussions as to whether, in case a prelate who has the privilege of a portable altar is in the neighborhood, and he refuses to celebrate in the church, the priest who has the faculty to binate may legitimately use it. This phase of the question was discussed in the REVIEW for December, 1915 (pp. 695, 696). The question whether the bishop is obliged to say Mass in the cathedral is really a theoretical question. Unless he has a good and sufficient reason for celebrating in his private chapel, he would not refuse to celebrate in the cathedral, and as he is ordinarily the one to decide whether the circumstances justify granting the privilege of binating, if, by deciding to celebrate in his private chapel, he makes it necessary for one of the priests to binate, the question of the priest's obligation is thereby decided.

DISPENSATION FROM RECITATION OF THE DIVINE OFFICE.

Qu. In June, 1914, my former Professor of Philosophy (in Europe) visited me. It surprised me that the priest, whom I knew to be a very conscientious man, did not say his Breviary; hence I asked him why.

The priest told me that he had only asked his bishop for a celebret and the permission to go to America during his vacation, to visit some of his former students. His bishop not only gave him the celebret and the permission, but granted him also the privilege besides (he had not asked for it), of saying during his absence from home two rosaries of 5 decades a day, instead of his Breviary! Consequently he had left his Breviary at home.

A priest who has spent a few weeks in Europe, knows how much the Breviary may be in his way occasionally. First on the steamer, then during the couple of weeks at home, when every minute is almost taken up by former friends, who come and go.

Now the question I wish to ask is the following:

Under the faculties granted to the priests of our diocese I read the following: "Recitandi Rosarium B. V. M. si divinum officium ob aliquod legitimum impedimentum recitare non vales. In casu infirmitatis aut assidui laboris intelligitur Rosarium quinque decadum."

I think this paragraph is not very plain; or rather, the way it is stated I fail to see the privilege. Amongst priests I often hear disputes about this subject. This is why I should like to hear the right explanation. All priests are concerned, hence I feel sure that the matter is very interesting to the readers of the REVIEW.

Personally I am of the opinion, that if I cannot say my Office and have a *legitimate impediment* (e. g. I leave St. Louis for New York and happen to find that I locked my Breviary in my trunk instead of putting it in my satchel, or I forgot to bring it, or I lost it), then I hold that I am not bound to anything. It is impossible under the circumstances to say the Office, hence "*ad impossibile nemo tenetur*." (One surely does not need the privilege to say a Rosary under such circumstances).

In casu infirmitatis. If I am sick in bed and the doctor orders perfect rest, there is a moral impossibility, hence no obligation.

Assidui laboris. It is hard, I think, to fix a limit. I hold that when a person has to hear confessions on a Saturday, for seven or eight hours, the obligation to say the Office ceases. (Hence also here I fail to see where the privilege would come in being permitted to say the Rosary.)

I wish you to understand that I am of the opinion, that every priest must say the Breviary and ought to say the Rosary every day. I do

not believe that I have ever missed a word since I was ordained. But as a matter of argument I wished to ask when the real privilege can be used without scruples. The bishop who granted the privilege to the above-mentioned priest is known as a man of great piety. The granting of the privilege on his part cannot be called a mere declaration, but a real dispensation. No doubt the bishop had the *faculty* to give this dispensation.

Now what about *our faculty*? Is it not the same as the European bishop used? If so, could a priest of our diocese conclude: If a bishop in Europe considers a trip to America "*ratio sufficiens*" for granting the privilege, then this holds just as well a "*ratio sufficiens*" for a priest going from America to Europe for a vacation and such a one can make use of this *faculty*?

I hope you will answer this question in the next number of the REVIEW. Clearness on this point will surely be very welcome to many.

Resp. It would help to clear matters up if our correspondent would recall that there are "*causae ex se excusantes*", which are reduced by theologians to two heads, namely, "*infirmitas*" and "*occupatio*". Under the former, they include all kinds of physical inability, and also such cases as the impossibility of finding a breviary. Under the second head they include attending a sick-call such as comes unexpectedly on a cleric who has not yet recited his Office for the day and detains him until it is nearly midnight. In these cases, if the cleric can recite one of the smaller hours, or a notable part of it, "*by heart*", he is bound to do so, but he is not bound to recite other prayers by way of substitution. In the second place we should recall that, when there is doubt as to the sufficiency of the excusing cause, or when the excuse is bodily infirmity which is due to last a considerable time, recourse may be had to ecclesiastical authority which may, in granting a dispensation, impose other prayers, such as the recitation of the rosary, and in that case the cleric who uses the dispensation is obliged to recite the prayers substituted for the Divine Office. Thirdly, when the inconvenience would not be a "*causa ex se excusans*", as when a priest is obliged to spend five hours in the confessional, then, by virtue of a special *faculty* granted to missionary priests, including priests in the United States, he is allowed to substitute for the recitation of the Divine Office fifteen decades of the Rosary. Moreover,

the bishop may, if he sees fit, dispense from this substitution in whole or in part.

With regard to the particular case mentioned by our correspondent, we are not in a position to judge whether the bishop acted within his rights. We can only say that there is no likelihood of his example being followed by other bishops. On the one hand, the inconveniences of reciting one's breviary during vacation in Europe are grotesquely exaggerated. On the other hand, there is, so far as our observation goes, no inclination on the part of the clergy to seek relaxation of the law in this matter. Indeed, many hard-worked priests who on Saturday and Sunday night, strictly speaking, avail themselves of the dispensation granted to missionary priests, do not think of doing so, and, in spite of the manifoldness and difficulty of their duties, could truthfully say (if it did not sound boastful) that "they have never missed a word".

TWO CEREMONIES: IS THE MARRIAGE VALID?

Qu. John, a Catholic, becomes engaged to Bertha, an unbaptized Protestant. Shortly afterward he asks a friend if a Catholic may have two marriage ceremonies performed, one by the Protestant pastor of the bride, the other by the Catholic pastor of the bridegroom. This friend reports the conversation to the priest. When John and Bertha come to the priest for information, he explains the promises to be signed and emphasizes the following: "I promise that, in the solemnization of my marriage, there shall be only the Catholic ceremony". Bertha willingly signs the promises, a dispensation is obtained from the impediment *disparitatis cultus*, and the ceremony is performed by the priest. The next day the priest learns that the ceremony at the Catholic rectory was immediately preceded by a ceremony at the bride's home in the presence of the Protestant pastor. Is the validity of the dispensation affected by Bertha's insincerity in signing the promises? Is the validity of the dispensation affected by John's excommunication?

Resp. The promises made in the case of mixed marriages are requisites "ad licitatem dispensationis" when the dispensation is granted by the Pope. They are requisites "ad validitatem" in other cases, because they are a *conditio sine qua non* of the valid exercise of the dispensing power dele-

gated to bishops. However, the promises required have regard to (1) the free exercise of religion by the Catholic party; (2) the Catholic education of the offspring, and (3) the possible conversion of the non-Catholic party. The promise in regard to the non-Catholic ceremony, while it may, in the circumstances, have been rightly insisted on by the pastor, is not a condition required either "*ad licitatem*" or "*ad validitatem dispensationis*". It is, indeed, requisite that the prescribed promises be sincerely made, and, if it could be shown by overt act or utterance that Bertha did not intend to keep the promises, in regard to her husband's practice of his religion, etc., the dispensation and consequently the marriage would be invalid. The fact, however, that, contrary to express promise, she induced the bridegroom to go through the Protestant ceremony, does not of itself constitute proof of bad faith in regard to the other promises. Neither does the excommunication of John invalidate the dispensation or the marriage. It would, in case John were "*excommunicatus nominatim*".

ADMISSION OF CHILDREN TO FIRST HOLY COMMUNION.

Qu. When children prepare for First Holy Communion the pastor requests his assistants to give each child a so-called "Communion Ticket", if the child knows how to make a confession, and on the strength of it the pastor admits the child to First Communion, provided of course that the children also know what Holy Communion is. What about the *sigillum*, and would you approve the practice? The pastor's claim is that it frequently happens that children are admitted to Holy Communion who do not even know how to go to confession and that such children are a burden to the priest in confession. He says that the decree on First Communion implies that children know how to make a confession before being admitted to Holy Communion and that the practice which he advocates would be one way of obtaining the knowledge.

Resp. There is certainly no question of the *sigillum* here, as the "ticket" merely testifies that the child knows how to make a confession. If the tickets were issued by number and not by name, the *sigillum* would be perfectly safeguarded. It is equally certain that children should know how to go to con-

fession before they are admitted to First Holy Communion. It is not so certain that the practice advocated by the pastor is entirely commendable. There may be, and, in a parish in which the clergy take an immediate interest in the religious instruction of the children, there invariably are some other means of ascertaining whether the children who are candidates for First Communion are sufficiently instructed in the manner of making a confession.

DANCING PARTIES UNDER "CATHOLIC" AUSPICES.

The current "Analecta" contains a document of special importance from the S. Congregation of Consistory. Its purpose is to enforce the decree of the Third Plenary Council of Baltimore which prohibits "entertainments" with balls for the purpose of promoting pious projects—"convivia cum choreis". The "provida mens" of the Bishops in Council assembled not only forbade such entertainments but enjoined the pastors to do what they could to prevent them. "Mandamus quoque ut sacerdotes illum abusum, quo convivia parantur cum choreis (*balls*) ad opera pia promovenda, omnino tollendum curent" (Conc. Plen. Balt. III. cap. V, n. 290).

How far ecclesiastical superiors may be responsible for the neglect of the decree is not easy to determine; but the fact that Catholic papers in various parts openly advertise such entertainments would indicate that no particular censorship has been exercised in the matter. A primary qualification of fitness of a Catholic editor is or should be the ability to exercise intelligent responsibility in safeguarding, besides knowing, the diocesan laws. Catholic editors may have been guided in such matters by priests who overlooked these laws. Some of them have been foreigners, and diocesan statutes, much less the Baltimore Councils, were not their normal guides. So the matter went on until we had a "custom" against which an individual voice and even the local Ordinaries found it difficult to raise a successful protest. Now the protest has come, apparently from Canada, whose border parishes have been invaded by the usage tolerated in the United States. It will be difficult to abandon it, at least without creating the discontent that turns hundreds who are bound by the chains of social

obligations away from the sacraments or the Church and religion. But the Holy See has made it clear that our tolerance has been amiss.

Once more we may be allowed to call attention to the conduct of the Catholic press. There has been a good deal of discussion recently about the duties of Catholic editors and about the support our people owe to Catholic periodicals. Some years ago the REVIEW published a paper on this subject. We reprint it in part here because it may be suggestive. The excuse of editors that "the priests should advise us in such matters" is puerile. A journalist has no right to assume the editorship of a Catholic paper unless he knows and is prepared to defend the laws of the Church, if need be even independently or against the practice of the priests. Says the writer referred to in the ECCLESIASTICAL REVIEW:

When a brother custodian of "Religion's sacred fires" guards his trust according to his own conscience, even though his methods differ from mine, I may have no right to find fault. But if the smoke of those "fires" blows in my direction, to the detriment of my discipline and the confusion of my flock, surely my giving some account of the faith that is in me, cannot be construed into any assumption on my part of superior wisdom or piety, or as meddling impertinence.

Now I wonder how Catholic papers can consistently and conscientiously make a practice of publishing emblazoned accounts of dances and balls given by Catholic societies and under Catholic auspices. Catholic papers, persistently and rightly, I think, insist on the importance of the apostolate of the Catholic press. While the readers of Catholic papers may not accept as doctrine every salutary statement they see in a Catholic paper, most of them will, probably, accept as "gospel truth" from which there is no appeal, any declaration or suggestion favoring greater amplitude in a matter of coveted liberties.

Some time ago one of my Reverend neighbors was reported as having declared that his parishioners might dance all they wished. Knowing by experience that this man weighs the moral bearing of his words, I felt entirely safe in absolutely denying the report as it stood, and I soon found that he had said nothing of the kind. Such a declaration from a pastor would, it seems to me, unnecessarily encourage a practice which, given the reins, soon runs to the devil, and would considerably embarrass parents who conscientiously keep their sons and daughters away from such places of amusement.

But if such a declaration from a pastor were imprudent, is not the publication of such amusements in a Catholic paper likewise imprudent? Let a pastor see fit publicly to denounce dancing in his parish, while his hearers read reports in Catholic papers, of balls and dances under Catholic auspices, and they will probably conclude that their pastor is rather old-fashioned or fanatical, too young or too old to know better.

Of course, there is no dearth of authority, sacred and profane, ancient as well as modern, in support of the pastor's position. Several Councils of the Church have anathematized dances, and the Council of Laodicea forbade them even at weddings. The Council of Trent (sess. XXII. c. 1. De ref.) forbids clerics under pain of ecclesiastical censure to be even present at any. The good and learned St. Charles Borromeo called dances "a circle of which the devil is the centre and his slaves the circumference". St. John Chrysostom denounced them as "a school for impure passions". Many more similar texts might be adduced. Nor are these at variance with Holy Scripture, which says anent this subject, among other uncomplimentary things: "Use not much the company of her that is a dancer, lest thou perish (Ecclus. 9:4).

Should it be suspected that the saints are not competent judges in a matter of this kind, profane and heathen authors may be found galore to testify to the same effect. Sallust, for instance, himself a dancer, and anything but a saint, declared of a certain Roman lady, that "she danced too well for an honest woman". Even applied in our day these words are not without some truth, at least.

Certainly, there is no disputing the theory that dancing under favorable circumstances may be tolerated; and that even waltzing may be done decently. Yet may we not say, in the words of Dr. Cook, author of *Satan in Society*, that waltzes at their best are, to put it mildly, "subversive of that modest reserve and shyness, which in all ages has proved the true aegis of virtue"? Whence one might ask, has Terpsichore the right, under the palliating title of "fashionable grip", to sanction liberties and poses that would be accounted rude indecencies, to say the least, under any other auspices?

Of course so long as theory says that some dances may be innocent, on goes the dance—the St. Vitus's dance, the Tam O'Shanter dance, and the innocent dance. But it is one thing, quietly and restrictedly to tolerate dancing, and quite another thing to herald and trumpet such toleration to a public only too apt and eager to accept the liberty and ignore the restriction. (C. P. B.)

Such toleration, however, cannot be identified with the sanction given to public and fashionable dancing in connexion with Catholic charities or educational enterprises, in which

while we offer to Catholics aid and instruction with one hand, we press them down with the other hand to the low level in which they breathe sensual amusement. The advertisement of such amusements is not mere toleration.

CLERICAL DRESS.

The Sacred Congregation of Consistory, addressing the Canadian Clergy, vindicates the right of the Ordinary to enforce the provincial enactments regarding the wearing of the clerical habit. The decision provides that the custom of a locality (diocese) in the matter of clerical dress is to be maintained. But the Ordinary, with the consent of his Chapter or the Diocesan Board of Consultors, may alter the custom in conformity with the requirements of times and conditions. Clerics out of their own diocese may conform to the locality in which they dwell. But the dress is to be always ecclesiastical. What is considered ecclesiastical is laid down by the Council of Quebec.

The decree serves as a reminder that for the clergy of the United States a distinctive dress has also been prescribed by the Third Plenary Council of Baltimore. A deviation from the law, sanctioning ordinary civilian's dress in black, has become the almost universal custom and has at least the silent toleration of the Bishops. What is to be deprecated, however, is the practice, occasionally adopted by clerics traveling outside their own dioceses, of discarding all ecclesiastical indications in dress. Where that is a matter of convenience or necessity it is excusable. When it is intended as a disguise, it is abominable and as a rule a failure as well as a scandal.

TRANSLATION OF "*MATER AMABILIS*".

Mater amabilis means "Lovable Mother", or, if we prefer the superlative, "Most lovable Mother", or, "Mother most lovable".

The Latin word has not yet been transferred into English. We have "amability", but not the adjective "amable".

From the word *amicabilis* we have two English words, "amicable" and "amiable"; but "amiable", which is so often used in our litanies, does not represent *amabilis*.

J. F. S.

Criticisms and Notes.

THE LIFE OF MONSIGNOR ROBERT HUGH BENSON. By O. C. Martindale, S.J. In two volumes (Vol. I, pp. 401 ; Vol. II, pp. 479). Longmans, Green and Co., London and New York. 1916.

It is fortunate for all concerned that the story of Monsignor Benson's life was entrusted for the telling to so competent a narrator as the author of these volumes; to a mind so inclusive, so comprehensive; to a power of sympathy so intimate, so vital; to a literary sense so realistic yet withal so elevating; nor least, to hands so swift to complete their task so worthily. All these qualities of a genuine biographer are reflected from every chapter, if not from every page, of the two splendid volumes before us. First, the story is comprehensive. It sums up the life of Hugh Benson from cradle to grave, and it leaves nothing out: nothing that can throw additional light on his character or works: nothing, therefore, worth the telling. Everybody knows what Lockhart is said to have answered in reply to the query, why he had taken three volumes to narrate the life of Sir Walter Scott. "Because," he answered, "I didn't have time to do it in one." It was not, though it well might have been, a like reason that urged Father Martindale to devote two portly tomes to the life of so comparatively young a man and so relatively uneventful a career as that of Robert Hugh Benson. Though the work has been completed in the brief course of less than one year—in so short a time indeed that people who have been marveling at Benson's fecundity and celerity of production, may now extend their wonderment to the similar qualities of his biographer—nevertheless, the reason for the two portly tomes was not, at least wholly, that assigned in the parallel case by Lockhart; but that the author deemed it "a duty to set forth as carefully as might be the available evidence, omitting little enough, lest even one fleeting, yet significant expression of a personality might be lost, and regretting even what in deference to the sensitiveness of living persons he has deliberately excised. Had the witness been more homogeneous, the work might have been far shorter." Few if any readers will think that the work would have been "pleasanter if shorter". Sketches of Benson's life are not lacking. The present is no sketch, no outline; it is a filled-out story, a finished picture.

The materials for the elaboration of the biography were, of course, for the most part ready to hand. Living men and women who knew Benson personally and intimately—his incomparable mother, his

brothers, friends, penitents; a large epistolary correspondence; books that were practically the subject's autobiography (*The Confessions of a Convert*, and *The Papers of a Pariah*), together with Benson's numerous writings, religious, historical, fictional—all these were at the biographer's control. The sifting of them was the *opus et labor*, a task as difficult and laborious as it was exacting and delicate. But the difficulty lay not quite so much in the analysis and synthesis of the evidence as in the nature of the subject itself, the personality that was Benson. Every human being is a bundle of paradoxes, a system of contrarieties if not of contradictions; and the richer and the more complex the person, the more will he seem paradoxical; appear thus to himself, though he see himself ever as a harmonious unity in the midst of incessant varieties and discords; but far more so to his fellows who behold him in his shifting moods rather than in his abiding self. And so we must expect to meet with opposite estimates of Benson's character and work. People who see one side of his intensely vivid and intricately complex nature will, of course, pass upon him a judgment entirely opposite to the judgment of those who look at him from another angle or in another light. To give, therefore, "an epigrammatic verdict" on Hugh Benson is, as Father Martindale says, impossible. He warns us that even the desire "to do so must be quenched for any one who may read the conflicting conclusions arrived at, and so emphatically declared, by those who believe they knew him well, and are indeed worthy of all most scrupulous attention. 'He was a Saint of God,' one letter after another will declare: then, 'be sure to say,' one who has especial claim to hearing writes to me, 'that he was, anyhow, no sort or kind of Saint.' 'He was a Saint,' a third has said; 'but a peculiar one; a Saint of Nature.' He was self-forgotten: he never was unselfconscious. He was a genius, and could create; he was a diletante—could assimilate, or rearrange, or convey with unique charm, ideas not his own. 'He was above all things humble,' one after another writes. And another and another that he was thoroughly self-willed; that he cultivated the virtues that he *liked*, 'having his sense of righteousness thoroughly in hand'; he was most lovable when least disciplined; 'he had the sort of subtlety,' a lady who knew him as few have known him says, 'which a child has in carrying out his own will whatever the rest of us thought or did. Whether we approved or disapproved, he went on playing his own games.' 'We most loved him for his personal charm'; yet, 'what men most saw and liked in him was his most intimate temptation.' He was a hard logician: he was a dreamer; impish; off at a hundred tangents. He was beyond all else sincere; he was always dressing up. 'Write a whole chapter on his *kindness*:' 'the moment he was

uninterested, he let you slide.' He was so gentle: he was so rough. 'He was the ideal Catholic priest.' 'He was simply Robert Hugh Benson.' "

Now it should be noted that these opposing judgments are passed by no superficial observers or chance acquaintances, but by those who seemed to know him long and intimately. That the verdicts are as vigorous as they are various is, as Father Martindale again observes, "not to be wondered at," for "Hugh was a vivid person, tingling with vitality, and the view which was taken of him, favorable or the reverse, could not possibly be vague. This was due partly to a general temperamental quality, partly to the tendency in Hugh to feel that the mood of the moment was exhaustive and destined to be permanent. He was rarely, then, hesitating or *tinted*; his colors were bold and his words incisive, and he created clear-cut impressions. In reality, he passed from one mood to another with the greatest rapidity and completeness, and had an astonishing power of forgetting what he had felt like in the mood of a moment ago, what he had wanted or decided, or even that the mood with its concomitants and consequences had existed. He revealed, too, one side of himself to the exclusion of the other, in response not only to his own mood, but to what the mood of his companion might call for. Whatever his own attitude of will and judgment, he constantly 'played up', with genuinely keen interest and unflinching courtesy, to the requirements of his consultant."

That beneath all these moods, all these shifting selves, there was a single self, and that not only in the deeper metaphysical sense of the term personality—a unified principle of action—but in the everyday, popular meaning of a conscious agent striving for an ideal, seeking to reach the aims of life, to unfold, perfect, and express himself, goes of course without saying. And herein lies the merit and value of the present biography, that it brings out into relief the principle of unity in Benson's character, life, and productions. It interprets Benson; it does not simply describe him, photograph him, paint him. It traces the influences of his home environments, the moulding power of a high-minded, religious, though somewhat rigid, father, and of a gentle-souled, sympathetic, cultivated, mother; of finely cultured brothers and sister; the contributing agencies of school and college; the peculiarly formative power of religious community life in the Anglican monastery at Mirfield; the influence of clerical training in Rome after Benson's conversion; the three years of parochial activity at Cambridge; his subsequent missionary labors—lecturing, preaching, instructing converts, guiding souls; and lastly and throughout it all from his boyhood onward, but most especially in the last dozen years of his Catholic life, his astonishing literary

productivity, a fertility, by the way, so prolific that Benson's publishers are said to have demurred to anything beyond two novels per annum, though rumor had it that he was held by contract to three. At all events there are almost a score of novels to his credit, together with about as many more works dealing for the most part with religious subjects, an aggregate which, when we remember that it was produced almost entirely during a period wherein his energies were being drawn upon by manifold priestly activities, may well challenge our admiration, while it points to the deep unity of Benson's life, the singleness of his principles and controlling power of his life's ideal.

It might be interesting as well to dwell upon some of the forces which entered into the development and shaping of Father Benson's life and character. Especially worth while might be some reference to the influence of his relatively short course of preparation in Rome for the priesthood: for here is found another instance of the paradoxes of his nature. And, indeed, it is only a mind so inclusive and so discriminating as Father Martindale's that is able to reconcile some of Benson's Roman experiences and utterances with the traditional training for the Catholic priesthood. Those who do not see Benson whole, who are unable to adjust some of his descriptions of life in Rome, with his larger mind and character, may find it not easy to harmonize them with the ideal preparation for the sacred ministry.

However, we must waive any insistence on these details in favor of the main principle which gives unity to Benson's life, which interprets him to us and which, running through his shifting "moods", makes of them but so many manifestations of a consistent self. That principle is, as Father Martindale points out, the Catholic doctrine of the Supernatural. It is obviously possible, perhaps not unusual, to regard Benson as a writer, an extraordinarily eloquent and forceful speaker, a charming personality, and so on. But all this is but "a thin and flimsy phantom of him—'the weak and beggarly A B C'—as St. Paul might name it," which would spell not even the scattered syllables of this great Word "which expressed either himself or his 'animating vision'." By the Supernatural, however, is here meant not a mere super-addition to his nature: not even a merely extrinsic code or dogma, nor yet even his life of piety as such. By the Supernatural is meant the raising of the whole man, "by God's grace, to a higher state of being, directed toward an incomparable fruition of Himself, in which nothing is lost, nothing merely replaced, but everything transfigured, perfected, and harmonized. 'His Roman Catholicism,' a very careful critic has written to me, 'sat but lightly, in reality, upon him: to the end he was *Hugh*. Certainly, he was *Hugh*. But not for that was his Catholic super-

nature a light and husk-like garment. No mere garment was it, but an inner principle issuing into bones and blood and skin. Grace destroys nothing but that sin which is alone destructive. It works from within outward. In Hugh, it preserved an innocence already in many ways safeguarded; it shielded it from temptations, and guarded it in temptations, subtle as are not those of most men. It carried him along an ascending path, step by step, fitted for his feet; it lifted him without crippling violence from the lower to the higher in that sphere which the Creator of his nature had Himself prepared: it alchemised that nature—so as by fire, it well may be, but no deadly flame—into that supernatural being of whose existence we learn by faith, though 'what we shall be, has not yet appeared.' In other ways his life may indeed be construed, yet not more easily; above all, not more comprehensively. Hugh 'lived *his* life' precisely because he lived by that which in it was divine."

And thus the story of Benson's life comes to its closing. All the details, countless in number as they are varied in shape and color, lead up to this unity of principle. They are all but so many illustrations of it, so many reflections of its simple radiance. In itself it may appear commonplace, but so do all great truths. Most principles are in their bald statement platitudinous. To be effective or impressive they must be viewed in their setting and application. So it is here. It is not that the biographer set out to prove a thesis or plead a brief. The facts gravitated naturally and of themselves to this centre. The author has done his part by directing his readers' attention to the inherent significance of the evidence accumulated.

But if the supernatural is essential to a right interpretation of Benson the convert, the priest, the missionary, the orator, the writer, it must not be forgotten that the natural goes far to explain Benson the *man*. Grace in him found an unspoiled personality; one that naturally lent itself to the supernal powers. While from his parents he inherited a nervous system sensitive and delicately responsive, nevertheless there was in him even as a child a certain mysterious toughness of fibre,

which caused it to resist relentlessly all that attacked its personality; and enabled it to throw off by instantaneous instinct what made for disintegration and so destruction of the self. But this power to reject alien environments was enormously assisted by the homes in which he lived; not all, there, was congenial; but enough was amply so, for the protection and nourishing of his soul. Negatively, this Puritan atmosphere protected his imagination; the romantic and inexhaustible resources of Lis Escop, Lambeth, and Addington gave it all the color, the variety, and the pleasurable strange which might be needed to prevent its losing itself, in practice, along summoning paths of the bizarre, the horrible, the splendidly corrupt, or other lines of psychic rebellion or despair. The alternate stimulus and check of so remarkable a father and an incomparable mother made the boy grow up neither depressed nor disso-

lute; daring yet not extravagant. His life already had in it something of a ritual, in which a certain rigidity of outline remains sacrosanct, with much liberty of interior ornamentation, and adaptation; and it was something too of a sacrament, where the material, however trivial seeming, is never otherwise than charged with the dynamic, and the spirit.

As a result of this integrity of nature there was patent in the man a remarkable simplicity, directness, fearlessness, "a power of clinging to God with his strength and his weakness". Many people, as Father Martindale remarks,

are conscious of themselves and their instincts mainly as barriers to their salvation, and to be "mortified", as they say. Their outlook is chiefly negative; they "must not" do this or that. They regard the world as *hindering* God; the senses as "ordered toward" what is *not* God, because material. Benson, I know, was happily handicapped in that his true instincts were so sound; whatever tricks his nerves might play him, he in his soul had nothing of mean dishonesties or lusts. Therefore, being sure that his will was set, in all things, Godward, there was nothing in him or outside of him that he could not take and use; regarding the world as holding God, his powers and instincts as issuing into sacraments of God, his life could be made almost wholly positive; he could exult, with the St. Francis he so loved, in his brother the sun and his sisters moon and grass and water, nor fear idolatry.

Thus far we have called attention to only one of the characteristics of the present biography, its comprehensiveness. Upon the other qualities mentioned at the head of this paper there remains no further space to dwell, much though we should like to speak of the happy manner in which the artistic qualities of some of Benson's principal works of fiction are treated. It will probably be by these compositions that Father Benson will be longest remembered. Many, most of them, are remarkable productions, wherein we see at work a wonderful imagination equally at home in man's interior life and in the world of nature. Benson's power of imagery was truly creative, and yet it never loses its poise or fidelity. For these things, however, and many others that cannot even be alluded to here we must refer the reader to the biographer. The work is, it need hardly be said, on the whole, attractively and in many places beautifully written. As illustrations of this the extracts given in the present paper will suffice. It is not perfectly even, the reason lies obviously in the extremely short time in which the volumes were produced.

The books are well indexed and the Appendix contains some interesting notes, amongst which is Benson's projected plan of a novel on the European War. One could wish that a complete list of his works had also been added. It would have been convenient for reference.

F. P. S.

LIFE OF REV. CHARLES NERINCKX, Pioneer Missionary of Kentucky and Founder of the Sisters of Loretto at the Foot of the Cross. By the Rev. W. J. Howlett. The Mission Press, S. V. D., Tichny, Ill. 1916. Pp. 447.

Although several biographies of Father Nerinckx have long been before the public, notably one by Archbishop Spalding and another by Bishop Maes, there is, nevertheless, ample reason for the existence of the present more recent life. The ever-growing interest in the early history of the colonies, and among Catholics especially in the pioneer days of their Church, calls for a fresh and more critical study of the life of one who effected so far-reaching an influence on both civilization and religion as did the Apostle of Kentucky. Moreover, new documents relating to his life and labors have recently come to light which correct some erroneous notions concerning certain historical details. Father Howlett has utilized the fresh material to focus a fuller light on the personality of Father Nerinckx and thus to bring it out into relief from amidst the mass of events which constitute the general history of his place and times. Weaving the new knowledge with the old, the author gives us a fuller picture of Nerinckx the man, while the immense influence of the priest and the apostle is thereby all the more strongly exhibited. The distinction here emphasized, although an obvious one, ought not to be passed over too lightly.

While it is not universally true that the heroic virtue of the apostle is foreshadowed in the neophyte, no more than it is always the case that the boy is father to the man, nevertheless, grace *does* presuppose nature, and generally, if not universally, the promise of greatness of soul in the man is discernible in the tendencies and character of the youth. Sprung from a sturdy Flemish stock wherein mental culture blended with religious, the boy Charles Nerinckx was strong of body as he was of mind and heart. Of his parentage he could write: "I had the happiness of being born of religious parents and was the oldest in a family of seven brothers and seven sisters of whom the greatest number were blessed with a religious vocation, notwithstanding the interruptions and efforts of violent revolutions, all with the aim of destroying religion" (p. 26). A sound mind and heart in an unusually robust body were the strong natural basis upon which the grace of God reared the spiritual structure of a priest who, after a brief ministry in Belgium, in which severe trials and persecutions were the molding forces, came to the Catholic pioneers of Kentucky to preserve and propagate their faith.

Though Father Nerinckx was one of the humblest of men, it was his wont to set down in writing many of the minutest details of his

experiences. It is to this no doubt providential custom that we owe the knowledge both of his labors amongst the settlers of Kentucky and, what is hardly less valuable, the trials of his earlier priestly life. It was suffering and persecution from the revolutionists in Belgium that prepared him for his missionary work in the American colonies. It might be interesting to quote from the recently discovered writings in which Father Nerinckx describes some phases of his priestly life prior to his setting out for the Kentucky missions. The salient features of the story are so aptly suggested and the net outcome of this probation so succinctly put by his present biographer that a paragraph from the volume before us will serve our purpose better.

The man who found a disorganized and almost irreligious parish, and made it a model of order and religious fervor, had the power of creating the means to an end, and the strength of perseverance to push them on to that end. The man who had borne the isolation of six years of concealment from the world, and resisted the temptation of liberty with an uneasy conscience, and had grown stronger under the double test, could bear the pain of exile and loneliness of the missionary. The man who regulated his spiritual and temporal affairs by rule could resist the moral temptations of the world; and the man who, in the activities of life when surrounded by abundance, could prescribe for himself the self-denial and sacrifice of "no breakfast all the year round, no meat in Advent and Lent, on Ember days, Rogation days, and on Mondays, Wednesdays, and Fridays of the year", could bear the poverty and privations of the missions. The man who did the work of an apostle, suffered the persecutions of a martyr, and lived the life of a saint in Europe, could labor with success on a mission in America. Such a man was the Rev. Charles Nerinckx, and time would bring the power to express in words of a foreign tongue the knowledge with which his mind was stored. Yes, Father Nerinckx was equipped, and admirably equipped, for the American missions. (P. 76.)

It will not be necessary to follow Father Nerinckx into the field of those missions. The reader may already be acquainted with his labors therein and their results, or, if not, he will be amply repaid by making the acquaintance through the present biography. Nevertheless it may not be amiss to quote a page from one of Father Nerinckx's letters in which he tells with his wonted perfect simplicity a bit of missionary experience.

We have some twenty-four missions to attend. The most remote church is sixty miles from here, but we are sometimes called as far as 180 miles in either direction. This does not happen often, thank God, but when it does happen I do not suffer from riding on horseback as I used to. Three hours in the saddle fatigued me very much; now I have traveled a hundred and fifty miles on horseback in two nights and one day, through bad roads and all kinds of weather, and I stood it better than I expected. My usual occupations during the week are as follows: On Sunday morning I am in the saddle at about four o'clock so as to reach one of my missions at about half-past six. I there find a crowd of people awaiting my coming to go to confession. We first say the prayers for morning and make a meditation. I then give them an instruction on the sacrament of penance and prepare them

for it. At intervals of half an hour, marked by the ringing of a bell from the sacristy where I am hearing confessions, one of the congregation, whom I myself designate, says the beads for a special intention already determined, and so on until about eleven o'clock when I vest for Mass. Before beginning the Holy Sacrifice I give a short address, and I preach after the reading of the Gospel. After Mass, during which the people usually sing some English hymns, I have the children pray for special intentions as I did at Meerbeek. The congregation is dismissed between one and two P. M., when I am ready for Baptisms and funerals, if there should be any. Seldom do I break my fast before four o'clock, unless to take a glass of water or milk, and it often happens that when I have had a bite someone is ready to take me twenty miles or more on a sick-call. Such is my order for Sundays and four of the six week days. I hear confessions every evening until seven, and in summer until eight or nine o'clock, so that I have to figure pretty closely to find time to say my Office. Frequently I give Communion as late as five P. M. to those who could not go to confession earlier and cannot wait until the next day.

As a fitting supplement to this page of personal experience may be attached another quoted by Father Howlett from the *Life* by Archbishop Spalding. One of the most striking traits of Father Nerinckx was his unequalled courage. "He feared no difficulties and was appalled by no dangers. Through rains and storms, through snow and ice, over roads almost impassable by the mud, over streams swollen by the rains or frozen by the cold, by day and by night, in winter and in summer, he might be seen traversing all parts of Kentucky in the discharge of his religious duties. Far from shunning, he seemed to seek after hardships and dangers." Like all great souls, he was most considerate of others. "He was averse to giving trouble to others, especially to the poor. Often when he arrived at a house in the night, he attended to his own horse, and took a brief repose in the stable or in some outhouse, and when the inmates of the house arose in the morning they frequently perceived him up already, and saying his Office or making his meditation. He made it an invariable rule never to miss an appointment whenever it was at all possible to keep it. He often arrived at a distant station early in the morning after having ridden all the previous night." His disposition was not effusive. "He seldom talked, except on business, on God, on virtue, or on his missionary duties. . . . If he seemed austere out of the confessional, in it he was a most kind, patient and tender father. He spared no time or pains to instruct his penitents, all of whom, without one exception, were deeply attached to him. To his instructions, chiefly in the confessional, are we to ascribe the piety and regularity of many among the living Catholics in Kentucky." Like his Divine Master he had a strong love for children. On them "he lavished his labor with the greatest relish. Thoroughly to instruct them and prepare them for their First Communion was his favorite employment. He thought no time or labor too long or ill-spent that was devoted to this favorite

object of his heart. For this purpose he usually remained a week at each of the churches and stations. During this time he had the children and servants daily assembled, and devoted his whole time to them. After Mass, he was in the habit of practising a devotion as beautiful as it was touching and impressive. He went to the centre of the church, where, surrounded by the little children, he knelt down, and with arms extended in the form of a cross—the little children also raising their arms in like manner—he recited prayers in honor of the Five Wounds of our Divine Saviour. The parents often joined the children in this moving devotion. After this he led his little congregation, composed chiefly of children, into the adjoining graveyard, where he caused them to pray over the graves of their deceased relatives and friends." Thus he laid the foundations of faith and charity deep in the souls of the little ones. No wonder then that "God blessed his labors with fruits so abundant and permanent as to console him for all his toils and privations. He witnessed a flourishing church growing up round him, in what had been recently a wilderness inhabited only by fierce wild beasts and untamable savages. He saw in the virtues of his scattered flock a revival of those virtues which had rendered so illustrious the Christians of the first ages of the Church."

These testimonials from one who knew him personally will suffice to show what manner of man and priest Father Nerinckx was. Should they direct the reader to the present biography they will have done more than serve the purpose for which they have been cited here.

TRACTATIONES TRES. I. De Censuris in Genere. II. De Censuris in Specie. III. In Constitutionem "Apostolicæ Sedis," juxta recentiora decreta et juris dispositiones. P. Nicolaus Farrugia, Ord. S. Aug. Typis Johannis Muscat: Melitæ. Pp. 212. 1916.

It is the aim of the writer in this treatise of two hundred pages on censures, not to present anything new on the subject, which, as he notes in his preface, has been discussed by many eminent theologians. It is his purpose, rather, while drawing freely from learned and approved authors, to review the various questions concerning censures in general and in particular and concerning those contained in the Constitution "Apostolicæ Sedis", in a simple style and in a lucid rather than elegant narrative.

Priests and theological students who desire to have a handy volume on the subject of censures apart from the usually bulky manuals of Moral Theology will find their wish satisfied in this work. It will

be found useful too inasmuch as it gives the latest legislation of the Roman Pontiffs and the most recent decisions of the Sacred Congregations with respect to censures.

The first part of the work, on censures in general, is divided into seven articles which treat of the notion and the division of censures; their author and subject; the conditions requisite to incur them; and the causes which excuse from incurring them; and finally, absolution from censure and the conditions required for absolution. In the second part of the work, on censures in particular, namely excommunication, suspension, and interdict, the writer has given a very satisfactory treatment, especially of excommunication and its effects. The third part of the work is devoted to the consideration of the Constitution "Apostolicae Sedis" issued by Pope Pius IX, 12 October, 1869. Of this document Slater in his *Manual of Moral Theology* says: "We may warn the reader that the document is legal and highly technical and that want of caution or knowledge may easily lead him to draw very wrong conclusions from the document". The writer of the treatise under review has striven earnestly to prevent his readers from drawing wrong conclusions from the document. He quotes the opening sentences of the Constitution, from which it is clear that censures "latae sententiae" are dealt with exclusively and that it is the purpose of the legislation to reduce the number of such censures, which in former times had gradually multiplied and some of which no longer served the end for which they were imposed. Before discussing the censures of the Constitution "Apostolicae Sedis" in detail, the writer gives an excellent brief explanation of the general content of the document. Following the statement of each censure there are copious clear notes. The commentary throughout is helpful and supported by the authority of the most notable canonists and moral theologians. The influence of the concise and accurate commentary on the Constitution "Apostolicae Sedis" issued in 1894 by D'Annibale is apparent in this valuable treatise of Father Farrugia.

W. H.

PLAIN SERMONS BY PRACTICAL PREACHERS. *Original Sermons on the Gospels or Epistles of All the Sundays and the Principal Feasts.* Joseph F. Wagner, New York. 1916. Vol. I, pp. 417; Vol. II, pp. 382.

The title selected for these two substantial volumes of sermons quite accurately describes their nature. They are plain in the good sense of the word, bent more on the direct and impressive presentation of

the matter than on mere oratorical effect, and using a language that will be readily understood by the average audience to which our pulpit addresses itself. They are by practical preachers, not unfamiliar with the needs of the day and experienced in the art of touching the hearts of the faithful; and, for this reason, they are eminently preachable and instinct with life. There is something decidedly unique about this collection; it comes not from a single pen, nor has it been gathered from forgotten tomes in dusty libraries. This, of course, is a double advantage. Such a variety in style, conception, and manner of handling the proposed subject will in turn appeal to a wide range of difficult tastes and answer to the requirements of all kinds of circumstances. The note of timeliness is evident in the character of the topics treated and in the way in which they are approached. Apologetic and social themes are conspicuous, and it is in these two directions that the pulpit in our days must face. The message of the Church, though essentially the same in all ages, yet adapts itself, in various ways, to the specific problems of each generation and to the crying needs of the time. It is very gratifying to note that the men whose pulpit utterances are here brought together, have felt the pulse of the time and the stir of the age in their own breasts and that they speak the word of God in modern terms.

The volumes cover all the Sundays and feasts of two years, and, incidentally, furnish ample material for discourses on various occasions. The priest who has them on his book-shelves commands a rich mine of homiletic wealth enabling him to meet the multiple demands of the sacred ministry. A topical index would make their vast stores of valuable information more accessible and their use less laborious.

MEAGHER OF THE SWORD. Speeches of Thomas Francis Meagher in Ireland, 1846-1848. Edited by Arthur Griffith. With a Preface, Appendices, Index and Illustrations. M. H. Gill and Son, Ltd., Dublin. 1916. Pp. 373.

In *Meagher of the Sword* we have pure romance and the spirit of patriotism personified. Among the Young Ireland leaders he stands out as one of the most attractive and gallant figures. No patriot of nobler stamp and finer mold could be conceived. By his chivalry, generosity, and eloquence he inspired personal affection and won public confidence. His career, though brilliant and begun under promising auspices, failed of the highest achievement; it was meteor-like in its eventfulness and adventurous character. The end was tragic and mysterious.

His speeches are vehement outbursts of a native eloquence. They are the authentic expression of Irish Nationalism. In the light of

recent events, the following passage from the Secession Speech of 26 July, 1846, assumes a particular meaning: "I do not abhor the use of arms in the vindication of national rights. There are times when arms will alone suffice, and when political ameliorations call for a drop of blood, and many thousand drops of blood . . . Be it for the defence, or be it for the assertion of a nation's liberty, I look upon the sword as a sacred weapon."

The "Narrative of 1848" contains the most charming and intimate glimpses of Irish life and delightful revelations of Irish character. It shows how the embers of national aspirations were smoldering in every heart, and how a gentle breath would fan them to a mighty blaze. Until his death Meagher had hoped that he would be able to come to the rescue of his oppressed country; but, though he was baffled in his efforts, he never lost faith in Ireland's righteous cause and never doubted its final triumph. "God speed the Irish nation to liberty and power", was the last prayer written by Meagher of the Sword. The narrative of the penal voyage to Tasmania and the recollections of Waterford abound in soul-stirring incidents and in bright touches of humor.

THE PASSION AND DEATH OF JESUS. By the Rev. Philip Coghlan, C.P. Benziger Bros., New York. 1916. Pp. 140.

MEDITATIONS ON THE MYSTERIES OF OUR HOLY FAITH. Based on the Work of the Venerable Louis de Ponte, S. J. By the Rev. O. W. Barraud, S. J. Benziger Bros., New York. 1916. Vol. I, pp. 417. Vol. II, pp. 351.

It is a matter for regret that the first of these two books failed to reach the *REVIEW* in time for notice in the April number. The work is, as the title shows, a help for the soul in Passiontide. However, the Passion ought never be separated from the spiritual life at any part of the ecclesiastical cycle, so that a book of the kind can never be wholly untimely even in the season when the darkness of Good Friday has melted into the splendors of Easter and the glories of Pentecost have lengthened into the sequences of Trinity. There are of course many books that treat of our Lord's Passion—some that restate the Gospel narratives or blend them into a connected harmony; others that dwell upon the details of the Divine Tragedy and suggest to the meditative soul apt thoughts and affection. That there is a book quite like the one before us is doubtful. And yet it can hardly be called an original work. This goes without the saying. Still, as one reads it, the familiar story gives forth an unexpected newness, freshness, vividness. The author visualizes the Passion in

its entirety and sets it forth continuously, "not overburdened with reflections nor interrupted with digressions". Not the words but the thoughts of the Evangelists are given, together with such inferences and conclusions as flow legitimately and naturally from them; and such sidelights of topography and such insights of exegeses as serve to bring forth the actuality as well as the unrevealed depth of the Gospel narrative. The book is not so much a manual of meditation (though it will serve this purpose) as it is an introduction to an intelligent comprehension of the Passion as a whole.

Comparatively few souls, especially neophytes in the art of meditation, can get along without a manual of some kind. They need to have the plan, method, points, the entire apparatus, before their eyes or within easy reach of the hand. There is of course no scarcity of helps of this kind. But probably, out of the large number, there is none more generally serviceable than the *Meditationes* of the great Spanish Jesuit, Father Luis de la Puente. In these meditations, solidity of doctrine and learning are permeated with a fervent devotional spirit. Versions of it exist in French and German, as well as Spanish. The two volumes above are an adaptation of De Ponte's well-known work. Though condensed, it retains the methodical plan of the original. The "points" are brief, but full of meat. They flow naturally from the mystery under consideration and suggest personal reflection and application. A distinctive feature is the appendix of prayers and hymns intended to furnish material for "the colloquies" of the individual meditations. It is a serviceable manual for the busy priest. Not its least merit is the large letterpress which makes it legible even under the faint rays of a tallow dip "et oculis etiam obcaecantibus".

YONDER? By the Rev. T. Gavan Duffy, P.F.M. The Devin-Adair Co., New York. 1916. Pp. 170.

On the upper half of the front cover of this volume is stamped in gold an outline map of the Far East—India, China, the Philippines; and across this vast expanse of missionary territory stands out in red the questioning title—*Yonder?* To one who sees so much of the book its subject-matter is therefore no longer matter of wonder, however much the enigmatic title may be a puzzle to others. And there is good reason, no doubt, for keeping one's hand under cover, so to say, when the business afoot is the enlistment of interest and of recruits for the missions of the field afar. *One* of the explanations, it may be, of the shyness or apathy toward the work of Christianizing our brothers in foreign lands is to be found in the

general lack of enterprise in the literature of the foreign missions. Their story has a deep human interest, not to mention its religious appeal; but in order to win attention it needs to be set forth in a garb both attractive and varied, in a literary style that is pleasing and addressed to our own day and country, and in a tasteful letterpress and make-up. These features characterize and commend Father Gavan Duffy's new volume.

The titles of the three unequal parts into which it falls give a good general notion of the ground covered—1. "Quis ibit nobis?"; 2. "Ecce ego, mitte me"; 3. "Et dixit, vade". Five short chapters make up the first division, and the headings, oddly enough, are—"The Dawn"; "First Blood"; "Himself"; "Sisters"; "Crows". As they stand thus baldly, these chapter headings are not very enlightening, but as one reads there is opened up an avenue of thought in a region still untrod; and one is led naturally to ask himself whether he is doing his share of knowing, loving, helping, going *Yonder*. There is a fascination in the story as here told by one who, in the ardor of youth, has known the romantic spell of the great plan of carrying salvation to the heathen in the Far East, and who knows now how the romance is ruthlessly dispelled by the prosaic life and dull round of trials amid an apathetic, superstitious, pagan people; but by one who, having got his second breath, as it were, is again under the spell of *Yonder*, which, after all, is not India, but Heaven—Heaven via India and the Far East. All this is graphically depicted in the recital of a series of incidents that are skilfully interwoven. Throughout the book there are many passages that would bear quoting, for instance, the following—

That our parishes would never suffer from an increased zeal in the broader interests of the Universal Church is a consoling paradox which it is well to emphasize. It is not a question of jealously husbanding resources; it is rather a question of arousing in the hearts of our people that unfathomable religious spirit which is too often allowed to lie dormant—that spirit which measures its generosity, not by the size of another's contribution, but by the unlimited extent of the need.

The following incident, on hearing the confessions of these poor people, is also of interest:

That evening Father Nayagam had his first experience with neophytes in the confessional; he emerged a century older. The sensation was like that of coming down a steep staircase in the dark; and it was a staircase of fifty flights, and the steps were rickety and broken, sometimes cut away altogether, and irregular in height and intervals—and no banister at all.

Throughout the volume there are many quaint conceits and a genuine humor at play. Readers of the REVIEW will be well repaid by its perusal.

By way of postscript, it is not out of place to recall here that the author is the son of Sir Charles Gavan Duffy, the centenary of whose birth fell in the spring of this year and has been allowed to pass so far unnoticed, doubtless owing to the preoccupations of a world at war. Otherwise a career so remarkable and full of interest for Catholics would have received the commemoration it deserves. Though he had stood before ten of the twelve judges in Ireland to answer charges of treason, he was finally acquitted. In 1856 he sailed to Australia, and became Prime Minister of Victoria in 1871. The London *Spectator* on that occasion said of him: "If anybody wishes to know what the Empire loses by English inability to conciliate Irish affection, let him read the speech addressed by Mr. Gavan Duffy, the new Premier of Victoria, to his constituents. It contains the program of the new government he has formed in Melbourne, and we have not for years read a political manifesto so full of character and power. Mr. Duffy is an Irishman, a Catholic, and a rebel, a typical man of the class which we English say can neither govern nor be governed; but he speaks like a man for whom the Tories are sighing, the born administrator, utterly free of flummery or buncombe, clear as to his end, clearer still as to his means, ready to compromise anything except principle, but giving even to compromise an expression of original force." He was a shining mark for the shafts of religious bigotry, but he never dipped his Catholic colors.

THE SPIRIT OF MAN. An Anthology in English and French from the Philosophers and Poets made by the Poet Laureate. Longmans, Green & Co., London and New York. 1916.

The best anthology would be that which one should gather together from his own reading and searching. The "thoughts" thus collected would have a personal appeal and would accord with one's instinctive appreciation of value, whether of intellectual truth, moral virtue, or some type or form of beauty. Not all even cultivated readers have, however, either time, opportunity, or ability to construct a work of this kind. Most will have to depend for their treasures of selected thoughts upon the stock compilations to be found in the book marts. The worth of these collections is extremely variable and uncertain. What will be found in them to suit the taste of one person will make no appeal to or may repel another. And not infrequently the seeker for gems of the mind is unrewarded for his pains—returns empty-handed or the bearer of commonplace pebbles.

The present anthology, compiled by the poet laureate of England, possesses in its very authorship credentials of excellence; and a

glance through its pages suffices to confirm this *a priori* presumption. It should be noted, however, that the work is not constructed on the familiar lines of anthologies. It is not an alphabetically indexed catalogue of quotations illustrative of all manner of subjects; rather is it an ensemble of manifold and multiform lights playing upon a central idea, the spirit of man, the idea that "spirituality is the basis of human life rather than its apex, that man is a spiritual being and the proper work of his mind is to interpret the world according to his higher nature and to conquer the material aspects of the world so as to bring them into subjection to his spirit". The "thoughts", gathered together from a great variety of worthy sources, are intended therefore to be looked at in their convergence upon this central idea. Hence the author's laconic invitation to his readers that they "bathe and not fish in these waters". Bearing in mind that the unity of the plan is not meant to convey a logical thesis, but to show forth the conjoining play of many souls, one may not form a just estimate of the work by pouncing upon a thought here and there and holding it up for inspection. That would be angling. One must immerse oneself in the waters, be wholly in them and feel their spiritual buoyancy. That is bathing. Under the process of such experience the power and the beauty of the collection can hardly fail to make themselves felt and appreciated.

On the other hand, it must not be forgotten that a work of the kind, emanating from a non-Catholic mind, will not possess the precision and definiteness of thought to which our philosophy and theology, together with our faith, make us accustomed. The subjective *mood* is apt to prevail over the objective definition and distinction in many of the selections. Nevertheless, to the Catholic mind "omnia co-operantur in bonum". It knows how to mold and shape by its own inherited or acquired categories whatever of genuine truth or of real beauty comes within its reach. The molding and shaping processes do not change the substance of either. They do but fulfil the first function of the wise man: "Sapientis est ordinare seu ordinem ponere in rebus".

Literary Chat.

We have more than once had occasion to call attention to the signal merit of the dissertations presented to the Faculty of the Catholic University at Washington in fulfilment of the requirements for academic honors. It is a pleasure to extend the same praise, though we are doing it somewhat belated, to two such dissertations pertinent to the degree of Doctor of Philosophy. The first deals with the question of *Minimum Wage*. In a pamphlet of 140 pages the author, Father O'Grady, presents a clear summary of the wage problem from the rise of the medieval guilds down to our own day. He also gives a survey of the trend of wage legislation, particularly in England, New Zealand, Victoria, and in various commonwealths of the United States. There are of course not a few objections against such legislation. Dr. O'Grady discusses them, and deems none of them conclusive. On the other hand, a canvass made by him of the opinion of professional economists on the subject reveals the fact that, though not enthusiastic as to the marvelous results prognosticated by its Utopian advocates, American economists "do not show the same unreasoned opposition toward minimum wage legislation as do the ordinary business men whose interests are immediately affected" (p. 131). Dr. O'Grady's dissertation is a meritorious contribution to the literature of a subject which thus far, outside of Dr. Ryan's *A Living Wage*, contains comparatively little of a systematic nature, though there is no dearth of published material.

Classification of Desires in St. Thomas and in Modern Sociology is the title of the other dissertation alluded to above. Students of psychology know how vague and uncertain are the classifications of feelings given by modern writers on the subject. The reason of the uncertainty is of course the lack of philosophical foundations. On the other hand, the classification given by St. Thomas following Aristotle, while not as detailed and concrete as might be desired, has at least the merit of being based on certain adequate principles. In the dissertation just mentioned the author, Father Henry Smith, O.P., summarizes the classification of desires arranged by the Angelic Doctor, and compares them with those made by the best known recent sociologists, Ward and Small. Though brief, the analysis is clear and suggestive. The pamphlet has an ethical and sociological as well as a psychological value.

A bouquet of pretty stories is envased in the neat, quaintly pictured booklet *Seven Fairy Tales* from the Portuguese and the Spanish. The translator's name is not given, but the publishers are Benziger Brothers (New York). Fairy tales are for children flowers that grow quickly into wholesome fruits. For grown-ups they are or ought to be fruits nutritious because delicious. A priest whose imagination is alert for things old as well as new knows how to win the fairies, or at least the stories concerning them, into the service of truth. The little tale entitled "Maria Sabida"—the sixth in the present septenary—the maiden who knew everything except what was best for herself, lends itself readily to such ennoblement.

No ordinary mortal expects to keep abreast with the stream of war books which never stops flowing from the press. They already fill a small reservoir and the supply shows no sign of ceasing. Most of this literature is probably ephemeral. Some of it will of course endure. Amongst the more notable contributions is the "International Series of Books on the Great War", issued by the Open Court Publishing Company (Chicago, Illinois). Five volumes are at present on the list: *Justice in War Time* is a strong "appeal to intellectuals", by the Hon. Bertrand Russell (Trinity College, Cambridge); *Above the Battle*, by Robert Rolland, appeals to the youth of the world "to

declare a strike against war"; *Carlyle and the War* comes next; *Germany Misjudged* is "an appeal to international good will", by Roland Hugins (Cornell University); *Belgium and Germany* presents "a neutral Dutch view of the war"; the author is Dr. Labberton; the translator William Leonard. All these books manifest a real tendency to be just. They appear to be conceived in the interests more of humanity than of nationality.

The relative influences of "nature and nurture" upon development—directly organic and indirectly spiritual—will always present a field fertile in endless opportunities for debate. As no even urban, not to say rustic, referee has ever ventured to decide the rival claims for superior mightiness between the pen and the sword, so no umpire will presume to determine which is the winner in the race for glory, nature or nurture; or, to give the contestants their biological nomenclature, "heredity" or "environment".

Some onlookers at the game of life will prefer to cry—may we say "root"?—for heredity. It's blood that counts every time. Others will shout for environment. It all depends on your "raisin'". On the side of the former Sir Francis Galton's voice is heard the loudest. In his *Hereditary Genius* (London, 1869) he made out a strong if not a convincing claim for nature, as against nurture; while in more recent times Mr. Lester Ward, in his *Applied Sociology* (Boston, 1906), has ably, though not more convincingly, maintained the prepotence of nurture over nature. Probably the two opponents implicitly agree in fundamentals. They differ in that, each defending his own thesis sees and emphasizes beyond the other the special agency upon which he has riveted his thought. Both nature and nurture are of course essential factors of development and it is extremely difficult, if not impossible, to assign to one or the other its proportional influence.

The problem has been given a very fine sifting in a recent issue of the Columbia University *Studies* bearing the title *American Men of Letters, Their Nature and Nurture*, by Edwin Clarke, Ph.D. The author's study is a most interesting one as well as instructive. Minutely inductive, it bristles with facts and figures. The statistics, however, are not trees that hide the woods. They are luminous and reflect the inferences clear and distinct.

One of the environmental factors of literary development is of course religion. In the table which exhibits the influence of early religious training during the century prior to 1850 we find the number of men of letters accredited to the Congregational denomination 119, to the Presbyterian 73, to the Protestant Episcopal 53, and so on till we reach the ninth place where we find 16 accredited to the Catholic religion. The discrepancy between the latter figure and the first is not to be explained solely by Catholic poverty, nor even by the fact "that Protestants enjoyed greater freedom of thought" (p. 82). The relative minority of Catholics must not be forgotten, or the fact that most of the educational institutions were practically closed to them. Moreover, it should be remembered that in those days no less than at any other time a Catholic writer is usually from the standpoint of fame at a disadvantage; for either he writes on subjects more or less Catholic, and then his readers will be almost exclusively those of his own Church, or on secular topics, and then he has frequently, if not always, to confront the prejudice that nothing worth while can come out of Nazareth. It did not, of course, fall within Professor Clarke's scope to enter into these explanations (Longmans, Green & Co., New York).

A recent collection of short stories by Fr. Fitzgerald, O.F.M., appears under the title *A Good Third*. The significance of the title is not apparent. At any rate, more than "a third" of the stories is "good"; or rather not simply a fraction but the integer is good—with lots of Celtic humor in them; clever,

and on the whole well, that is colloquially, and therefore aptly, told. (Gill & Son, Dublin.)

A pretty story, pathetic and touched with the tang of the sea is *Little Donald*, by Mrs. Innes-Browne. It is told by "grannie dear" to the children, who evidently follow little Donald with bated breath as he drifts over the sea, in the frail boat; and rejoice with him as he is rescued from death in the offing and restored to his castle home whence he had been kidnapped. A story which most children will like to read. (Benziger Bros., New York.)

A book that might advantageously be introduced into the English course of our colleges, and also our preparatory seminaries, is *The Brief*, with Selections for Briefing, by Carroll Lewis Maxcy, M.A. It treats of both legal and argumentative briefs, gives examples of briefing, faulty and correct, and a collection of notable orations by eminent statesmen—models for study and proportionately for imitation. It would be hard to find a better instrument for developing the student's power of analysis, orderly arrangement, and clear straightforward expression of his thoughts. A seminarian drilled by work such as is here set forth would be well prepared to enter upon the study of scholastic logic. It is just the lack of this kind of preparedness that makes the latter study so difficult and unattractive. (Houghton, Mifflin Co., Boston.)

There is, also, a human side to the war. The irrepressible humor that lies deep in the human breast, wells up occasionally and comes to the surface to keep things wholesome, and to afford the men that become familiar with the ghastly sights of wholesale death a brief and much-needed surcease from the horrors of their environment. Such brighter glimpses, that light up the gloom of trench life, have been collected in two interesting volumes by the Volksvereinsverlag in M. Gladbach (*Heimatgruesse an unsere Krieger 1915; Kriessallerlei 1916*). There is something very refreshing and reassuring about these volumes; they show that nothing can efface the genial and sweet instincts of humanity in the soldier's heart, and that the war does not succeed in blunting these fine and delicate sentiments.

The Volksvereinsverlag does not confine its activity to the production of war literature. In these turbulent times it gives us a delightful character sketch of a most peaceful and amiable man, Alban Stolz, Germany's most popular Catholic author (*Alban Stolz*. Von Herman Herz. 1916.). The influence for good of this quaint and eccentric writer cannot be calculated; to him is largely due the Catholic revival in Germany after the Kulturkampf. He was a genuine poet, though he wrote no verse. This new biography will undoubtedly enlarge the circle of his friends.

The poet's mind is the mirror of the universe. Everything becomes transfigured when kindled by the divine glow of his creative imagination. Even the battlefields blossom forth into beauty when the breath of his inspiration touches them. His hand culls brilliant flowers on the brink of the grave and wreathes with motley garlands the mouth of the cannon. Many a poem has been inspired by the present great world conflict. Two collections of war poems lie before us (A. L. McGreevy, *The God of Battles and Other Verses*. Boston: Sherman, French & Co., 1915. Heinrich Zerkaulen, *Wandlung*. Volksvereinsverlag, M. Gladbach.). The former, as the title suggests, strikes other notes besides war notes; its inspiration is mainly religious and patriotic. There are fine lines vibrating with passion and rich in musical qualities. In most of the poems, however, reflection predominates and stifles the artistic inspiration. The second is more realistic. Its accents are more piercing and in its rhymes we hear in echo the rumblings of the war. The deep pathos and the terrible tragedy of war are evident on every page, and some of

the cadences seem to have been penned to the rhythm of flowing tears and heart-rending groans.

The publishing house of Bloud et Gay is untiring in its efforts for the literary defence of the French cause. One would think that the French case had been put before public opinion squarely and fairly by this time, and that nothing remained to be said in its favor. Yet the acute French mind detects something new every day which makes the innocence of France appear clearer and brighter. We can only mention these publications and must leave it to the reader to judge of their merits. (H. Lichtenberger, *L'Opinion Américaine et la Guerre*; M. de Sorgues, *Les Catholiques espagnols et la Guerre*; R. Perret, *L'Allemagne, les Neutres et le Droit des Gens*; Comte Begouen, *La Guerre Actuelle devant la Conscience Catholique*.)

Rendez-nous les Sœurs! is a plea for the return of the religious sisters to France. The appeal of this brief is the stronger because it comes from the pen of medical men and is based chiefly upon broad arguments of humanity and expediency. It will be read with profit in our own country, because here also the attacks on the activity of the religious orders are multiplying and beginning to assume a bitter virulence. This little pamphlet marshals before us an array of well-authenticated facts which speak volumes in favor of the humble and devoted nuns ("Conférences et Documents sur la réintégration des religieuses dans les hôpitaux." Par les Drs. L. et P. Murat. Maison de la Bonne Presse, Paris.)

The movement in favor of temperance is spreading and gaining momentum; countries that seemed beyond its reach are drawn into its powerful eddies. From French Canada we receive a vigorous indictment of the drink evil and a strong denunciation of the ravages it produces in society (Mgr. J. M. Emond, *Messages*. Montréal: Librairie Beauchemin.). The exposition is very clear and in the best French style. The eminent author expects a change for the better only from moral agencies, especially through education and enlightenment. These messages furnish splendid material for temperance addresses. From the same pen comes a practical and very useful study on the actual legislation concerning the eucharistic fast (*Le Jeune Eucharistique*).

If anyone enjoys ready repartee and tart humor, let him read *Neutrality* by S. Ivor Stephen. (*Neutrality*. The Crucifixion of Public Opinion. From the American Point of View. Chicago: The Neutrality Press.) The clever author mercilessly lets in the light on much of the cant of our press and recalls to our memory many inconvenient facts which we prefer to forget. He draws his illustrations from a seemingly inexhaustible store of historical knowledge. Caustic wit and biting satire season every line.

The French clergy has always been very zealous for the glory of the Blessed Mother. They have sung her praises in many and beautiful strains. Neither can the war silence the voices of her devoted children. L'abbé P. L. Perroy has found time to present us with a very substantial volume of meditations on the virtues of the Blessed Virgin. (*L'Humble Vierge Marie*. Paris: P. Lethielleux). He lays special stress on her humility and lowliness; and, rightly so, for humility is the cornerstone of the edifice of perfection. The meditations are based on a sound exegesis and on a thorough practical knowledge of the human heart. The diction in which they are couched reminds one of the great models of French eloquence and at times has a truly lyrical ring.

Marie et les Éprouvés de la Guerre (Par R. Portehault. Paris: Lethielleux.) is a book of meditations and prayers, destined to bring cheer and comfort to those who have been tried in the fire of tribulation. It abounds in lofty

sentiments and inspiring thoughts, well calculated to soothe the grief-stricken heart and to sweeten the tears of distress. It is, however, marred by uncalled for and unseemly vilifications of the enemy, which certainly have nothing to do with devotion and piety.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

PLAIN SERMONS BY PRACTICAL PREACHERS. Original Sermons on the Gospels or Epistles of all the Sundays and the Principal Feasts. Two volumes. Joseph F. Wagner, New York. 1916. Pp. 417 and 382. Price, \$3.00 *net*.

THE MIRROR OF JUSTICE. Chapters on Our Blessed Lady. By Robert Eaton, Priest of the Birmingham Oratory. (*Stella Maris Series*. Edited by the Rev. Edmund Lester, S.J.) Benziger Bros., New York. 1916. Pp. 144. Price, \$0.35; \$0.40 *postpaid*.

IN MEMORY OF OUR DEAD. By Herbert Thurston, S.J. Burns & Oates, London; B. Herder, St. Louis. 1916. Pp. 246. Price, \$0.80.

THE LIFE OF ST. PAUL. By F. A. Forbes. (*Standard Bearer of the Faith Series*.) R. & T. Washbourne, London; B. Herder, St. Louis. 1916. Pp. 126. Price, \$0.30.

ST. CATHERINE OF SIENA. Her Life and Times. By C. M. Antony, O.S.D., author of *St. Dominic's Country*, etc. Edited by Fr. Bede Jarrett, O.P., with a Preface by Fr. Thomas Schwertner, O.P. Burns & Oates, London; B. Herder, St. Louis. 1916. Pp. 280. Price, \$1.80.

A CONFERENCE TO RELIGIOUS ENGAGED IN CARING FOR THE SICK. By the Rev. Ferreol Girardey, C.S.S.R. B. Herder, St. Louis. 1916. Pp. 12. Price, \$0.10.

PROGRÉS DE L'ÂME DANS LA VIE SPIRITUELLE. Par le R. P. Frederic-William Faber, Docteur en Théologie, Supérieur de l'Oratoire Sainte-Philippe de Néri de Londres. Traduit de l'anglais par M. F. de Bernhardt avec l'autorisation spéciale de l'auteur. Ouvrage approuvé par Mgr. l'Archevêque de Paris et par Mgr. l'Évêque de Nancy. Nouvelle édition. Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montreal; Librairie Garneau, Quebec. 1916. Pp. 504. Prix, 3 fr. 50.

LEUR ÂME EST IMMORTELLE. Par M. l'Abbé Pierre Lelièvre, Aumônier Volontaire aux Armées. Perrin & Cie, Paris. 1916. Pp. 181. Prix, 2 fr. 50.

A JÉSUS PAR MARIE, ou La Parfaite Dévotion à la Sainte Vierge enseignée par le B. Grignon de Montfort. Par M. l'Abbé J.-M. Texier, Directeur du *Règne de Jésus par Marie*. Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montreal; Librairie Garneau, Quebec. 1916. Pp. ix-415. Prix, 1 fr. 50.

JÉSUS EN CROIX, ou La Science du Crucifix en Forme de Méditations. Par les Pères Pierre Marie et Jean-Nicolas Grou, de la Compagnie de Jésus. Nouvelle édition revue par le P. Alphonse Cardès, de la même Compagnie, et augmentée de divers Exercices de Dévotion. Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montreal; Librairie Garneau, Quebec. 1916. Pp. xv-236. Prix, 1 fr.

AUX JEUNES. Discours prononcé en l'Église Métropolitaine de Notre-Dame sous la Présidence de S. E. le Cardinal Amette, Archevêque de Paris,

le Dimanche 14 Mai 1916. Par A.-D. Sertillanges, Professeur à l'Institut Catholique de Paris. Comité Général de l'Association Catholique de la Jeunesse Française ou P. Lethielleux, Paris. 1916. Pp. 20. Prix, 0 fr. 50. (Se vend au profit de l'Association et de ses œuvres de guerre.)

PHILOSOPHICAL.

THE PHILOSOPHY OF WANG YANG-MING. Translated from the Chinese by Frederick Goodrich Henke, Ph.D. (Chicago), Professor of Philosophy and Education in Allegheny College, formerly Professor of Philosophy and Psychology in the University of Nanking. Introduction by James H. Tufts, Ph. D., LL.D., Professor and Head of the Department of Philosophy in the University of Chicago. Open Court Publishing Co., London and Chicago. 1916. Pp. 512. Price, \$2.50.

THE VENUS OF MILO. An Archeological Study of the Goddess of Womanhood. By Paul Carus. Illustrated. Open Court Publishing Co., Chicago and London. 1916. Pp. 182. Price, \$1.00.

ILLUSTRATIONS OF POSITIVISM: A Selection of Articles from the *Positivist Review*, in Science, Philosophy, Religion, and Politics. By John Henry Bridges, M.B., F.R.C.P., Sometime Fellow of Oriel College, Oxford, and Medical Metropolitan Inspector to the Local Government Board. With a Preface by Edward Spencer Beesly. A new edition enlarged and classified. Edited by H. Gordon Jones. Open Court Publishing Co., Chicago. 1915. Pp. xiii-480. Price, \$1.50.

THE BUTTER INDUSTRY IN THE UNITED STATES. An Economic Study of Butter and Oleomargarine. By Edward Wiest, Ph.D., Instructor in Economics at the University of Vermont. (Vol. 69, No. 2, of *Studies in History, Economics, and Public Law*. Edited by the Faculty of Political Science of Columbia University.) Columbia University Press, Longmans, Green & Co., New York; P. S. King & Son, London. Pp. 262. Price, \$2.00.

PRIVATE JUDGMENT. By the Rev. L. A. Lambert, LL.D. Edited by John J. Quinn, Ph.D. Diederich-Schaefer Co., Milwaukee. Pp. 53.

THE ATHENAEUM. Subject Index to Periodicals. 1915. Issued at the Request of the Council of the Library Association. History, Geography, Anthropology, and Folk-Lore. The Athenaeum, London; B. F. Stevens & Brown, New York. 1916. Pp. 32. Price, 1/6 net.

ALDHELMIANA. Studio critico letterario su Aldhelmo di Sherborne (+ 709). Dott. Donato Mazzoni, S.J. (*Rivista Storica Benedettina*.) Santa Maria Nuova, Roma. 1916. Pp. 80. Prezzo, 2 fr.

ESTRATTO DAL "DIDASKALEION". Studi Filologici di letteratura cristiana antica. (Anno III, Fasc. II, Aprile-Giugno 1914.) Direttore Paolo Ubaldi. Libreria Editrice Internazionale, Torino. Pp. 8.

AMERICAN MEN OF LETTERS: THEIR NATURE AND THEIR NURTURE. By Edwin Leavitt Clarke, Ph. D., Assistant Professor of Economics and Sociology, Hamilton College, etc.—New York: Columbia University. (Vol. 72, num. 1, of *Studies in History, Economics and Public Law*, edited by the Faculty of Columbia University.)—Longmans, Green & Co. (London: P. S. King & Son). 1916. Pp. 169. Price, \$1.50.

STATE REGULATION OF RAILROADS IN THE SOUTH. By Maxwell Ferguson, A.M., LL.B., Sometime Fellow Polit. Science, Columbia University; Instructor in Economics, Vassar College.—New York: Columbia University. (Vol. 67, num. 2, of *Studies in History, Economics and Public Law*, edited by the Faculty of Political Science of Columbia University.)—Longmans, Green & Co. (London: P. S. King & Son). 1916. Pp. 228. Price, \$1.75.

LITURGICAL.

MANUAL OF CATHOLIC HYMNS. For Schools, Choirs and Congregational Singing. Text and Melodies of a Collection of English and Latin Hymns for All Occasions, including also Gregorian Masses, a Unison Mass, a Requiem Mass, Funeral Services, Vespers, Responses, Benediction Service, and Litanies. Compiled and arranged by the Rev. B. Dieringer, Organist and Professor of Music at the Seminary of St. Francis, St. Francis, Wisconsin, and the Rev. Joseph J. Pierron, Graduate Ratisbon Royal School of Church Music, Pastor of St. Patrick's Church, Lodi, Wisconsin. Benziger Brothers, New York. 1916. Pp. 178.

HISTORICAL.

THE LIFE OF MONSIGNOR ROBERT HUGH BENSON. By C. C. Martindale, S.J., author of *The Goddess of Ghosts*, etc. In two volumes. With illustrations. Longmans, Green & Co., London and New York. 1916. Pp. xvii-401 and 479. Price, \$5.00 net.

THE ORIGINS OF THE ISLAMIC STATE. Being a Translation from the Arabic accompanied with annotations, geographic and historic notes, of the Kitab Fatah Al-Buldan of al-Iman abul Abbas Ahmad ibn-Jabir al-Baladhuri. By Philip Khuri Hitti, Ph.D., on the Permanent Staff of the Syrian Protestant College, Beirut, Syria; Gustav Gottheil, Lecturer in Columbia University. Vol. I. (Vol. 68 of *Studies in History, Economics, and Public Law*. Edited by the Faculty of Political Science of Columbia University.) Columbia University Press, Longmans, Green & Co., New York; P. S. King & Son, London. 1916. Pp. 518. Price, \$4.00.

HISTORY OF THE DIOCESE OF FERNS. By W. H. Grattan Flood, Mus.D., National University of Ireland. Downey & Co., Waterford. 1916. Pp. 246.

LIVES OF THE CANADIAN MARTYRS. Five pamphlets by E. J. Devine, S.J. (*Canadian Messenger Series*.) No. 1, *John de Brébeuf, Apostle of the Hurons, 1593-1649*. No. 2, *Gabriel Lalemant, Victim of the Iroquois, 1610-1649*. No. 3, *Anthony Daniel, Victim of the Iroquois, 1598-1648*. No. 4, *Charles Garnier, Victim of the Iroquois, 1605-1649*. No. 5, *Noël Chabanel, Missionary in Huronia, 1613-1649*. Canadian Messenger, Montreal. 1916. Pp. 24 each. Price, \$0.05 each.

STUDIES IN TUDOR HISTORY. By W. P. M. Kennedy, M.A., F.R.Hist.S., St. Michael's College, Toronto University, Canada, author of *A Life of Parker, Parish Life under Queen Elisabeth*, etc. Constable & Co., London. 1916. Pp. 340.

MEAGHER OF THE SWORD. Speeches of Thomas Francis Meagher in Ireland. 1846-1848. His Narrative of Events in Ireland in July, 1848. Personal Reminiscences of Waterford, Galway, and his school days. Edited by Arthur Griffith. With a Preface, Appendices, Index, and illustrations. M. H. Gill & Son, Dublin; B. Herder, St. Louis. 1916. Pp. 352. Price, \$1.10.

MEMOIRS OF SISTER MARY OF MERCY KERUEL. Religious of Our Lady of Charity of the Good Shepherd, 1880-1910. Taken from the French Life published at Angers, 1913. By M. A. M. Sands & Co., London; B. Herder, St. Louis. 1916. Pp. 203. Price, \$1.10.

"PAGES ACTUELLES", 1914-1915: No. 1. *Le Soldat de 1914*. Le Salut aux Chefs. Par René Doumic, de l'Académie française. Pp. 38. No. 2. *Les Femmes et la Guerre de 1914*. Par Frédéric Masson, de l'Académie française. Cet opuscule est vendu au profit des blessés de l'Hôpital de l'Institut. Pp. 40. No. 26. *L'Opinion Catholique et la Guerre*. Par P. Imbart de la Tour, de l'Académie des Sciences morales et politiques. Suivi d'une Lettre de Don Miguel de Unamuno, Recteur de l'Université de Salamanque. Pp. 63.

No. 27. *La Charité et la Guerre*. Tableaux et Croquis. Par G. Lechartier. Pp. 64. No. 36. *L'Opinion Américaine et la Guerre*. Par Henri Lichtenberger. Pp. 63. No. 44. *Les Catholiques espagnols et la Guerre*. Par Maurice de Sorgues. Pp. 79. No. 65. *La Reine Elisabeth*. Par Maurice des Ombiaux. Pp. 64. No. 68. *L'Allemagne, les Neutres et le Droit des Gens*. Par Robert Perret, Docteur es lettres. Pp. 64. No. 23. *En Guerre*. Impressions d'un témoin. Par Ferdinand de Brinon, Rédacteur au *Journal des Débats*. Pp. 77. No. 25. *La France au-dessus de tout*. Lettres de Combattants rassemblées et précédées d'une Introduction. Par Raoul Narsy, Rédacteur au *Journal des Débats*. Pp. 72. No. 29. *Contre les Maux de la Guerre*. Action Publique et Action Privée. Par Henri Joly, de l'Académie des Sciences morales et politiques. Pp. 47. No. 52. *La Conduite des Armées allemandes en Belgique et en France d'après l'Enquête anglaise*. Par Henri Davignon. Pp. 40. Blond & Gay, Paris. 1916. Prix, 0 fr. 60 par volume.

LA GUERRE EN PICARDIE. Par M. l'Abbé Charles Calippe. Préface de S. G. Mgr. de la Villerabel, Evêque d'Amiens. Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montreal; Librairie Garneau, Quebec. 1916. Pp. xii-392. Prix, 3 fr. 50.

POUR LA VICTOIRE. Nouvelles Consignes de Guerre. Par Mgr. J. Tissier, Evêque de Chalons. Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montreal; Librairie Garneau, Quebec. 1916. Pp. 369. 3 fr. 50.

LA GUERRE EN CHAMPAGNE. Au Diocèse de Chalons (Septembre 1914-Septembre 1915.) Sous la direction de Monseigneur Tissier, Evêque de Chalons. Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montreal; Librairie Garneau, Quebec. 1916. Pp. viii-525. Prix, 3 fr. 50.

SOUVENIRS D'UN REFUGIÉ. Douai, Lille, Paris, Boulogne-sur-Mer, 1914-1915. Par Léon Wastelier du Parc. Perrin & Cie., Paris. Pp. ix-323. Prix, 3 fr. 50.

MISCELLANEOUS.

SEVEN FAIRY TALES. From the Portuguese and the Spanish. Illustrated. By L. S. Benziger Bros., New York. 1916. Pp. 89. Price, \$0.30; \$0.35 *postpaid*.

LITTLE DONALD. By Mrs. Innes-Browne, author of *Three Daughters of the United Kingdom*, *A Garland of Everlasting Flowers*, etc. Illustrated by F. Ross Maguire. Benziger Bros., New York. 1916. Pp. xiii-156. Price, \$0.75; \$0.80 *postpaid*.

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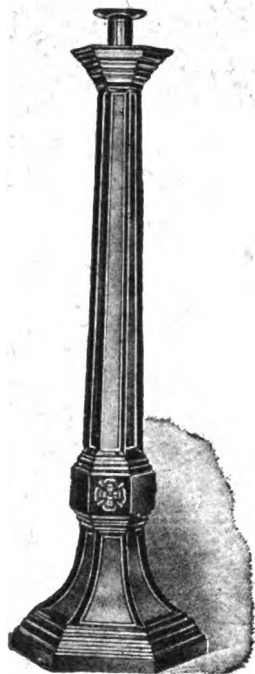
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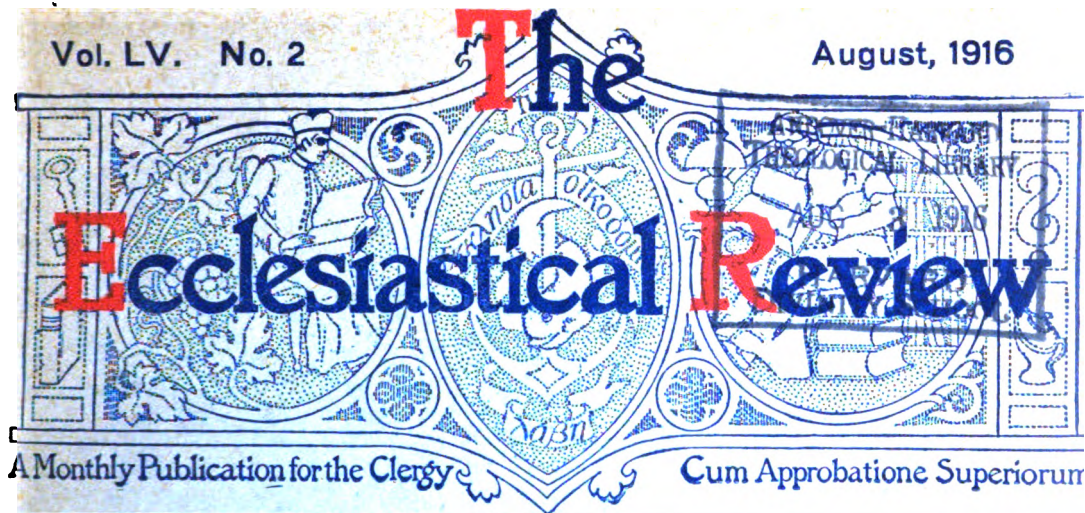
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AMERICAN ECCLESIASTICAL REVIEW

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. V.—(LV).—AUGUST, 1916.—No. 2.

THE ROMAN LITURGY IN SLAVONIA.¹

IT is a well-known fact that liturgies in Latin may be different from the Roman liturgy, for instance, the Lyonese, Milanese, and Mozarabic liturgies; it is not commonly known that the Roman liturgy is existent in another language than Latin. This is the case in Dalmatia and Croatia, the Illyria of the ancients, situated on the northeastern and eastern shores of the Adriatic. This country was evangelized directly by the Church of Rome. St. Paul sent his disciple Titus to Dalmatia, where he founded the first Christian see in the city of Salona. After he was martyred there in A. D. 65, St. Peter sent St. Domnius. Salona became the centre from which Christianity spread.

In the early ages the inhabitants of Illyria adopted a kind of Runic alphabet. Some go as far as to attribute its invention to St. Jerome, himself an Illyrian. Pope Innocent XI favors this view when he says in the preface to the edition of the new Roman-Illyrian breviary published by his order in 1688: "Quum igitur Illyricarum gentium, quae longe lateque per Europam diffusae sunt atque ab ipsis gloriosis Apostolorum Principibus Petro et Paulo potissimum Christi fidem edoctae fuerunt, libros sanctos jam inde a S. Hieronymi temporibus, ut pervetusta ad nos detulit traditio, vel certe a Pontificatu fel. rec. Joannis Papae VIII, praedecessoris nostri, uti ex ejusdem data super ea re epistola constat, ritu quidem romano,

¹ This paper is, to a considerable extent, an adaptation from "La Langue liturgique chez les Iougoslavs", by M. V. Milovitch in the *Echos d'Orient*, 1905; and we are indebted to the editor of that review for the privilege of using the article.

sed idiomate Slavonico, et caractere S. Hieronymi vulgo nuncupato conscriptos opportuna recognitione indigere compertum sit," etc.

At any rate it may be said that the ancient Slavonic language was first written in a Runic alphabet,³ from which subsequently developed the Glagolitic, that is (in Slavonic) "the signs which speak", which conveys the idea the rude tribesmen of the Adriatic Highlands had of an alphabet. Until almost 866 the Glagolitic was the only alphabet known to the Slavs.

Some of the earliest Slavic manuscripts are written in Glagolitic characters, and when the Cyrillic (a radically transformed alphabet, which, keeping the same order and sound for letters, greatly modified their appearance in imitation of the then current Greek uncial characters) came into use toward the end of the ninth century, it never was adopted by the Western Slavs (Bohemians, Croatians, Moravians, Poles, and Slovenians).

These Slavs were converted to Christianity by Latin missionaries and gradually the Roman alphabet supplanted the Glagolitic, and consequently the Bohemians, Moravians, Poles, and Slovenians, and even a part of the Croatians, used Roman letters in writing their respective languages. In southern Croatia and in Dalmatia, the Glagolitic has continued in use as an ecclesiastical alphabet in writing the ancient Slavonic, and thus, although the Slavic people of Illyria were converted to the faith in the Roman rite, they nevertheless received the privilege which is to be described in this article.

Now the above-mentioned Western and Northern Slavs, together with the very important body of the Poles who were converted by Latin missionaries, used the Latin rite from the very first; whereas in southern Croatia and Dalmatia the newly-converted people, as well as their brethren of the Byzantine rite, received the privilege of having the Mass and the Offices of the Church said in their own language. Thus the Roman Mass was translated into Slavonic. In order to distinguish more fully the Western rite from the Eastern rite among the Slavic people, the use of the Glagolitic was re-

³ Philippe Berger: *Histoire de l'Écriture dans l'Antiquité* (Ministère de l'Instruction Publique), 1891, p. 359.

Cyrillic Alphabet.		Glagolic Alphabet.							
				23	Ф, ф	-	Ѡ	<i>Ферма.</i>	
1	А, а	-	†	<i>Ан.</i>	24	Х, х	-	Ѣ	<i>Хѣра.</i>
2	Б, б	-	Ѣ	<i>Бѣла.</i>	25	Ѡ, ѡ	-	Ѧ	<i>Ѧма (Ѧ).</i>
3	В, в	-	Ѧ	<i>Вѣра.</i>	26	Ц, ц	-	Ѩ	<i>Ѩма.</i>
4	Г, г	-	Ѩ	<i>Глаголю.</i>	27	Ч, ч	-	Ѭ	<i>Часовѣ.</i>
5	Д, д (Ѣ)	-	Ѭ	<i>Дана.</i>	28	Ш, ш	-	Ѯ	<i>Шла.</i>
6	Д, д	-	Ѯ	<i>Дѣла.</i>	29	Щ, щ	-	Ѱ	<i>Ща.</i>
7	Е, е	-	Ѱ	<i>Ема.</i>	30	Ъ, ѣ	-	Ѳ	<i>Ѳа.</i>
8	Ж, ж	-	Ѳ	<i>Житие.</i>	31	Ы, ѣ (ѣ)	-	Ѵ, ѵ, Ѷ, ѷ	<i>Ѵа.</i>
9	З, з	-	Ѵ	<i>Зѣла.</i>	32	Ь, ь	-	Ѹ	<i>Ѹа.</i>
10	З, з	-	Ѷ	<i>Земля.</i>	33	Ѣ, ѣ	-	Ѻ	<i>Ѻма.</i>
11	И, и	-	Ѻ, ѻ	<i>Има.</i>	34	Ю, ю	-	Ѽ	<i>Юма.</i>
12	И, и	-	Ѽ	<i>И.</i>	35	Ѯ, ѯ			<i>Ѯа.</i>
13	К, к	-	Ѿ	<i>Кѣла.</i>	36	Ѱ, ѱ			<i>Ѱа.</i>
14	Л, л	-	ѿ	<i>Лѣла.</i>	37	Ѳ, ѳ	-	Ѵ	<i>Ѵа.</i>
15	М, м	-	ѿ	<i>Мѣла.</i>	38	Ѵ, ѵ	-	Ѷ	<i>Ѷа.</i>
16	Н, н	-	ѿ	<i>Нѣла.</i>	39	Ѷ, ѷ	-	Ѹ	<i>Ѹа.</i>
17	О, о	-	ѿ	<i>Ома.</i>	40	Ѹ, ѹ	-	Ѻ	<i>Ѻа.</i>
18	П, п	-	ѿ	<i>Пѣла.</i>	41	Ѻ, ѻ			<i>Ѻма.</i>
19	Р, р	-	ѿ	<i>Рѣла.</i>	42	Ѱ, ѱ			<i>Ѱа.</i>
20	С, с	-	ѿ	<i>Сѣла.</i>	43	Ѵ, ѵ	-	Ѷ	<i>Ѷма.</i>
21	Т, т	-	ѿ	<i>Тѣла.</i>	44	Ѹ, ѹ (ѹ)	-	Ѻ (ѻ)	<i>Ѻма.</i>
22	У, у	-	ѿ	<i>Ума.</i>					

served only for the church books of the Roman rite, just as the Cyrillic was used for the Byzantine rite.

Thus these Glagolitic characters and the Slavonic language for the Roman rite were permitted in general among the Slavs of Dalmatia and Croatia at the same time and by the same Pope (John VIII), who allowed SS. Cyril and Methodius to translate the Byzantine liturgy and church offices in Old Slavonic, i. e. about 868. In 925, under the reign of Thomislav, King of the Croats, and of all the people of Dalmatia, a council was held at Spljet. Pope John X sent his legates, John, Bishop of Ancona, and Leo, Bishop of Praeneste. Besides other questions, the reason for using the old Slavonic language at Mass was to be studied. Bishop Grgur Ninski energetically and successfully defended the right of the Illyrians to use that language.

The use of the Glagolitic missal and office books, permitted, as we have seen, by Pope John VIII, and referred to and confirmed by Pope Innocent IV in 1248 in a letter to the Bishop of Segne (Zengg) and in 1253 in a communication to the pastor of Veglia, was definitely settled by the Constitution of Urban VIII, 29 April, 1631. Therein he provided for a new and corrected edition of the Slavic missal in conformity with the new Roman editions. A new edition of the Roman-Illyrian ritual was made in 1640. In 1648 Innocent X also provided for a new edition of a Roman-Illyrian breviary, and Innocent XI, in 1688, ordered the publication of a new edition of the same and made his famous remarks about St. Jerome, etc., in its preface. In 1893 Pope Leo XIII had a new edition of the Roman-Illyrian church books made.

At the present time the Slavonic language for the Roman rite printed in Glagolitic characters is used in the Slavic churches of the diocese of Segne (Zengg), Veglia, Zara, and Spalato, and also by the Friars Minor in their three churches in Veglia—one in Cherso, one in Sebenico, and two in Zara. About 100,000 people are said to belong to these parishes.

Naturally no priest is allowed to mingle the Slavonic and Latin in the celebration of the Mass; it must be said in one or the other of these languages.

At first such a state of things seems to be ideal, and one is inclined to think of the interesting controversy which took

place in the columns of this esteemed publication during the first half of 1909. It was started by the late Dr. Campbell of Halifax, Nova Scotia. His first article, in spite of its seemingly interrogative tone, has many points in the nature of a manifesto.

I do not, of course, intend to revive this controversy, but by quoting some phases of the life of those non-Latin Roman parishes the reader will be helped in forming his own conclusions.

The following lines are from the pen of Mr. V. Milovitch. They appeared in the *Echos d'Orient*³ and are here reproduced with the kind permission of the director, Father S. Salaville, Augustinian of the Assumption.

With the awakening of the nationalistic spirit in the Balkan people, this old favor granted to the Iougoslavs (i. e. Slavs from the South) was to become an important political question. This became especially noticeable during the negotiations which culminated with the signing of the Concordat, on 18 August, 1886, between Pope Leo XIII and Prince Nicholas of Montenegro. The Prince of Montenegro made the request that the privilege given the Iougoslavs might also be granted him. In fact, he succeeded in having the eleventh article of the Concordat worded as follows: "The formula of the prayers for the sovereign will be said during the divine office in Slavonic languages." He furthermore managed to have a special article annexed to, but not incorporated in, the Concordat, authorizing the Montenegrins of the Latin rite to adopt, in certain circumstances, the old Slavonic as a liturgical language. As soon as this compact of August, 1886, was made, a widespread movement began in Austria-Hungary for the diffusion or for the introduction of the Roman liturgy in Slavonic, not only in the regions of Cattaro, Dalmatia, and Croatia, but also in Slavonia, and even in far-away Bohemia. It was a mere national issue, a pure and simple desire to assert oneself in the presence of the Germanism which dominates Austria, the Magyarism which rages over Hungary, and the Italianism which intrigues over all the eastern coast of the Adriatic. Under the pressure of this wave many abuses appeared, or rather there was a great development of those which already existed. The usage of Slavonic in the Roman liturgy was approved by Rome only in the case of churches for a long time in possession of this privilege; many other churches which previously had used Latin exclusively

³ Vol. VIII, 1905, p. 294.

began to use Slavonic. The only authorized Slavonic was the Old Slavonic; instead of this in several churches the modern Croatian-Serbian was substituted. The only prescribed alphabet used in writing that old Slavonic was the Glagolitic; this very often was replaced by other Slavonic characters, even by Latin characters. Such a movement, such a state of things could not fail to attract the attention of Vienna and Rome. At Vienna the commotion caused by this Concordat of 1886 was looked upon as deplorable, and even as perilous for the monarchy; hence Austrian diplomacy objected to any further project of Balkanic concordats. Father Tondini di Quarenghi, the happy negotiator of the understanding between the Vatican and the Court of Cettinje, could not succeed, in spite of the good disposition of King Milan and the powerful help of Bishop Strossmayer, in making headway in the question of the contemplated ecclesiastical treaty with Serbia. At the same time Emperor Francis Joseph addressed himself directly to Pope Leo XIII, begging him to intervene and to notify the Roman-Slav subjects of the Dual Monarchy that the favor granted to Prince Nicholas was altogether local and valueless outside the Montenegrin boundaries. At Rome the feeling was one of perplexity for a long while, as the tendency was to serve the interests of Catholicism and to avoid offending the just susceptibilities of Austria-Hungary. Mgr. Galimberti, the nuncio at Vienna, received orders to address to all the bishops of the monarchy a circular letter framed in the sense desired by the Emperor Francis Joseph. The Pontifical Curia, however, benevolently overlooked the actions to the contrary of his Iougoslav children. This did not prevent the Church from studying the situation anew, defining once more the privilege granted and condemning in principle all existing abuses. This last act took the shape of a letter sent on 5 August, 1898, by the Congregation of Rites to the archbishops, bishops, and ordinaries of the provinces of Goritz, Zara, and Zagred or Agram. The letter in question contained fourteen distinct articles.⁴ . . . These fourteen articles, owing to lack of energy in trying

⁴ Not to lengthen this paper unnecessarily, we refrain from quoting *in extenso* the text of the fourteen articles as it appears in M. Milovitch's article (from Baron d'Avril's French translation in *Revue de l'Orient Chrétien*, 1899). It will be amply sufficient for our purpose to give here the following summary. The privilege of the old Slavonic language is a real privilege for certain churches but not a personal privilege for certain priests. All these privileged churches are to be recorded. Doubtful cases must be eliminated. No church outside the ones on that list is to *dare* to introduce the old Slavonic under penalty of ecclesiastical punishment. No language other than the old Slavonic in Glagolitic characters is allowed. No book having other characters or, *a fortiori*, in another language is to be used. The congregation is not allowed to answer the priest at High Mass in another language than the old Slavonic. However, the use of devotional books in old Slavonic printed in Latin char-

to enforce them, did not prevent the continuance of the abuses. Besides, even if followed to the letter, what a constant source of difficulty for the episcopate and for the clergy, in that necessity of exercising the sacred ministry in two languages altogether different, and of satisfying simultaneously the conflicting wants of such an extremely mixed population.

For the purpose of settling that difficult problem, Pius X called a synod of the metropolitans and bishops of the three provinces of Goritz (Istria-Carniola), Zara (Dalmatia), and Zagred (Croatia). The Synod had no sooner opened its sessions (21 May, 1905), under the presidency of Cardinal Serafino Vannutelli, formerly nuncio at Vienna, than its decisions were anticipated by the press and hailed with undisguised satisfaction both by the Anti-Slavists and the Pan-Slavists, though naturally for different reasons. Both parties took for granted that Pius X meant to reverse the decisions of Leo XIII and cancel the privileges his predecessor had granted to the Iougoslavs and the Montenegrins. This, of course, gratified the jealousy of the Anti-Slavists, who could not or would not see why such unimportant Slav ethnic groups should have the Roman liturgy in their own vernacular when the same privilege was denied to all the other nations of Roman rite, especially as all the Catholics of the Montenegrin principality were Albanians, in other words, people who speak

acters is allowed for privileged churches after having been approved by the Holy See. The bishops are to see that both the Latin and old Slavonic languages are well studied in their seminaries. Before sacred ordination, bishops shall appoint clergymen for Latin and Slavonic churches after having received the consent of said clergymen. If a priest attached to a church using Latin should officiate in one where old Slavonic is introduced, he must conform himself to the usage of the church for all parts of the public worship. He may use Latin privately, however, for the Mass and the Divine Office; and vice versa for a case to the contrary. The priest of a Latin church may privately say Mass in Latin in a Slavonic church; vice versa for a priest of a Slavonic church. Where the custom is introduced of singing the Epistle and Gospel in old Slavonic after having sung them in Latin, the usage may be allowed, provided the old Slavonic is used. The Gospel can be read in the vernacular for the benefit of the faithful at the parochial Masses. Should any of the faithful refuse to receive the sacraments of Baptism and Matrimony in another language than Latin in a Slavonic church and vice versa, the pastor must admonish them and instruct them; if they persist, let him administer the sacraments privately in the language they desire. Preaching may be in the vernacular as directed by the Congregation of Rites. The bishops are requested to see that even the hymns and prayers used publicly are uniform. Care must be taken to have all prayer and hymn books duly revised and approved by the bishops.

Skypetar and from whose mouths no one has ever heard a word of Slavonic. Here is Pope Pius X, they said, who will change all of that; the new Pope is a Venetian at heart, and as such is inclined to defend the Italian element on the eastern shore of the Adriatic; he has a high esteem for Bishop Flapp of Parenzo and Pola, a rabid Anti-Slavist, whose ideas and sentiments he undoubtedly shares.

It pleased also the Pan-Slavists, who made of it a weapon against Catholicism, against Rome, for, they said, she never gives anything to small down-trodden races who desire to assert their individuality. And if perchance she grants them a little favor, she never fails to regret it and takes it back at once; she knows how to satisfy the ambitions, however conflicting, of Austria and Italy; Bishop Strossmayer, the great Slav patriot, is no longer there to take up the cause of his compatriots and to uphold their rights, etc., etc.

These assertions, false and unjust in themselves, as every impartial reader can see, were brought to naught by the action taken by Rome in the following year. A decree of the S. Congregation of Rites, issued 18 December, 1906, reaffirms the decisions of Leo XIII and promulgates again the fourteen articles with such slight modifications as seemed necessary to avoid any further misunderstandings.

So much for the Iougoslavs and the Montenegrins in the dioceses of Dalmatia, Istria-Carniola, Croatia, and Montenegro.

Elsewhere the decisions of the Council of Trent regarding the obligation upon all to use Latin only for the Roman liturgy are still in force: ⁵ "Etsi missa magnam contineat populi fidelis eruditionem non tamen expedire visum est Patribus ut vulgari passim lingua celebraretur." This rule, in our humble opinion, seems especially well fitted for this country where the presence of Catholics who speak so many different tongues makes one see the wisdom of having a universal language for the Holy Mass and the liturgical offices of the Church.

PAUL J. SANDALGI.

Curtis Bay, Md.

⁵ Sess. xxii, de Sacrificio Missae, cap. 8.

ANGLICAN ATTEMPTS AT THE RELIGIOUS LIFE IN RELATION TO CATHOLIC UNITY.

IT is a significant fact that every period in the history of Anglicanism that has witnessed an attempt at Catholic life and teaching has witnessed, also, an attempt at something resembling the Religious Life, as Catholics understand the term. This is observable as far back as the year 1630, when Mr. Nicholas Ferrar and his companions at Little Gidding initiated a mode of living that was, at the time, considered a miracle of piety. Two centuries later, when John Henry Newman retired to Littlemore to undertake, by God's help, a solution of the problems that had vexed him for so long, he turned instinctively to the observance of a rule for himself and his companions, a proceeding which drew down upon him the misrepresentations of a Protestant press and was the occasion of an extended correspondence between his bishop and himself.¹ Twenty years afterward, when Anglicans were striving to vindicate the theory of the *Via Media*, which Newman had discarded to enter the Catholic Church, it was but natural for them to work for what they called a "revival of the Religious Life" in the Church of England.

It will be interesting, as well as profitable, to examine the first attempt to which reference has been made. Izaak Walton's *Life of George Herbert* is not ordinarily looked upon as an authentic biography of that gentle poet, but it does provide us with what we have every reason to suppose is a fairly accurate account of Nicholas Ferrar, a contemporary of Herbert and the man to whom the rector of Bemerton, upon his death-bed, confided the manuscript of "The Temple".

Walton tells us² that Ferrar was a man of education, a Fellow of Clare Hall, Cambridge; that he traveled widely and finally conceived a contempt for the world; and that upon the death of his father he came into an amount of money that was sufficient for him to settle upon an estate at Little Gidding, eighteen miles from Cambridge, where he gathered about him a household of thirty people, partly kindred and

¹ *Apologia pro Vita Sua*, ed. 1900, Longmans, Green & Co., pp. 171-177.

² *Life of Herbert*, Preface to "The Temple", Frederick A. Stokes Co., pp: xciii-xcix.

partly friends, chosen for their dispositions, which suited them for a devout life.

Here Mr. Ferrar lived from 1630 until his death in 1639. The rule followed by the little community included prayers at set hours, beginning at six in the morning, either in the parish church nearby or in an oratory in the house. These were succeeded by the recitation of the Psalms (corresponding in some sort to the Breviary offices), meditation and the singing of hymns. Sometimes, too, there was an all-night vigil in the church or oratory, when members of the household relieved one another by turn, each ringing the "watch bell" at the close of his period of prayer. Fasting and the keeping of holy-days were likewise included in the exercises of the society.

This community life at Little Gidding reflected the devotional and doctrinal activity that made itself felt in the Church of England in the early part of the seventeenth century. During the thirty-five years following the Hampton Court Conference (1604), under the spiritual leadership of men like Archbishop Laud and Bishop Lancelot Andrews, the English Church had seemed to take on a new lease of life, but when Nicholas Ferrar died in 1639 the clouds were already gathering that were afterward to break with savage fury over the heads of the Archbishop and the ill-starred Charles Stuart. The pious life of the household at Little Gidding ceased with the ascendancy of Puritanism.

It is a far cry from Nicholas Ferrar and Little Gidding to Devonport and Miss Sellon in the 'forties of the last century. Mr. George W. E. Russell, in his short, popularly written biography of Dr. Pusey,³ remarks that in the formula, "Credo in Lydiam Sellon", people of sixty years ago were wont to express the great Tractarian's profound belief in the lady named, and his reliance on her labors as proof that the Holy Spirit was working in the Church of England.

Although the credit of inaugurating the first modern attempt at the Religious Life in the Anglican Church does not properly belong to Miss Sellon, her name is inseparably connected with the movement. The daughter of an obscure sea

³ *Dr. Pusey*, by G. W. E. Russell, A. R. Mowbray & Co., 1906, p. 83.

captain and possessed of no particular advantages in the way of wealth or breeding, she was successful in collecting a little band of women, recruited, in part from the world, in part by absorption of a sisterhood started in 1845 at Park Village, and founded a community known officially as the Sisters of the Holy Trinity, but familiarly as the Devonport Sisters. This community is in existence to-day, and it was in a small house on the grounds of its mother-house, The Priory, Ascot, that Dr. Pusey breathed his last, 16 September, 1882.

So far as one may gather, Miss Sellon was of a strong and unique personality. By her friends she was revered; by her foes she was slandered. By the little knot of people in the Anglican fold who were enthusiastically endeavoring to establish the thesis of continuity she was hailed as the prophetess of a rejuvenated Catholicity; by the Puritan press she was reviled as a hypochondriac and a tyrant. In the early days of the Oxford Movement, Dr. Pusey seems to have entertained a notion of making Miss Sellon a sort of Superior General of all the Anglican communities, a plan, needless to say, that was discovered impracticable owing to dislike of the lady, not only by the Low Church element, but also by many of those who, in doctrine, agreed with her.

With the spread of the Oxford Movement came the birth of a number of other communities. As men's hearts were stirred and their imaginations kindled at the idea of a Church of England rising from her eighteenth-century sloth and slovenliness and proclaiming to the world her Catholicity, what more natural than the exercise of her newly-realized powers along a line of spiritual activity concomitant with Catholicism the world over? The story of the rise of religious communities in the Anglican Church fills one of the most fascinating, and at the same time least scanned, pages of non-Catholic history. Scarcely any other department of English Church life so reflected the agitation of the public mind.

The Community of St. Mary the Virgin, known as the Wantage Sisters, was founded in 1848 by Cardinal Manning while still in the Church of England. When Manning and his friend Lockhart became Catholics the first superior at Wantage, who was a sister of Lockhart, became a Catholic also. The community, however, struggled on and is to-day

one of the strongest in the Anglican Church. Some years ago it numbered three hundred sisters, with branch houses in India.

The Sisters of St. John the Baptist had their origin at Clewer, under the saintly Canon Carter, in 1852. They were founded for penitentiary work, in which they are still largely engaged, and Dr. Carter, who died at a ripe old age, lived to see the infant society grow into a body of several hundred, with houses in America and other parts of the world.

One of the most interesting of the Anglican attempts at the Religious Life is that represented by the Sisters of St. Margaret (the East Grinstead Sisters). This society had its beginning in 1855, and its affiliated community in this country is one of those best known to American Episcopalians. The history of the East Grinstead sisters is intimately bound up with that indefatigable and eccentric High Church champion, Dr. John Mason Neale, and abounds in stirring incidents. Those were the days when the general run of Church of England folk, Protestant to the very core, looked askance at anything savoring of Catholicism; the days when a parish clerk, being asked if the rector would hear the confession of one who desired to make it, replied ingenuously: "Our Vicar, he don't forgive sins, but he keeps a curate who does" (!); the days when indifference changed to animosity, and the Sisters were greeted with sullen and distrustful looks as they went about their work.

Following the foundation of the earlier communities came that of other and smaller ones. Some of them died, after a short and precarious existence, and others live on to-day, with records that are modest, but honorable.

Attempts to establish the Religious Life within the borders of American Episcopalianism took a course slightly different than in England. The first Anglican sisterhood in the United States was started by the Reverend Dr. Muhlenberg, philanthropist, hymn writer, and rector of the Church of the Holy Communion, New York City.

Dr. Muhlenberg was, theologically, quite in a class by himself. Some of his ritualistic observances were decidedly original, as, for example, the service which he held on the Feast

of the Epiphany each year and of which a convert priest, the Reverend Henry Van Rensselaer, S.J., has written from first-hand knowledge.⁴ On this occasion, it appears, it was the good clergyman's custom to have thirty-nine candles burning upon the altar, in commemoration of the Thirty-Nine Articles, which some Anglican wag designated as the "forty stripes save one", of St. Paul.

The Sisterhood of the Holy Communion seems to have contemplated a band of women working together for charitable purposes and corresponded more closely to certain orders of Lutheran deaconesses than it did to a community of Catholic religious. The Kaiserwerth Deaconesses had recently come into prominence at the time it took its rise, and it is possible Dr. Muhlenberg had them in mind when he founded his parochial sisterhood.

The second stage was reached when several of the Sisters of the Holy Communion, groping about for some mode of life that should satisfy their desire of fuller dedication to God, left the original society—to which they were bound by no vows—and formed the Community of St. Mary, which in fifty years has become the largest and most flourishing of the orders of women in the Episcopal Church. We are indebted to the late Dr. Dix, the scholarly rector of Trinity Church, New York City, for an account of Mother Harriet, the foundress of the community.⁵ During her lifetime the order extended its work westward and southward, and the stately chapel and mother-house, on an eminence overlooking the Hudson at Peekskill, N. Y., stand as monuments to her untiring zeal.

Here, as in England, the first Anglican sisters had many obstacles to overcome. It was difficult for them to gain the confidence of those whom they wished to serve. Protestant prejudice was then (as now) strong, and "Sisters" meant Rome with a capital R. When the Sisters of St. Mary first began their work in New York, Protestant ladies of high social station would actually finger the habits of these "Episcopal nuns" to assure themselves that they were the "real thing".

⁴ *The Messenger*, Dec. 1907, pp. 521-522.

⁵ *Harriet Starr Cannon*, by the Reverend Dr. Morgan Dix.

Also, as in England, the pioneer orders were followed by others, and if the various communities in this country are fewer and weaker than those abroad it is owing to the fact that American Episcopalianism is, numerically and otherwise, less influential than the Church of England.

Thus far mention has been made only of the communities for women. Those for men came a couple of decades later. Earliest among them was the Society of St. John the Evangelist, the "Cowley Fathers", whose founder, the Reverend R. M. Benson, died but a short time since. The Resurrectionists, of Mirfield, and the Society of the Sacred Mission, at Kelham, represent a later, and in some ways more flexible, development. In the United States the Order of the Holy Cross is the best known of the Anglican communities for men.

It may fairly be asked, What is the use of discussion concerning or knowledge of these attempts at the Religious Life in a non-Catholic body? At the very best they are but Protestant, and, as such, doomed to failure. Why devote time or space to the movement?

It is quite true that in point of numbers the Anglican communities show up very meagrely alongside the great Catholic orders. The largest community for women in the English Church can probably count no more than five or six hundred professed; and sixty or seventy would be a generous estimate in the case of any one of the societies for men.

Again, it was inevitable that a movement having its origin and subsequent growth quite apart from the Chair of Peter, the Centre and Source of all Unity, should exhibit characteristics at once picturesque and pathetic. The most conspicuous example of this was "Father Ignatius", of Llanthony, around whom discussion in English Church circles of a quarter of a century ago waxed fast and furious. This versatile, lovable, and erratic man, known in the world as Joseph Lycester Lyne, was a thorn in the flesh of the Anglican Establishment. His ecclesiastical standing and his theology were equally nebulous, and it is only fair to say that his attempts at a monastic life never met with the approval of the authorities. He combined a passionate desire for the introduction into the English Church of the Rule of St. Benedict with a

semi-Wesleyan notion of conversion, and never proceeded farther than deacon's orders. After a number of years' roving about from place to place he bought some land in a beautiful Welsh valley, and near the ruins of the old abbey of Llanthony began the erection of a monastery. He managed to collect enough money to put up a costly pile, and one that was as impracticable as it was costly. In the evening of life he consented to priestly ordination at the hands of a wandering schismatic, an act of which he seems afterward to have repented, and died a heartbroken man, with but one or two associates who remained faithful to the end.

Even in this country there have been amusing and abortive endeavors to establish "rules" of one kind and another. Catholics have, possibly, been more tolerant of these efforts than Anglicans, recognizing in them a laudable, though misguided, sincerity. An Anglican prelate, not many years dead, became famous for his attempts to found in his diocese, at intervals, communities of "monks", every one of which turned out badly, to the great chagrin of his co-religionists.

But when one considers the disabilities under which Anglican communities have labored, the lack of precedent, and the misunderstanding, of bishops on one hand and laymen on the other, one is surprised that they should be as little open as they are to charges of eccentricity. One is led to reflect that God has used and is now using them as potent means for the bringing back of the "other sheep" to the True Fold.

Viewed in this aspect the Religious Life, as seen in the Anglican Church, shows two sharply differentiated phases in relation to Catholic Unity. We may designate these as individual and corporate.

It was not to be expected that men and women were to go on living in what they believed to be the religious state without some of them experiencing doubts, first lurking, then insistent, as to the validity of their position. Some, like Miss Day, successor to the first superior of the Wantage Sisters, have fought down the doubts and cast in their portion with the Anglican Church. Others—not an inconsiderable number—have found the solution of the problem, and consequent peace for their souls, only in submission to the Holy See. Many Catholic priests and religious in England and in this

country, doing their work quietly and unobtrusively, owe their present happy conditions, under God, to a beginning made in an Anglican community.

A list of these individual conversions would make instructive reading. Every once in a while during the half century past a member of the Community of St. Mary has turned away from the peaceful convent at Peekskill, her home, perhaps, for many years, and has, for conscience sake, begun life over again as a novice in some Catholic order, finding security in the "City of God, whose Walls are salvation and whose Gates are peace".⁶ An incident of this kind that is still remembered by those whom it profoundly impressed at the time of its occurrence had to do with the former Mother General of the Community. After long years of honored service she humbly resigned her office to enter the Church, where she immediately applied at the novitiate of one of our sisterhoods.

The late Mgr. Benson belonged, in his Anglican days, to the Community of the Resurrection. The "Cowley Fathers" have given us, among others, Father Maturin, whose death upon the ill-fated "Lusitania" we still lament, and Father Rivington, author of the masterly work, *The Primitive Church and the See of Peter*. A half-dozen years back one of the most gifted members of the Anglican Order of the Holy Cross came to us; and the year before he made his submission a number of members of another community, including their superior, were received into the Church.

In the autumn of 1909 there developed an entirely new phase of the Religious Life in the Anglican Church. In October of that year the Society of the Atonement, comprising two tiny Franciscan communities—one of men, the other of women—who had for ten years or more been living a life of edifying simplicity and sanctity in a wild region four miles east of Garrison, N. Y., were received *corporately* into the Catholic Church. Their reception as a society took place not only with the permission of the Holy Father, but with special blessing as well. The stir it created in both Catholic and Anglican circles seemed at the time to be somewhat out of proportion to the feebleness of the institute. The real significance

⁶ *The Price of Unity*, by B. W. Maturin, p. 283.

of the event lay, of course, in the precedent it afforded and the future possibilities toward which it looked. It is unnecessary to allude here to the singular blessings which have attended the Society since its coming into the Church six years and more ago. They have been recounted elsewhere, and very ably, by the Reverend Founder.¹

In March, 1913, the example set by the Society of the Atonement was followed by the Anglican Benedictines of Caldey, an island off the coast of Wales, and the community of Benedictine nuns living at Milford Haven on the mainland nearby. This reception was slightly different from the other, for it meant the acquisition of two strong communities, numbering sixty persons in all, who had for years, according to the light vouchsafed them, walked in the footsteps of the monk of Monte Cassino.

The Caldey and Milford Haven Benedictines were, like the Society of the Atonement, received corporately, and like it they were the recipients of the Holy Father's blessing.

The Milford Haven community, especially, connects present and past in a wonderful way. Malling Abbey, in Kent, was for many years the home of the sisters, and so far as the writer is aware was the first of the convents confiscated by Henry VIII to be returned to its use as a religious house. It is very ancient, having been founded in 1090 by the architect-bishop Gundulf of Rochester, builder also of the great Keep of the Tower of London and of Rochester Castle and Cathedral, between the west front of which and the tower of Malling Abbey there is a close resemblance. In 1106 the abbey was opened and its first abbess, Avicia, installed. The deed of appointment, containing the abbess' oath of canonical obedience, is still extant.

There are interesting legends clustered about Malling. One of them relates how the murderers of St. Thomas à Becket halted at the gatehouse in their guilty flight from Canterbury and claimed the hospitality customarily extended to passing pilgrims by the good nuns. No sooner had the travelers seated themselves than the food was scattered upon the floor by unseen hands, and the warriors fled, only to return later

¹ *The Lamp*, May, 1914—Reprint from *America*.

on to tramp about in ghostly fashion with clank of armor and ring of steel!

Malling was never a large abbey. Its life seems to have gone on very uneventfully and peacefully until the storm of the "Reformation" broke over it in 1538. On 28 October of that year Abbess Margaret Vernon and her eleven nuns were driven forth by order of the king. It is worth noting that the deed of surrender, which is preserved in the Record Office, is unsigned by a single one of those consecrated women, although the seal of the community is affixed, by whom it is impossible to say. A list also exists of the pensions given the expelled nuns for their support.

Malling Abbey suffered the same fate as the other noble old foundations, passing from one secular proprietor to another until in 1892 it was presented by one Miss Boyd to the Anglican Benedictine Sisters, then residing at Twickenham. They lovingly restored it, as their poor means permitted, and occupied it for nearly a score of years until growing numbers made larger quarters imperative, when the community moved to its present home at Milford Haven.

The former Reverend Mother, who presided as superior for a long term of years, but who died some time before the society entered the Church, was a holy and able woman. She was senior to all but two or three Anglican religious, having been a contemporary of Dr. Pusey and Miss Sellon.

Not the least of the remarkable circumstances connected with the Malling-Milford Haven community is the fact that the Miss Boyd who bought the abbey and gave it to the nuns herself became a Catholic.

The attempt at the Religious Life in the Anglican Church rises or falls with the claims of the Oxford Movement. It is a logical outgrowth of that movement, and a knowledge of its various phases is requisite to any proper understanding of the place that advanced Anglican teaching has held in the religious history of the past seventy-five years or of the mighty forces working toward Catholic Unity that it has set in motion. It is obviously impossible for Catholics to regard the premises upon which its conclusions are based as other than false, but in the interests of charity and unity let us not wave it aside

as if it were merely of academic importance. The writer may be pardoned if he concludes by quoting from an article written some months ago and bearing upon the same subject: *

"It is always a source of deep pain to me to hear those who are entirely ignorant of the spirit that animated the Oxford Movement or of the literature in which its tenets have found expression, speak slightly or superficially of it, as if it aimed at nothing more than a consciously cheap imitation of Catholicism. No matter how widely we may differ from such a system we can ill afford, in the interests of that ultimate unity for which we daily pray, to underestimate the importance of a cause which has enlisted the intellects of men like Pusey and Liddon and Waggett, or aroused burning zeal for souls in a Lowder or a Dolling. In the face of it all we cannot be thoughtless. I was once riding in a train, northward bound along the east bank of the Hudson River. My traveling companion was a convert priest. Presently we came opposite the spot where the Anglican Holy Cross House stands on its lofty terrace, lifting its gables heavenward. 'Ah,' said the priest softly, as he gazed at the cloisters on the other side of the stream, 'they are good and holy men over there. What could they not do if they were in the Catholic Church!' The words lingered in my memory, and I have often thought since then that in their tender regard for things once held sacred, and in their present appreciation of things once unvalued, because unknown, they crystallized a sentiment it were well for all of us to entertain."

JAMES LOOMIS.

CLERICAL CHARACTERS IN SHAKESPEARE.

IN our first essay¹ we devoted ourselves to some consideration with those historical dramas from which Marlborough is said to have derived his principal acquaintance with English history. We found Shakespeare followed the chroniclers Hall and Holinshed faithfully in many particulars, even almost verbatim in the speeches of *Richard II* and *Henry VIII*. We found him strangely free from that decided bias

* *The New World*, 27 August, 1915.

¹ *THE ECCLESIASTICAL REVIEW*, July, 1916, pp. 48-64.

which marks the old plays *The History of Thomas Lord Cromwell* and *Sir Thomas More*. Where he altered actual facts or chronology it was for purposes of theatric forcefulness, not to sustain any thesis or to please this or that section of the groundlings.

Coleridge has declared that "the transitional link between the epic poem and the drama is the historic drama". Shakespeare translated the formless type of the early chronicle play into a powerful Marlowesque *Richard III* and an exalted and heroic *Henry V*. And when he had broken free from epic chronology, when he had mastered the historical drama until in his hands its epic qualities were lost and its dramatic appeal was predominant, he passed out of this field and in the full strength of his maturity produced such works as *Hamlet*, *Lear*, and *Macbeth*, whose appeal shall never die.

It might be possible to divide the works of Shakespeare into three groups: (a) the historical plays, (b) the dramas which pretend only to fiction, (c) those which might be entitled historical fiction. This third group, represented for example by *Macbeth*, *Julius Caesar*, and *Lear*, consists of plots which, however much they owed to Plutarch or Holinshed, are so transfigured by the genius who prepared them for the stage that sources are forgotten and the dramatist is remembered. So great liberties did Shakespeare take with the materials handed down to him and so magnificently did he employ his art that these cannot be called chronicle plays, ought not to be considered as betwixt and between, but must be ranked as works where a master genius gives imagination full play. They are no more dependent upon original sources than *The Winter's Tale* is upon Robert Greene, or *Measure for Measure* upon the Italian Cinthio. It has seemed desirable therefore to put all these remaining dramas, which were not among the ten history plays discussed in our first essay, into a single large final group whose chief source was, by and large, in the imaginative mind of Shakespeare.

He lived in the expanding age of Elizabeth, a time of change and growth in matters material and spiritual. The explorers and the Merchant Adventurers were sailing far with an almost lyric enthusiasm, over oceans on whose water was even then being written the dramatic epic of British empire.

Poets, philosophers, and playwrights sought pastures new and seas as yet uncharted. It was the time of adventure and of travel. No mere verbal bombast but a real yearning to know the unknown and to accomplish the impossible drew these men forth.

Some, to the wars, to try their fortunes there;
Some, to discover islands far away;
Some, to the studious universities.

This was the spirit which sent Valentine

To see the wonders of the world abroad,²

and put on the lips of Benedick the lines which to us seem boastful but in those days were usual.

Will your grace command me any service to the world's end? I will go on the slightest errand now to the Antipodes that you can devise to send me on; I will fetch you a toothpicker now from the furthest inch of Asia, bring you the length of Prester John's foot, fetch you a hair off the great Cham's beard, do you any embassy to the Pigmies.³

They believed that "home-keeping youths have ever homely wits" and when their fervent imaginations wandered into the great places of the spirit, the cargo they brought home again was as rich and inspiring as the ivory of Africa, the gold of India, the silks of Cipango, and the perfumes of Arabia. It was a boundless age, boundless in thought, word, and deed.

In the face of such vastness some apology must be made for conducting a detailed study of some one phase of such greatness. That is the method of all scholarship. The dillitante is sometimes interesting but rarely sound. The specialist like Professor Wallace spends many years among the legal documents of the Public Record Office and at last discovers a hidden fact which may make a world of difference. Another careful scholar finds a contemporary allusion tucked into an odd line and so gives a new basis for determining the date of a given play. Another reads a forgotten book and indicates a hitherto unknown source for one of the plots. Thus it goes, and an army of gentle scholars write many volumes to

² *Two Gentlemen of Verona*, Act I, Scene I.

³ *Much Ado about Nothing*, Act II, Scene I.

elucidate a few plays, but in the end their combined labors have given a new insight and added a new touch to a rough painting, slowly and carefully transforming an outline sketch into a full portrait. A. Mézières⁴ has studied the historical dramas throwing the characters into groups—the women, the children, the people, the lords, the prelates, the kings. So any specialist is justified in expressing his opinions on his special part of Shakespeare, provided always he is well acquainted with the other broad facts and is not intolerant toward the generalizations of other specialists on their special points. For instance, no one quarrels with William Burgess⁵ for commenting on the Biblical characters in Shakespeare, but all sane men must quarrel with him for attempting a religious interpretation and exaltation of the sonnets which Sir Sidney Lee has shown to be amorous convention and literature.

So when we come to write of certain religious elements in his works we must bear in mind the lesson of *The Merchant of Venice*, that prejudice based on religious reasons is usually unreasonable. We should not quarrel but should do our work of scrutiny and formulate our judgments with the greatest detachment possible. We would not have men smile at our scholars and remark, in the words of Vergil,

tantaene animis coelestibus irae.

One thing at least is certain, though the rest may not all be lies. As Charles Cowden Clarke so justly said, "He has, in short, never fostered the wicked, or pandered to the Pharisee and self-worshipper; his all abounding charity is in itself a rebuke to the 'too-seeming holy', who *talk* of grace, yet shut the gates of mercy upon the weak and the frail." It was far from his purpose, as from ours, to change dramatic conflict into religious quarrel.

One of Shakespeare's earliest plays, *The Two Gentlemen of Verona*, with its scene laid in Catholic Italy, comes within the field of our investigation on account of the religious paraphernalia continually introduced, and four plays of what is called his "third period", *Hamlet*, *Romeo and Juliet*, *Measure for Measure*, and *Much Ado About Nothing*, the first for

⁴ *Shakespeare, ses œuvres et ses critiques.*

⁵ *The Bible in Shakespeare*, New York, 1903.

many reasons, the others on account of the prominence given to monastic characters whom he has hailed forth from their cloisters to bring "a man of comfort" onto the distressed stage. Of these monks from the various undesignated orders, Schlegel has said: "It is deserving of remark, that Shakespeare, amidst the rancor of religious parties, takes a delight in painting the condition of a monk, and always represents his influence as beneficial. We find in him none of the black and knavish monks, which an enthusiasm for Protestantism, rather than poetical inspiration, has suggested to some of our modern poets. Shakespeare merely gives his monks an inclination to busy themselves in the affairs of others, after renouncing the world for themselves. . . . Such are the parts acted by the monk in *Romeo and Juliet*, and another in *Much Ado About Nothing*, and even by the duke,⁶ whom, contrary to the well-known proverb, the cowl seems really to make a monk."

When Shakespeare wrote, it was many years since the dissolution of the monasteries and the break with Rome; but, as every reader of *Come Rack! Come Rope!* knows, there were many Catholics and much Catholic sentiment in England at the time. We are not surprised then to find things and facts pertinent to the Catholic religion in his plays. "The boyhood of Shakespeare was passed in a country town where the practices of the Catholic Church had not been wholly eradicated." His mother lived and died a Catholic. His father was summoned as a recusant for not attending the Sunday services of the Anglicans. Warwickshire was distinctly out of sympathy with the new establishment of Edward and Elizabeth. Heine has pointed out that it was not till later that the Puritans succeeded in plucking away flower by flower, and utterly rooting up the religion of the past, that popular faith of the Middle Ages which yet existed with all its magic in men's hearts, and held its own in manners, customs, and views.

In the plays of Shakespeare we have passing notices of these. "Proteus, in the first scene,⁷ says,

I will be thy beadsman, Valentine.

⁶ In *Measure for Measure*.

⁷ *The Two Gentlemen of Verona*, Act I, Scene I.

Shakespeare had, doubtless, seen the rosary still worn, and the 'beads bidden', perhaps even in his own house. Julia compares the strength of her affection to the unwearied steps of 'the true-devoted pilgrim'.⁸ Shakespeare had, perhaps, heard the tale of some ancient denizen of a ruined abbey who had made the pilgrimage to the shrine of Our Lady of Loreto, or had even visited the sacred tomb at Jerusalem. Thurio and Porteus are to meet at 'St. Gregory's well'. This is the only instance in Shakespeare in which a holy well is mentioned; but how often must he have seen the country people, in the early summer morning or after their daily labor, resorting to the fountain which had been hallowed from the Saxon times as under the guardian influence of some venerated saint!"⁹ The Sacrament of Penance is mentioned as well as the idea behind it.

Who by repentance is not satisfied
Is nor of heaven nor earth.¹⁰

A confessor is provided for condemned Claudio in *Measure for Measure*. Silvia and Juliet are alike in that each elope when going to usual confession.¹¹

Why exactly it was necessary to introduce into the plot of the *Menaechmi* of Plautus or the *Didymi* of Menander, with the scene Asia Minor and the audience Londonese, the priory in the last act of the *Comedy of Errors*, why Antipholus of Syracuse can run nowhere else but to sanctuary, why the quiet firmness and calm of the Lady Abbess was essential to

⁸ Act II, Scene VII. Knight says: "The comparison which Julia makes between the ardor of her passion and the enthusiasm of the pilgrim is exceedingly beautiful. When travelling was a business of considerable danger and personal suffering, the pilgrim who was not weary 'to traverse kingdoms with his feeble steps', to encounter the perils of a journey to Rome, or Loreto, or Compostella, or Jerusalem, was a person to be looked upon as thoroughly in earnest. In the time of Shakespeare the pilgrimages to the tomb of St. Thomas à Becket, at Canterbury, which Chaucer has rendered immortal, were discontinued; and few, perhaps, undertook the sea voyage to Jerusalem. But the pilgrimage to the shrine of St. James, or St. Jago, the patron saint of Spain, at Compostella, was undertaken by all classes of Catholics. The House of Our Lady at Loreto was, however, the great object of the devotee's vows; and, at particular seasons, there were not fewer than two hundred thousand pilgrims visiting it at once."

⁹ From Knight's *Pictorial Shakespeare*.

¹⁰ *Two Gentlemen of Verona*, Act V, Scene IV.

¹¹ *Measure for Measure*, Act II, Scene I; *Two Gentlemen of Verona*, Act IV, Scene III; *Romeo and Juliet*, Act II, Scene VI.

the resolution of the plot—why all these points of dramatic construction were absolutely necessary it is not ours to know. Suffice the facts to record more Catholic elements in Shakespearean drama. Many times in the plays there are references to these matters, chance allusions which would certainly never have been introduced by a fervent Protestant or by a playwright who thought his audience fervently Protestant. Here follows a partial list of those not already mentioned, then we may pass on to broader matters of interpretation and imagination:

Friar Lawrence . . .

. . . in penance wand'ring through the forest.

(*Two Gentlemen of Verona*—V, ii.)

We'll have flesh for holidays, fish for fasting-days.

(*Pericles*—II, i.)

His kissing is as full of sanctity as the touch of holy bread.

(*As You Like It*—III, iv.)

St. Nicholas, be thy speed [the patron saint of scholars and clerks].

(*Two Gentlemen of Verona*—III, i.)

Have you prayed tonight, Desdemona? . . .

I would not kill thy unprepared spirit.

(*Othello*—V, ii.)

He should the bearers put to sudden death,

Not shriving-time allow'd. (*Hamlet*—V, ii.)

There is a monastery two miles off.

(*Merchant of Venice*—III, iv.)

She [Portia] doth stray about

By holy crosses, where she kneels and prays.

(*Merchant of Venice*—V, i.)

Good morrow, father.

Benedicite!

(*Romeo and Juliet*—II, iii.)

O, for my beads! I cross me for a sinner.

(*Comedy of Errors*—II, ii.)

The most noteworthy characteristic about these allusions is the fact that they are all unnecessary. No principle of dramaturgy demands these words, and yet they are there. No convention or tendency of contemporary stagecraft would give

warrant for them as usual theatric figures or phrases. Shakespeare's rustic characters used mostly the conventional dialect of stage rustics, the southwestern forms, not those current in the poet's native Warwickshire, yet there is no similar thing to be said of his religious characterizations or pious language. Shakespeare was simply trying hard to give a true Italian flavor to the narrative wine he was putting into British dramatic bottles. Yet in none of his plays where the scene is in Milan, Verona, or Messina, does he catch the very spirit of the country so well as in *The Merchant of Venice*, where the religious trappings of a formal, and hints of a subtle, nature are least in evidence. So that it may be possible to venture that these elements were inserted, not to gain local Italian color, but simply, in an almost unconscious and unnecessary way. This would mean more. It would mean that Shakespeare was drawing on his native Warwickshire for little exclamations and sentences, reminiscent of things he had known about him as well as he knew that bank where the wild thyme grows.

There are two or three minor prelates, curates or what-not, which demand out attention for a moment or so. They are all of English stock and spring of English tradition, without attempt at localization in conformity with the narrative. Sir Nathaniel, "the very quintessence of conceit and complacency", in *Love's Labor's Lost*, is presumably attached to the court of Ferdinand of Navarre. Sir Hugh Evans, the peppery Welsh parson copied after Fluellen, is a contemporary of Falstaff and therefore of Henry V. But there is nothing Catholic about them. Sir Nathaniel is obviously a satire on the spouting young churchmen of Elizabeth's day, and Sir Hugh comes post-haste out of Windsor with those merry wives, Mistress Page and Mistress Ford, too fresh and flippant to have traveled across even a half a century. It is not possible to push the chronology too hard and to claim them as Catholics, better let them remain as anachronisms. And very amusing anachronisms they are, created for the sake of humor. Sir Hugh leads in pinching Falstaff at the revels round Herne's oak to make him roar, and Sir Nathaniel by his fantastic display of doltish erudition makes his hearers roar—

with laughter. When to these are joined Sir Topas as the clown enacts him in *Twelfth Night* to make Malvolio groan, the temptation is very great to think of these three, Nathaniel, Hugh, and Topas, as representative of the three divisions of the English Church; attitudes, latitudes, and platitudes.

Nor are these Anglican curates, or the representations of them, the only religious persons handled ungently by the pen of Shakespeare. Petruchio starts to sing:

It was the friar of orders grey,
As he walked on his way—¹²

and no one knows what his loose tongue might have uttered, had the chance rogue not pulled awry in plucking off his master's boots and interrupted the song. Not even the version in Percy's *Reliques* can tell us, for Petruchio was by repute an unconventional and irresponsible and irreverent chap. His conduct at the marriage is enough to stop us from indiscreetly inquiring too much:

When the priest
Should ask, if Katherine should be his wife,
'Aye, by gogs-wouns,' quoth he, and swore so loud,
That, all amaz'd, the priest let fall the book;
And, as he stoop'd again to take it up,
The mad-brain'd bridegroom took him such a cuff
That down fell priest and book, and book and priest.¹³

Yet though this can be said to be written entirely in character, to bring out the extreme activity of Petruchio in his attempts to tame the shrew, the same cannot be said of the following:

I know thou art religious
And hast a thing within thee called conscience,
With twenty popish tricks and ceremonies
Which I have seen thee careful to observe,
Therefore I urge thy oath; for that I know
An idiot holds his bauble for a god
And keeps the oath which by that god he swears,
To that I'll urge him.¹⁴

This is the worst thing that is found in any of the plays of Shakespeare. In the historical dramas only is the pope mentioned and then legitimately only, where history demands it.

¹² *The Taming of the Shrew*, Act IV, Scene I.

¹³ *The Taming of the Shrew*, Act III, Scene II.

¹⁴ *Titus Andronicus*, Act V, Scene I.

In no place other than in this anachronistic spot in a Roman play is there a lapse into the slurring Britishism, "popish tricks". But it so happens that this play of *Titus Andronicus* is one in which the question of disputed authorship is most engaged: Peele, Greene, Kyd, or Lodge may have written that phrase "popish tricks", a scurrility to which Shakespeare nowhere else stooped. Thus, if it cannot definitely be said that Shakespeare did not say this thing, it also cannot definitely be charged against him even though the speaker, Aaron, elsewhere shows the marks of a Shakespearean manner.

We now leave behind all the passages which might be uncomplimentary and pass on to the particular religious in the particular plays.

In *As You Like It* we find the colorless Sir Oliver Martext with his chapel in the forest¹⁵ ready to perform the matrimonial rites, although at the end it is Hymen who does all the marriages. Yet Olympian theology and Greek mythology finally gives way to Christianity, for the happy consummation of the plot is brought about by "an old religious man" who converts Duke Frederick from his usurped throne to a life of piety.¹⁶

Again, in *Twelfth Night*, it is the same Sacrament of Marriage which brings a priest on the stage with Olivia to unite her with Sebastian,¹⁷ and, though he has no lines at all on his first entrance, when he appears again to tell of what transpired "underneath that consecrated roof" of his chantry, the priest describes a marriage as worthy as it was pure:

A contract of eternal bond of love,
Confirm'd by mutual joinder of your hands,
Attested by the holy close of lips,
Strengthen'd by interchangement of your rings,
And all the ceremony of this compact
Seal'd in my function, by my testimony.¹⁸

In *Much Ado About Nothing* we have another of the famous friars of Shakespeare doing good to the world and interfering in worldly affairs to relieve the harshness of un-

¹⁵ Act III, Scene III.

¹⁶ Act V, Scene IV.

¹⁷ Act IV, Scene III.

¹⁸ Act V, Scene I.

just circumstances. When slander interrupts the wedding ceremony of Claudio and Hero with a fabricated "tale of guilt", the Friar Francis remains silent. He is at the ceremony, as he is at the double marriage performed at the close of the play, in an official and not in a personal capacity, to represent the Church and the Church only, not himself. In this respect he does not differ from other clerical characters in these plays. They perform the offices of the Church at the grave or at the marriage altar; they do their duty as it is clearly defined for them, fulfilling the dramatic need which brought the cloth upon the stage. But this does not satisfy Friar Francis. After the shameful disruption upon which the plot hinges and by which the needed suspense is gained, Friar Francis's first words are:

Have comfort, lady!

His first duty is to console. His next is to dispose and order things aright. He suggests the solution of the trouble and expresses a firm belief in Hero's innocence. There is much humanity and keen psychological insight in a priest. He seems to have no real facts on which to base his opinion, yet Friar Francis is right. Perhaps he is right because he, like Chesterton's "Father Brown", grasps the essentials in moral evidence. "I go by a man's eyes and voice, and by what subjects he chooses—and avoids. I attach a good deal of importance to vague ideas. All these things that 'aren't evidence' are what convince me. I think a moral impossibility the biggest of all impossibilities." And probably the "moral impossibility" of Hero's guilt was what urged her innocence in the eyes of the Friar who had heard her confessions since childhood. At any rate, he had the pleasure of retiring again into his rôle as officer of the Church and of celebrating her marriage.

In *Measure for Measure*, there are two more friars, Thomas and Peter, of whom Peter is silent, but Thomas has to his credit a splendid and sensible criticism addressed to the Duke Vincentio against sudden and unjust rigor in enforcing an old law which might be said to have lapsed with the passing of time. But the chief monk in this play is not a monk at all. As we have said above, the Duke Vincentio disproves the

fact that the cowl does not make the monk. He acts the part naturally, even to deception, and rivals Friar Lawrence and Friar Francis of the two more famous plays by the way he conducts himself in the interviews with Juliet and with Claudio, though in the last act just before the disclosure,¹⁹ he seems in his arrogance once more the Duke and less the monk.

But the most appealing figure in this comedy, *Measure for Measure*, is Isabella, the novice of St. Clare in those humble robes in which Schlegel found her "a very angel of light". Shakespeare did not stint himself in her praise, "a thing enskied and sainted, an immortal spirit". Furnivall calls her "Shakespeare's first holy Christian woman", and Mrs. Jameson could not say enough in praise of "the strong undercurrent of passion and enthusiasm flowing beneath this calm and saintly self-possession, . . . the capacity for high feeling and generous and strong indignation, veiled beneath the sweet austere composure of the religious recluse."

Here in a group of comedies where the disguises, the concealed identities, the intrigues and especially the moral slackness of the later drama appear in force and seem for a time almost to corrupt the fine imagination of Shakespeare (*Measure for Measure*, *All's Well That Ends Well*, and *Pericles*), the atmosphere of sin and death is to a great degree balanced by the superb beauty of the heroine's character. In *Hamlet*, as all men know, there is a scant reference to a nunnery; in *A Midsummer Night's Dream* there is a passage which gives the lie to the anachronistic phrase of "love-lacking vestals and self-loving nuns"; in *Venus and Adonis*, a passage which, though delivered as a threat, is a strong and alluring tribute:

You can endure the livery of a nun,
For aye to be in shady cloister mew'd,
To live a barren sister all your life,
Chanting faint hymns to the cold, fruitless moon.
Thrice blessed they that master so their blood,
To undergo such maiden pilgrimages.²⁰

Though the nun Francisca is allowed to speak but nine short lines in her Viennese convent and these to tell of the restrictions put upon the inhabitants, the novice compensates amply

¹⁹ Act II, Scene III; Act III, Scene I; Act V, Scene I.

²⁰ *Midsummer Night's Dream*, Act I, Scene I.

by the character Shakespeare has made her display, a character resulting from her pious training as well as from her own heart of gold. Professor J. S. P. Tatlock has been at some slight pains in a footnote to ridicule those critics who complain that the Duke decides on marriage for the novice without consulting the Mother Superior,²¹ but the broad firmness of her character makes such answers, if not the complaints themselves, unnecessary. "Isabella has the innate dignity which renders her 'queen o'er herself', but she has liv'd far from the world and its pomps and pleasures; she is one of a consecrated sisterhood—a novice of St. Clare. . . . Isabella is like a stately and graceful cedar, towering on some alpine cliff, unbowed and unscathed amid the storm. She gives us the impression of one who has passed under the ennobling discipline of suffering and self-denial; a melancholy charm tempers the natural vigor of her mind; her spirit seems to stand upon an eminence, and look down upon the world as if already enskied and sainted; and yet when brought in contact with that world which she inwardly despises, she shrinks back with all the timidity natural to her cloistral education. This union of natural grace and grandeur with the habits and sentiments of a recluse—of austerity of life with gentleness of manner—of inflexible moral principle with humility and even bashfulness of deportment—is delineated with the most beautiful and wonderful consistency. . . . There is a profound yet simple morality, a depth of religious feeling, a touch of melancholy, in Isabella's sentiments, and something earnest and authoritative in the manner and expression, as though they had grown up in her mind from long and deep meditation in the silence and solitude of her convent cell." ²²

The last play of Shakespeare's which we shall consider is the most important in that it illustrates the poet's religious attitude toward the broad things of life. Yet it is so well known and has so often been recited, read, presented, that there is scant need for discussion. A few suggestions concerning it will indicate the trend of this paper and of the mind of Shake-

²¹ *Sewanee Review*, April, 1916, p. 142 n.

²² Mrs. Jameson, *Characteristics of Women*.

speare as regards religion, for *Hamlet* is almost universally acknowledged as the ripe mature product and consummation of both the philosophic mind and the theatric art of the world's greatest dramatic writer. We have already made mention of a few minor points wherein this play of the royal Dane is in conformity with the doctrine and the ritual of Catholicism. And all the world knows the scene at the grave of Ophelia, poor, mad, drowned Ophelia, and the prominence given there to the matter of the "rites of the Church".

But it is in a larger sense that we shall look on the worried face of Hamlet. *Hamlet* is the end, both of this essay and of the mounting genius of Shakespeare. When we have said the last word about it, we have said the last word about Shakespeare. Schlegel has said of the Prince of Denmark that after he first follows the ghost of his murdered father and holds the hilt of his sword before him as protection against the mischance of a spirit damned, that after this preliminary interview, if you will, "from expressions of religious confidence he passes over to skeptical doubts". And some have been so mad as to call Prince Hamlet mad. As a matter of fact, the play is not like *Love's Labor's Lost* to cure the world of pride, nor like *The Merchant of Venice* to cure it of religious vindictiveness, nor like *Lear* to show how sharper than a serpent's tooth it is to have an ungrateful child, nor like *Macbeth* to indicate the evil of insinuating ambition and superstition, nor like *Othello* to deplore unwarranted jealousy, nor like *Romeo and Juliet* to show the folly of senseless feuds. As a matter of fact, it is the plain picture of a Christian soul struggling with terrible temptation, the desire to avenge combating with an abhorrence of a deed of horror. Hamlet is tormented by his conscience. Courtier, scholar, soldier, his final victory is a real defeat, for he accomplishes the act of murder. Then and not earlier would it have been time for Ophelia to say

O, what a noble mind is here o'erthrown!

This is the tragedy of Hamlet, the tragedy resulting from a broken law. Up to the end each character has sinned save only the Prince; Rosencranz and Guildenstern were treacherous toward their friend and retribution overthrew them;

Polonius was an intriguing spy and died ingloriously like a rat; Ophelia did not understand and could not help, so guiltless she had to be set aside; Laertes stooped to villainy and died poisoned by his own sword; the Queen was unfaithful and fell by chance; the King bore the chief guilt and his overthrow was the most haunting and the most dramatic; he was "justly served". At the close, Hamlet runs his sword into the King and all the wicked plotting has combined to crush him just as his aim is accomplished. He was a Christian and did a deed of violence, so he died. His material triumph in ascending the throne is marred by his spiritual failure in dabbling in sin. The failure returns upon him and his life as well as the play is a tragedy.

Opposed to Hamlet is his friend Horatio, "more an antique Roman than a Dane", a philosopher out of the university, a skeptic, a man of book learning with little passion and much knowledge. The strong spirit of the Danish Prince uses him as a fowl where Horatio should have turned the thoughts of revenge aside, or at least tried to. But all the mind could not make up for the lack of heart. Rosencrantz and Guildenstern could trifle with words, but, since philosophic explanations are tortuous as well as difficult, could never cope with the simplicity of a Christian soul under temptation. Horatio had not the wit to turn aside the rising emotions and straighten out the world that then was out of joint, as Father Brown or Friar Francis might have done. Here was something primitive and not primary, elemental and not elementary. He knew not how to interpose a helpful hand. Truly,

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.

ELBRIDGE COLBY.

SARBIEWSKI, POET AND PRIEST.

ONLY a generation ago we were of the opinion that a knowledge of the Latin language and literature is best shown by writing Latin in actual imitation of the mannerisms of Cicero and Horace. This perversion was carried over into the study of English, and young men were advised to manufacture counterfeits of Addison and Pope in all but the

thought. In our recoil from that error we are in danger of becoming mere philologists, as far as Latin is concerned.

The poems of Sarbiewski are the most striking example of the work done by the imitators. If he had written in his native Polish, he would have produced noteworthy poetry; in Latin he often comes so near winning this honor that he is worthy of consideration apart from the interests he excites as a linguist.

His name has been Latinized Sarbievius; the full name was Matthias Casimir Sarbiewski, and the English writers commonly call him Casimir after the manner of naming classic Roman authors. There have been fifty-nine editions of his poems published in various parts of Europe since the first edition came out at Cologne in 1625. Five different editions were issued in 1647 in Belgium, France, and Poland, and he was well known in England in the seventeenth century. In 1646 an English version of the odes appeared: "The Odes of Casimire. Translated by G. H. [G. Hills]. Printed for Humphrey Mofeley at the Prince's Armes in Paul's Church-yard." Two editions of the Latin text were published in England in 1684, one at London, and another at Cambridge; and in 1689 a second edition came out at Cambridge. Dr. Isaac Watts and Sir John Bowring made incomplete versions of the poems. Casimir was used as a text book at times at Oxford during the seventeenth century. The last edition of the poems was brought out in 1892 at the Jesuit college in Starawies, near Brzozon, in Galicia: this is by far the best edition and it has an excellent bibliography, but the proof-reading was badly done.

Casimir was born in Poland in 1595 near Plonsk in the village of Sarbiewo, a fief held by his father, Matthew Sarbiewski, who was one of the vast multitude of the Polish nobility. In a poem addressed to his brother Stanislaus, the Palatine of Mazowsze, Casimir speaks of a certain Sarabetes, "who long time well has slept in dust barbaric", and this old knight is thought to be an Italian founder of the Sarbiewski family. The most remarkable fact related of Casimir's ancestors is that his grandfather, after fracturing the skulls of numberless Turks and Russians, lived until he was one hundred and ten years of age.

The poet made his first studies in the Jesuit colleges at Pultusk and Wilna, and at the former place on the banks of the Narew, as he tells us in one of his lyrics [ii, 15], he wrote his first verses. He was seventeen years of age when he entered the Jesuit order, and during the two years of his noviceship (1612-1613) he had among his companions Andrew Bobola, afterward martyred for the faith by the Cossacks, and Saint Stanislaus Kostka, who was a kinsman of the poet.

In 1619, Casimir published anonymously his first poem at the College of Nobles at Kroze, where he was teaching a class corresponding to our sophomore class. The poem consists of about 400 hexameters remarkable only for the fluency of the Latin. One of the most noteworthy characters of his verse is the extraordinary facility in Latin expression it shows. He always wrote with the perfect ease and self-possession of a man that is composing in his native tongue. To obtain this command of vocabulary he tells us he had read Virgil carefully sixty times and the works of all the other Latin poets at least ten times. Horace, however, was Casimir's favorite author; and his verse is so thoroughly imbued with the mannerisms and peculiar phraseology of Horace that it is a curious example of assimilation of style, as far as such assimilation is possible.

Another cause of his freedom in writing Latin was the prevalence in Poland of that language over the vernacular in all writing, despite the efforts of the poets Rej and Kochanowski in the preceding century. The Transylvanian Stephen Bathori, who became king-consort of Anna Jagelon in 1575, had revived the use of Latin. Bathori spoke Polish imperfectly, but he knew Latin well, and he easily set the fashion for his zealous courtiers. Many preferred Latin to Polish for ordinary conversation, and it is remarkable that in the wild scenes in the Diet of 1605, when Sigismund III was insulted by Zamojski, and the king rose from his throne and grasped his sword, Zamojski even then did not fall back to Polish, but said: "*Rex, ne move gladium; ne te Caium Caesarem, nos Brutos sera posteritas loquatur: sumus electores regum, destinctores tyrannorum; regna, sed ne impera.*" These half-barbarous nobles, who carried bows and arrows and shaved

their heads leaving only a lock on the scalp, when they went to Paris in 1573 to offer the Polish crown to Henry of Valois, spoke Latin, French, German, and Italian with a facility that was marvelous, but their social life was such that it is worth the serious consideration of those publicists who claim the influence of intellectual training is a cure for all evil.

In 1621, Chodkiewicz, to whom Casimir had inscribed his first published verses, was sent in command of 70,000 Poles to oppose a Turkish army of 300,000 men under Osman II. While the Polish expedition was marching southward Casimir wrote his ode, "O qui labantis fata Poloniae", in which the Alcaics jolt somewhat unpleasantly. In September of the same year the Turks were routed with terrible slaughter by the Polish army, and then the poet wrote a triumphal ode which has a genuine ring. Here again the Alcaics are rough, but this is almost forgotten in the natural energy of the verse. This ode [*Lyr.* iv, 4] has been paraphrased by Isaac Watts, and it is found also in Prout's *Reliques*. Watts called it *The Dacian Battle*. On this Dacian Battle Dr. Johnson based his claim for true poetic imagination for Watts, but of course the imagination belonged solely to Casimir. Watts translated and imitated many of the odes, and in the preface to his own verses published in 1709 he wrote an enthusiastic encomium of Casimir.

The broad patriotism of the martial odes is remarkable when we remember the narrow clannish spirit of the Polish nobility of his time. He repeatedly urged leaders to change their absurd social customs, but the readers admired his verses and applied the sermon to their neighbors. If his warning had been heeded Poland would not now be a mere historic name. Russia, Austria, and Prussia are blamed for the partition of Poland, but the misdeeds of the Polish nobility made the partition possible. Freedom did not shriek when Kosciuszko fell, because her throat had been cut centuries before by the Poles themselves: the Poles threw away Poland as the Irish threw away Ireland, and both have spent much oratory since the event in blaming someone else. Casimir wrote five odes in which he pleaded for the redemption of Greece from Turkish rule; he was urgent in this demand two hundred years before the time of Byron.

In 1622 he went to Rome, and on the way he narrowly escaped death at the hands of German highwaymen near Bamberg. He was ordained priest in 1623 in Rome, and his verses soon won the warm friendship of Urban VIII, who himself had published a volume of Latin poems while he was Cardinal Maffeo Barberini. Urban crowned Casimir at the Capitol, made him *Poeta Laureatus*. This pope also set him and three other Jesuits the task of correcting the Breviary hymns, and it is said they left only a very few of these untouched.

After his return to Poland he taught philosophy and theology at the University of Wilna, and he was appointed dean of the theological faculty there. In 1633 Ladislaus IV made him almoner and court preacher, and Casimir became a favorite of the king as he had been of Urban VIII. After five years spent at court, much against his will, Casimir's health broke down. He was a very devout man always, and there is no sign in what I can find of his biography of any taint from the adulation showered upon him everywhere. In 1640 he persuaded the king to permit him to retire from the court, but just before he was to leave the palace Ladislaus ordered him to preach a Latin sermon. At the end of this sermon he was carried away fainting, and he died three days afterward in his forty-fifth year.

There is in his poems a singular combination of Roman stateliness and distinction with Sclavic profusion and extravagance of expression. It would be impossible to find anything like his irrepressible verbal luxuriance in the work of an Italian of that period. He is always serious, even touched with the Sclavic melancholy which resembles the Celtic. The poem *Urit me patriae decor* [*Lyr.* i, 19], written not long before his death, is an example of this tone of mind.

The beauty of my Fatherland eterne,
Star-crusted vault, alive with lambent flame,
The sheen of the tender moon, and lit lamps swung
Along the courts of gold, fire all my soul.

O whirling march of night, and cressets blent
In coiling maze of heaven's holy dance!
Fair Fatherland, ye watchfires, soft against
A twinkling sky, why gaze on me forlorn
In exile, ah! so far from star-filled peace.

Above me set the flower-white turf, above
 My grave strew lilies pale by meads uplift.
 Here cast I off the iron of death; a gleed
 Must I from ashes still be disparate.
 Slow smouldering flesh, away! My living self
 Shall I bear out on shoreless upper deeps.

Casimir's blunder was that he wrote in Latin. Perfection in the use of Latin means more than mere purity of language—the writer must gaze upon the world through Roman eyes, and no modern man can do that. The spirit of Rome can not be conjured up by the imagination of a northern mind taught to look in upon itself through fifteen centuries of Christianity. Yet if he had not written in Latin he would not be known to-day; his fame rests upon the fact that he managed an almost impossible artistic medium so well. Coleridge said Casimir expressed himself classically as far as consists with the allegorizing fancy of the modern, that still striving to project the inward, contra-distinguishes itself from the seeming ease with which the poetry of the ancients reflects the world without. The Polish poet's style and diction are really classic, Coleridge thinks, in keeping with his own notion of style; Cowley's Latin poetry is barbarous because his thought is not in any sense Roman. As regards Casimir's Alcaics it is worth remembering that perfect Alcaics are very rare in Latin. The classic Statius, who lived about a hundred and twenty-five years after Horace, composed in Alcaics, *non solitis fidibus*, and he certainly did not succeed.

Here is a poem by Casimir in the Horatian mood which is often quoted:

AD SUAM TESTITUDINEM.

Sonora buxi filia utilis,
 Pendebis alta, barbite, populo,
 Dum ridet aër, et supinas
 Sollicitat levis aura frondes.

Te sibilantis lenior halitus
 Perflabit Euri: me juvet interim
 Collum reclinasse, et virenti
 Sic temere jacuisse ripa.

Ehue! serenum quae nebulae tegunt
 Repente coelum! quis sonus imbrium!
 Surgamus. Heu semper fugaci
 Gaudia praeteritura passu.

Lyr. ii, 3.

Another lyric, as graceful as this and very like it in spirit,
 is the one to the cicada:

O quae, populea summa sedens coma,
 Coeli roriferis ebria lacrymis,
 Et te voce, cicada,
 Et mutum recreas nemus.

Post longas hiemes, dum nimum brevis
 Æstas se levibus praecipitat rotis,
 Festinos, age, lento
 Soles excipe jurgio.

Ut se quaeque dies attulit optima,
 Sic se quaeque rapit; nulla fuit satis
 Unquam longa voluptas;
 Longus saepius est dolor.

Lyr. iv, 23.

The second ode in the second book of the lyrics is a favorite
 with the translators: Watts, Bowring, and others have put it
 into English:

AD PUBLIUM MEMMIUM.

Quae tegit canas modo bruma valles,
 Sole vicinos jaculante montes
 Deteget rursum. Tibi cum nivosae
 Bruma senectae

In caput series cecidit pruinis,
 Decidet nunquam. Cita fugit aestas,
 Fugit autumnus; fugiunt propinqui
 Tempora veris.

At sibi frigus, capitique cani
 Semper haerebunt; neque multa nardus,
 Nec parum gratum repitita dement
 Serta colorem.

Una quem nobis dederat juvenus,
 Una te nobis rapiet senectus;
 Sed potes, Publi, geminare magna
 Saecula fama.

Quem sibi raptum gemuere cives,
 Hic diu vixit. Sibi quisque famam
 Scribat haeredem; rapiunt avarae
 Caetera lunae.

He is often happy in the choice of epithets and verbs—"garrula gloria", for example; he calls the cardinals "Purpurei Patres", which is almost as good as the Italian "*Amplissimo Porporato*"; he says of too fleeting time niggard of joy, "*fugiant avarae mensium lunae*". There is also in his verse not seldom a skilful use of imitative harmony characteristic of Virgil and Catullus, and possibly caught from them. The nineteenth poem in the second book of lyrics begins:

Vitae sollicitae me similis caprae
 Quam vel nimbisoni sibilus Africi,
 Vel motum subitis murmur Etesiis
 Vano corripit impetu.

We find many examples, too, of figurative imagination of a high order. The poet that reproduces literally an existing model shows close observation and memory rather than imagination. Synthetic imagination composes a model by matching image with image until a satisfactory phantasm results, and this product is common in ordinary art. It is a step higher than reproductive imagination, but it frequently lacks vital unity. The greatest art employs the synthetic imagination but subserviently to the figurative and intuitive imaginations—out of three sounds it forms not a fourth sound but a star.

The figurative imagination shows the appearance of one object, illustrates it, conveys it to our understanding and imagination, by the image of another thing. The process is more than a mere use of metaphor or simile, it is a kind of indirect imaginative vision: the figure is completely infused into the thought. Shakespeare says, for example,

Not that the summer is less pleasant now
 Than when her mournful hymns did hush the night,
 But that wild music burthens every bough
 And sweets grown common lose their dear delight.

In the second line here the nightingale is not mentioned, nor the breathless listening to her singing, nor are the flocking birds of summer in crowded choirs directly spoken of in the third line, but the sense of these singings is conveyed to us in the words "her mournful hymns did hush the night", and "wild music burthens every bough"; and these images are half the thought. Shakespeare constantly shows this kind of imagination. Old age is,

Summer's green all girded up in sheaves,
Borne on the bier with white and bristly beard.

Again,

Full many a glorious morning have I seen
Flatter the mountain-tops with sovereign eye,
Kissing with golden face the meadows green,
Gilding pale streams with heavenly alchemy.

Casimir [*Lyr.* i, 1] says:

Pastor errantes comitatus hoedos
Provocat raucas calamo cicades;
Mugiunt colles, et anheles fessis
Silva juvencis.

Again [*Lyr.* iv, 32],

Et jam quietis ancora puppibus
Littus momordit.

This last is an extremely ingenious picture.

There is a profound mysticism in certain of his lyrics, suggestive of the manner of Francis Thompson, but less poetic than Thompson's expression. He is, because of this mysticism, fond of themes suggested by Solomon's Canticle. An example of this is the poem "Ad Jesum Optimum Maximum" [*Lyr.* iv, 19], under the caption "Indica mihi quem diligit anima mea, ubi pascas, ubi cubes in meridie".

Dicebis abiens: Sponsa vale; simul
Vicisti liquidis nubila passibus.
Longam ducis, Jesu,
In desideriis moram.

Ardet jam medio summa dies polo ;
 Jam parcit segeti messor, et algidas
 Pastor cum grege valles
 Et pictas volucres petunt.

Ad te quae tacitis distinet otiis,
 O Jesu, regio? Quis mihi te locus
 Coecis invidet umbris,
 Aut spissa nemorum coma?

Scirem quo jaceas cespite languidus!
 Quis ventus gracili praeflet anhelitu!
 Quis rivus tibi grato
 Somnum praetereat sono.

The tenth epigram "Casta sed Foecunda", under the texts "Memores uberum tuorum", and "Ibi dabo tibi ubera mea", is an example of this mysticism, and of his frequent tendency to play upon the word in an Augustinian manner:

Velle meas, mi Sponse, canis te sugere mammae;
 Sic quae sponsa fui, jam tibi mater ero.
 Ipsa tuas etiam memini me sugere mammas;
 Sic qui sponsus eras, tunc mihi mater eras.
 Ambo iterum bibimus de mamma saepius una;
 Sic soror ipsa tibi, tu mihi frater eras.
 O amor! Unus amor! quos non effingis amores?
 Omnibus omnis eris, si tibi nullus eris.

AUSTIN O'MALLEY.

CURIOUS CHURCH USES.

IT is not on the question of ecclesiastical customs, but of the various and curious uses to which in ancient days, one finds in antiquarian researches, the actual church building was put, that some interesting facts have lately come before us, collected by Mr. Sidney Oldall Addy, M.A., in a valuable book entitled *Church and Manor*. To it I am indebted for the details and facts found in this article.

Though, as it is truly said, churches may be as old as Christianity itself, private houses formerly served for this pur-

pose.¹ Proof is not found that churches properly so called began to be erected until the beginning of the third century. Elius Lampridius, in his life of Alexander Severus, 222-235, tells us that the emperor confirmed the Christian "in possession of a place of worship", while St. Gregory is said by his namesake of Nyssa to have built more than one church. When the persecution of Diocletian was over, churches were erected by Christians on a very magnificent scale.

Beyond the fact of their uses, whether simple or grand, as places of Christian worship, dwelling-houses were incorporated in them, as in the case of Cormac's chapel which stands on the Rock of Cashel, and the Bishop's Palace at North Elmham which is compared with it. Part of the latter dates back to the thirteenth century. In the Norwegian churches during the fourteenth and fifteenth centuries, men sat on the right and women on the left of the church; the aisles in old Norse houses were occupied on one side by men, on the other by women, having separate doors for the men and women. Rooms over the end of a church used as a bedroom are not unusual, and church towers have many interesting uses and varied peculiarities. Mr. Michael Thwaite tells us that they were frequently used as dwellings to the end of Saxon times, examples here and there being found even beyond the fourteenth century.

There is historical proof that priests and others dwelt or slept in churches. Gregory of Tours, who lived in the sixth century, says that Rigunthe and Fredegunde dwelt in churches. Erminfrid fled to the church of St. Remigius and remained there many days. Laurentius, according to Bede, in 616, ordered his bed to be laid in the church of Peter and Paul, and fell asleep there. The parish church of Eglwys Rhos in Carnarvonshire is celebrated for the death in the sixth century of the Welsh Prince Maelgwyn Gwynedd, who had taken shelter there to avoid the yellow pestilence. Saint Patrick lived at the great church (*domnach*) of Mag Reta throughout a Sunday. A priest who was the counsellor of Count Tosti in the eleventh century, ordered a bed to be prepared for him in the church, because the adjacent inns are all

¹ Col. 4:15. "Salute the brethren who are in Laodicea, and Nymphas, and the church that is in his house."

full. In early times very little is said about eating and drinking in British churches, though sanctuary men, who could remain in church forty days, must have been provided with food.

In 1318, on the Sunday before Candlemas, according to Yorkshire annals of the fourteenth century, a deed relating to land was witnessed in the church at Felkirk near Barnsley in the presence of all the parishioners. In the same book in which this is chronicled we are told of "land surrendered at the altar by a clasped knife", and a knife is still used in the Peak of Derbyshire for "striking" or "knocking off" a bargain. Money was also paid at the altar, "as if it were a table in a court of justice". We read that early in the fourteenth century a confirmation of land at Stanton in Derbyshire was made, subject to a rent of one farthing in silver to be paid yearly in the chapel of Birchover on Michaelmas Day.

On Whit Sunday, 1580, a man who borrowed money on a mortgage, agreed to pay the sum due from him in Eyham Church, Derbyshire, between 9 a. m. and 3 p. m., and in the seventeenth century money lent to some persons by churchwardens at Pitlington, Durham, was repaid in the chancel. Paying rent in a church porch was a very common practice.

Small tithes used to be paid at the altar, and Mr. Capes tells us that "in the fourteenth and fifteenth centuries milkmaids took their milk to church and left it by the altar", and we read of three men and a woman in 1762 bringing butter and cheese into the chancel of a Cornish church during divine service, thinking it would be accepted instead of tithes for cows and calves.

A curious instance of disputes being settled in church is found in Ormerod's *Cheshire*. "On the 24th of April, 1412, Sir Robert Grosvenor and his counsel read in the chapel a series of deeds relating to settlements by the Pulford family of various manors and lands. After they had been read, Sir Thomas Legh and his wife pretended a right to those estates, and it was agreed that Sir Thomas should take a solemn oath on the body of Christ in the presence of twenty-four gentlemen, or as many as he wished. Accordingly Sir Robert's chaplain celebrated Mass, consecrated the Host, and held it before the altar, whereupon Sir Thomas knelt before him

whilst the deeds were read again by Sir Robert's counsel, and swore by the Lord's body that he believed in the truth of those deeds. Thereupon the Sheriff and fifty-seven of the principal knights and gentlemen of Cheshire affirmed themselves to be witnesses of the oath, all elevating their hands toward the Host. To conclude the ceremony Sir Thomas received the Sacrament, and then he and Sir Robert kissed each other. Immediately after this Sir Robert acknowledged the rights to the estates to be vested in Sir Thomas; an instrument was then drawn up to that effect by the Notary in the presence of the clergy, and attested by the seals and signatures of fifty-eight knights and gentlemen. The oath here taken was known as a corporeal oath."

In Brand's *Popular Antiquities* we read of a curious Lincolnshire custom in Caistor church which was manifestly a proof of the due payment of the rent whereby some lands were retained. As the parishioners and the clergy stood in witness, a deputy from the parish of Broughton brought a very large gad-whip² to church. Coming to the North porch about the beginning of the first lesson, he proceeded to crack his whip in front of the porch door three times. With a great deal of ceremony he wrapped the stock of the whip with the thong, putting some rods of mountain-ash lengthwise on it, and binding the whole together with whipcord. On the top of the whip-stock was tied a purse containing two shillings. He next proceeded to take the whole upon his shoulder and march into the church where, standing in front of the reading-desk till the beginning of the second lesson, he then went nearer, waving the purse over the head of the clergyman; then he proceeded to kneel down on a cushion, where he stayed, with the purse suspended over the clergyman's head, until the end of the lesson. When the lesson was over he took whip and purse to the manor-house of Undon, a hamlet near at hand, where it was left; a new whip being made yearly. Certain lands in the parish of Broughton were held by the tenure of this annual custom.

In the fifteenth century the priest of Steeple Langford, a church in Wiltshire, received the rents of his lord in the

² Ox-whip.

church on Sunday between Matins and Mass. As early as the seventh century purchasers of goods in the market could give proof of ownership at the altar of English churches, and in the following century slaves received their freedom in the same place. There is little doubt that old English wills and legal papers for the manumission of slaves were made known and published in a room in Breamore church, Hampshire, the building being ascribed to the tenth century.

Dower used to be assigned to the betrothed wife at the church door, for which in old conveyancing books, forms of assignment are found. In the fifteenth century, before the administration of the possessions of an intestate could be granted, proclamation was made at Mass in Chesterfield church.

The Assize Court was held inside York Minster in 1238, and in 1278, in the Abbey of St. Mary in the same city, pleas were taken. Later on this was done in the Cathedral porch.

Mr. Whitelaw Reid, the American Ambassador to the Court of St. James, handed over on 17 July, 1907, to the authorities of the Southwark Cathedral the "restored chapel of St. John" as a memorial chapel to John Harvard, the founder of Harvard University.

Ordeals, or, as they were termed, judgments of God, used in early times to be regularly held in churches. They are mentioned frequently before the Norman Conquest. A law of Athelstan, 925, gives considerable particulars concerning the way these were conducted. Fire was first taken into the church, and later the accused entered with the priest. Nine feet was next measured by the prisoner from a pedestal to a given mark. He then had to carry a piece of red-hot iron for that distance; "and when the iron was hot, two men on either side came in and agreed that it was so," says Mr. Addy, "and they were followed by a number of others, who stood on both sides along the church. The priest sprinkled holy water over them all; they tasted the holy water and kissed the book and the cross. When the hallowing had begun, the fire was mended no longer and the iron lay on the hot embers until the last collect. Then it was laid on the pedestal and the accused grasped it and walked to the mark, the assembled company praying to God to declare the truth.

The hand of the accused was then sealed up, and if, when the covering was removed from the hand on the third day, it was 'foul', he was pronounced guilty; if it was clean, he was innocent." Other ordeals of a rude and barbarous nature also obtained in early ages, such as taking a stone from the bottom of a caldron of boiling water.

A trial by ordeal in a church justly renowned took place before Edward the Confessor in 1048, when his widowed mother, Queen Emma, submitted to the ordeal to prove that she was innocent of an unlawful intrigue with a bishop, and great was the crowd of people to witness it. The queen was brought to Winchester by command of her son, and prayed at the tomb of St. Swithin the night before. The king sat in judgment. When the queen had made a protestation of her innocence, nine red-hot ploughshares were placed in a row on the floor of the church and were blessed. The queen's shoes and stockings were then removed, and, throwing aside her robe and mantle, they led her to the torment, a bishop on each side conducting her, weeping as they tried to encourage her. All present following their example and crying: "Holy Swithin, Holy Swithin, help her!" The volume of sound was so great that it was likened to thunder, while the bishops who guided her feet led them over the nine ploughshares, on which she pressed with the whole weight of her body, though she neither saw the iron nor felt any heat. Her chronicler continues: "'Wherefore,' she asked the bishops, 'shall I never get what I desire? Wherefore do ye lead me out of the church, when I ought to be tried in the church?' For she was going further, not knowing that the trial was ended. To which the bishops as soon as they could speak, replied: 'See, lady, thou hast already finished; the thing is done which thou dost think of doing.' She looked back; her eyes were opened, and she understood the miracle. 'Take me to my son,' she cried, 'that he may see my feet and know that I have suffered no harm.' The bishops went back with the queen, and found the king prostrate on the earth; words failed him for misery. But when he saw the matter clearly, that most holy king fell at his mother's feet, and said: 'Mother, I have sinned against heaven and thee, and am not worthy to be called thy son.'"

In a German book printed in 1541, we read that there lived an old prophetess in a very ancient church, situated in the place where Heidelberg then stood. She was seldom seen; when her advice was sought she gave it through a window, without showing her face.

In the Statutes of the Guild of Berwick-on-Tweed, in which the election of the mayor and general government of the town are treated of, it was ordered on 21 March, 1281, that in St. Nicholas's Church no woman should buy more than one caldron of nuts, which were sold in the market for the purpose of making ale.

Bakehouses have never been known inside an English church, but in the ancient Coptic churches of Egypt there are found baker's ovens; they are also found in some old French churches. We learn that they were used for baking the Eucharistic bread. Mr. Addy tells us, writing on this subject: "In one case the north aisle is walled off from the rest of the building, divided into three apartments, and used as an outhouse for filters and various utensils; the oven is in the westernmost of these rooms. At another church the bakehouse is in a corner of the courtyard. The bread is leavened, made into round flat cakes about three inches in diameter, and stamped with crosses, like our hot cross-buns on Good Friday. Not only do these churches contain ovens, but at the church of Abu-s'Sitain in old Cairo an ancient winepress mounted in a heavy wooden frame lies under the roof of the church. In the spring of each year it is transported to another church, where wine for all the churches in the neighborhood is made in Lent. It is distributed to them in large jars, holding three to four gallons apiece, and is made in sufficient strength and quantity to last all the year round. In 1846, Tischendorf said that the ovens of these churches were 'employed in baking the sour sacramental bread, used fresh at every Mass. These loaves are round like a small cake, about the size of the hand, and not over white, they are stamped on the top with many crosses. One is eaten at the altar and the remainder are distributed amongst the community after Mass.' In the neighboring monasteries of the Sahara, ordinary household bread is baked in small round cakes. It is very unlikely that the ovens and winepresses of the Coptic churches were

originally intended for the making of the Eucharistic bread and wine alone and not for domestic use; and there is an obvious analogy between them and the common bakehouse and common brewhouse of our English churches, and since these were known as the lord's bakehouse and the lord's brewhouse, it is reasonable to infer that originally the oven and wine-press of Coptic churches were the equipments of a great house. These churches, it will be remembered, contained rooms for the priest's families, also wells or tanks, so that they can hardly be distinguished from large dwellings."

The church-house, well known in ancient days, came in time to be called the alehouse. At Morebath in 1526 it was called the church alehouse, and in 1636, the Oxford English Dictionary tells us, a feast was kept "in the church-house joyning the church", but it is not very clear whether this means, added to the church or quite close to it. Nashe wrote, in 1593, "Hath not the divell hys chappell adjoining to God's church?" In 1596, it was a common saying—"As like a church and an alehouse, God and the divell, they manie times dwell neare together"; and it has often been noticed how very frequently an old inn is annexed to the church-yard. At North Wingfield in Derbyshire, one of the inn doors opens into it; indeed it is on record that ale has been sold in the church itself.

To keep a tavern for the selling of wine even in church harks back to the fifth century. A canon ascribed by Ivo to the Synod of Tours, A. D. 461, states that "it hath been related to the holy Synod that certain priests in the churches committed to them (an abuse not to be tolerated) established taverns, and there through *caupones* sell wine and allow it to be sold, so that where divine services and the Word of God and His praise should alone be heard, there feastings and drunkenness are found."

That ale, though not actually sold in the churches, was a source of income to the churchwardens, is easily proved by the records of their accounts. Space forbids my enumerating many of these, but a few instances may be cited. At Yatton, Somerset, in 1445, they lent their brewing kettle to several people for small sums, and in the following year brewers were hired to do the brewing, the wages of two having been paid.

Ale in great quantities for the churches was usually made at Easter and Whitsuntide. In Ireland the Easter ale reverts to St. Patrick's time, and in a manuscript attributed to the eighth century. "Mass folk" on Easter Tuesday always received ale out of a pitcher. An Irish homily records the fact of St. Bridgid supplying some churches with that beverage for "Maundy Thursday and for the eight days after Easter."³

It is curious to note that the large halls of Roman basilicas, as well as the naves of English cathedrals and churches, were frequently used as covered markets and warehouses for merchandise, and places where banquets were held; while in Ely Cathedral "shops were in some cases permanent buildings which were let to merchants for terms of years, or even for a lifetime, the rents being accounted for in the rolls of different officers of the convent. In a plan of the Pompeian basilica we can see the places indicated where the shops and booths of merchants were very likely placed.

In some of the larger Irish churches cows were kept, and in St. Bridget's Life we read that a nun of her household "fell into sore disease and desired milk". *There did not happen to be a cow in the church* at that time, so someone filled a vessel with water for the saint, and as she blessed it, it became milk.

In early days in Ireland there were "calves of the church". In the twelfth and thirteenth centuries, cows, sheep, oxen, farm implements, and rights of common appertained to the Iceland churches, so much so that at the same period a church at Upsala possessed six cows, besides thirty-six ewes and wether sheep; and in the Life of Saint Winefride, written, it is believed, by the monk Eleutherius in 660, there is a record of eight sacrilegious persons in the village where St. Winifride lived. They stole beasts of burden, which were found tethered to the church wall in the churchyard.

The Bishop of Lincoln, Robert Grossteste, of twelfth and thirteenth century date, forbade the holding of markets in sacred buildings. But to his injunctions not much heed was paid; markets were held as in days of yore.

³ *Three Middle Irish Homilies*, ed. Stokes, p. 67.

In *Church and Manor* Mr. Addy tells us that fairs were held in the churches themselves. A charter made in the time of Bishop Robert, who occupied the See of Wells from 1135 to 1166, forbade the holding of fairs in the church and churchyard of that city. In a charter signed by Ivo, the Dean, and others, it was declared that in the experience of not a few the uproar accustomed to be made in the church and churchyard was a disgrace and inconvenience, distressing above all to the ministrants in the church, hindering their devotions and the quietude of their prayers. In order, therefore, lest, contrary to the divine command, the house of prayer should be suffered to become a hive of business, it was declared that whosoever assembled there at three feasts, namely, the Invention of the Cross, the Feast of Calixtus, and the assembly (*celebritas*) of St. Andrew, were to transact their business in the streets of the town, and in nowise violate the church or churchyard. Dean Plumtre, in referring to the document, says that "Robert had allowed the city to hold fairs in the church", though the charter says nothing about such permission.

No objection it seems was made to weekday markets, and in a book published in the fifteenth century, the fact of markets being forbidden to be held in the church is named; but we learn that chapmen and their families sometimes used to sleep in the church or churchyard.

Before newspapers were general, sales used to be called in the churchyard from the stone on which the sundial stands, says the Rev. W. Nicholls, alluding to Ravenstonedale, Westmoreland. He adds: "James Haygarth, within the recollection of the present generation, used to call sales immediately after church service. . . . The notices were of the most miscellaneous character, from the legal document of the lord of the manor, to the sale of a mangle. The notices also came from a radius of several miles round. On these occasions the precepts for summoning the court were read."

In a church at Southampton, wool used to be stored. In 1265, the Earl of Derby concealed himself among the bags of wool in the church of Chesterfield. In the church of Benthall in Shropshire thieves entered and stole goods which belonged to Philip Benethale, the list showing how miscellaneous

was the class of things housed in the sacred building. Surprising certainly, until we learn that this same Philip appears to have kept a shop in the church, just like the shops in Ely Cathedral. Some of the articles were—16 linen cloths, 4 carpets, 2 swords, 4 bows, 1 napkin, 4 women's nightgowns, 4 robes, 4 pairs of linen garments, 2 gold rings, a silk girdle, a colored tunic.

We know that eating and drinking in church was common in early days. An Anglo-Saxon poem states that none should drink or eat carelessly in the house of God, yet the fact is stated that men keeping watch there "drank madly, played shamefully, and defiled that house with idle speeches". Yule watching at Christmas was done as late as 1750. People assembled at the kirk of Stammers, Orkney, on New Year's Day, bringing with them enough food for several days; so long as this lasted, feasting and dancing went on in the church. But in 1358 all public banqueting and drinking in church, more especially in the choir, was forbidden. The accounts of St. Lawrence, Reading, reveal a strange record of feasting in church:

Item, payed to the same Macrell for making clene of the church against the day of drinkyng in the said church	iiijd.
Item, payed for flesh, spyce, and bakynge of pasteys against the said drynk	1js, 1xd. ob.
Item, payed for ale at the same drynking	xviijd.

Margaret Atkinson in 1544 left directions in her will that on the Sunday after she was buried, two dozen loaves of bread, a kilderkin of ale, besides two gammons of bacon, three shoulders of mutton and two couples of rabbits, should be provided for the parish, so that rich and poor should take part in the feast spread on a table in the church.

As it was part of the duty of governing bodies of cities and villages to provide diversions and pastimes for the people, plays were very often acted in church. In 1474 the Corporation of Rye had to pay the players of Romney for having acted in the church, and in 1552 a play is recorded to have been acted in a Leicester church. In a Herefordshire church, the name of which is not given, theatrical plays in which jests and bad language were not absent, were performed in

the fourteenth century; these were formally forbidden by the bishop under pain of excommunication.

In 1617, Francis Trese was presented at a visitation of the archdeacon of Canterbury for laying his plough harness in Monkton church. He appeared in church, and confessed that he had laid it on a wet day in the belfry. At Houghton, in Leicestershire, the town plough was laid up in the south aisle of the church in 1633.

The practice of dancing in churches is of very ancient origin, and Pope Eugenius II (824-7) forbids the practice and the singing of "disgraceful words", while in 858 the Bishop of Orleans disapproved very strongly the dancing of women on festivals in the presbytery. Père Menestrier, in *Des ballets anciens et modernes*, says: "One of the greatest itinerant ballets ever seen was that organized by the church itself in Portugal in 1698 on the occasion of the beatification of St. Ignatius Loyola. This represented the capture of Troy. It was also danced in Paris, where its first act, performed before the church of Notre-Dame de Lorette, introduced the famous horse, an enormous mass of wood, set in motion by a secret mechanism round this and that; dancers acted various episodes of the siege. Then the troupe, followed by the gigantic horse, moved on to the ancient Place St. Roch, where was the church of the Jesuits. Scenery round the Place represented the ancient city of Troy, with its towers and high walls; all of which fell down at the approach of the horse. Then the Trojans advanced among the ruins, performing a martial dance, like the Pyrrhic of Greece, surrounded by fireworks, while the flanks of the horse poured forth upon the smoking city." This was described as a lovely spectacle, and a simultaneous discharge from eighteen trees, all loaded with fireworks of the same kind, added to the splendor of the scene.

The dancing of the choir boys before the Blessed Sacrament in Seville Cathedral on the feast of Corpus Domini is too well known to need description here. It is conducted with the utmost devotion, impressing all persons, irrespective of creed, who are so happy as to witness it. "The *Seises*," says Baron Davillier, "are generally the children of artisans or workmen. They must be under ten years of age on admission. They are easily to be recognized in the streets of Seville by

their red caps and red cloaks, adorned with red neck-bands, their black stockings and shoes with ornamental buttons. The full dress of the *Seises* is exactly the same as that worn by their predecessors in the sixteenth century. The hat, slightly conical in shape, is turned up on one side and fastened with a bow of white velvet, from which rises a tuft of blue and white feathers. The silk doublet is held together at the waist by a sash, and surmounted by a scarf, knotted on one side. A little cloak, fastened to the shoulders, falls gracefully about half-way down the leg. The most characteristic feature of the costume is the *golilla*, a sort of lace ruff, starched and pleated, which encircles the neck. Slashed trunk hose, or *calsoncillo*, blue silk stockings, and white shoes with rosettes, complete the costume, of which Doré made a sketch when he saw it at Seville."

When an Oxford undergraduate passes his Responsions, commonly called Little-go, a "testamur" is given him, which, according to a time-honored form, certifies that he has answered the Masters of the Schools "in the parise", or porch, this being the porch of the church of St. Mary. This plan of teaching in the church porch descends to us from the Romans, who held their elementary schools in the veranda, which in part was open to the street, the school-room being called *pergula*, *taberna*, or *porticus*. But this school teaching was not in England always held in the porch, for a twelfth-century monk of Durham tells us that at a place near Berwick there was an ancient church in which, according to old custom, boys studied, being attracted to it by a love of learning, or else driven to it by fear of an irate schoolmaster, or dread of the rod.

The school of the monastery at Canterbury was held in the north porch of the Cathedral. School was kept in the school of Cartmel, Lancashire, in 1624. In 1676, the governing body of this place, known as the Twenty-four, ordered that no scrivener should for the future teach any of their scholars to write in the church.

It was in the twelfth century that the Bishop of Bath and Glastonbury gave over the church of Pilton to the Canons of Wells, with the condition that on his anniversary a hundred poor persons were to be fed in the sacred building. In ac-

cordance with a charitable gift made in 1527, the poor received every Good Friday penny doles in the collegiate church of Manchester.

The writer of *Church and Manor* has reason to believe that certain criminals were flayed and their skin fastened to the church door. He says: "The laws of Henry II provide that if a man killed his lord, he was by no means to be redeemed, but scalped or flayed." In 1789, Sir Harry Englefield laid before the Society of Antiquaries a plate of iron taken from the door of Hadstock church, Essex, with a portion of skin, considered to be human, found under the iron. A tradition concerning the skin on this door has been recorded by Morant in his *History of Essex* in 1768, with a statement that a similar tradition had been preserved at Copford in the same county. Traditions to the like effect have been found in other parts of England."

The church door has strange associations. There, little infants were exposed, and unless rescued by the charitable, died a lingering death. Slaves used to be bought at the church door, and one of King Alfred's laws states that in special circumstances the lord might bring his *theow* or slave to the temple door, boring his ear through with an awl, marking him thus as a sign of his being his slave for ever afterward.

Ecclesiastical authority has interposed from time to time to put down all that militates against the respect due to the house of God. Nevertheless, we learn that, though unnecessary talking, the sale of pious objects, begging, etc., have often been severely prohibited, certain reunions which are not of a distinctly religious kind are yet permitted to take place in the church.

Before the Norman Conquest, the bishop's duty, as an officer of State, was to take every precaution against impostures by unjust or faulty weights and measures; to that end he was made the "guardian of standards". It was he who had to direct the standardization of every town measure, and every balance for weighing, which all had to be perfectly exact.

In the register of Archbishop Giffard it is recorded that "the scrift or confessor here appears in the light of a public officer who had charge of the standards. In 1275 the Archbishop

of York informed the governing body of Beverley that he had appointed three inspectors of weights and measures in that town, in order that these might accord with the royal measures. The measures included the assize and price of bread, wine, and ale, and also bushels, gallons, ells, and weights. In the Côtes-du-Nord at a place called Brelevenez, a holy water stoop is found which used to be a standard bushel of the thirteenth and fifteenth century, the inscription in Gothic capitals being: "*Haec est mensura bladi nunquam peritura*"—this is the corn measure which is never to perish."

L. E. DOBRÉE.

Plymouth, England.



Analecta.

SACRA CONGREGATIO RITUUM.

DUBIA DE FESTO DEDICATIONIS ECCLESIAE.

Rmus Dnus Iulius Mauritius Abbet, episcopus Sedunensis, Sacrae Rituum Congregationi humiliter exposuit quae sequuntur:

I. Debetne affigi festum Dedicationis ipsi diei mensis, qua Ecclesia consecrata fuit, si haec dies est nota, celebrata solemnitate externa eadem die Dominica, qua antea?

II. Debetne festum Dedicationis ita alicui diei mensis affigi, ut Dominica sequens sit eadem Dominica, qua celebratum fuerat festum Dedicationis tempore elapso?

III. Debetne solemnitas externa Dedicationis Ecclesiae Cathedralis in tota Dioecesi celebrari, vel tantum in urbe Episcopali?

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, praepositis quaestionibus ita respondendum censuit:

Ad I. *Affirmative* quoad Festum cum Officio et Missa. Posse et non teneri quoad solemnitatem externam.

Ad II. *Affirmative*, si non innotescat dies consecrationis, aut agatur de Festo Dedicationis Ecclesiarum consecratarum, una eadem die celebrando.

III. Posse et nullibi teneri, iuxta Decretum S. R. C. diei 28 octobris 1913, tit. I, n. 2.

Atque ita rescripsit et declaravit. Die 5 maii 1916.

✠ A. CARD. EP. PORTUEN. ET S. RUFINAE, S. R. C. *Pro-Praefectus*.

SUPREMA SACRA CONGREGATIO S. OFFICII.

SOLVITUR DUBIUM DE SS. NUMISMATIBUS LOCO SCAPULARIUM BENEDICENDIS.

Proposito dubio, quod sequitur, a Rmo Procuratore Generali Ordinis Fratrum Minorum Capuccinorum: "Utrum sicut sufficit primum scapulare (v. g. B. Mariae V. de Monte Carmelo), quod in adscriptionis actu induitur, benedicere, quin deinde alia eiusdem generis scapularia nova benedictione egent pro eadem persona, ita etiam sufficiat primum numisma benedicere, quin alia numismata, quae primo deperdito vel usu detricto assumuntur, nova benedictione muniantur, vel utrum numisma toties sit benedicendum quoties, primo deperdito vel usu detricto, novum sufficitur?"

Emi Patres Cardinales Generales, Inquisitores, in Congregatione habita feria IV, die 10 maii anni 1916, responderunt: "*Negative* ad primam partem; *Affirmative* ad secundam".

Quam dubii resolutionem SSmus D. N. D. Benedictus div. prov. Papa XV, in audientia R. P. D. Adessori S. Officii impertita feria V, die 11 maii eiusdem anni, benigne approbavit.

Contrariis non obstantibus quibuscumque.

R. CARD. MERRY DEL VAL, *Secretarius*.

L. * S.

✠ DONATUS, ARCHIEP. EPHESIN., *Adessor S. O.*

SACRA CONGREGATIO INDIOIS.

DECRETUM: FERIA II, DIE 5 IUNII 1916.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Benedicto Papa XV Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 5 iunii 1916, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

L. SALVATORELLI ed E. HÜHN, *La Bibbia*. Introduzione all' antico e al nuovo Testamento (L'Indagine moderna, vol. XIX). Milano, ecc., Remo Sandron, s. a.

P. JUAN DE GUERNICA, *La Perla de la Habana*. Sor Maria Ana de Jesús Castro, Religiosa Capuchina del Convento de Plasencia. Zaragoza, 1914, 2 vol. in 12°.

LUDOVICO KELLER, *Le basi spirituali della massoneria e la vita pubblica*. Todi, 1915.

Rivista di scienza delle religioni. Roma, Tipografia del Senato, 1916 (*Decr. S. Off. 12 apr. 1916*).

DR. HENRI MARIAVÉ, *La leçon de l'hôpital Notre-Dame d'Ypres. Exégèse du secret de la Salette*, Tome I, Paris, 1916; tome II, Appendices, Montpellier, 1915 (*Decr. S. Off. 12 apr. 1916*).

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

SECRETARIA STATUS.

QUINAM NUNCUPANDI SINT INTERNUNTII, QUINAM DELEGATI APOSTOLICI DECERNITUR.

Ex Audientia SSmi die 8 maii 1916.

SS. D. N. Benedictus Divina Providentia Papa XV, Secum animo reputans, quantopere deceat rectius aptiusque ordinari nomina, quibus ad hunc diem, pro sua ipsorum dignitate, appellari consueverunt quotquot Romani Pontificis personam in exteris regionibus gererent, itemque aliqua honoris accessione eos ornari qui, etsi titulum gradumque Nuntiorum Apostolicorum non obtinent, legatione tamen stabili apud exteros rerum publicarum gubernatores funguntur, referente me infra-scripto Cardinali a Secretis Status, decernere dignatus est, ut hi omnes, in posterum, *Internuntii Apostolici* nuncupentur, et *Delegati Apostolici* ii dumtaxat dicantur qui, licet personam Pontificis sustineant, caractere tamen diplomatico, quem vocant, omnino carent.

Contrariis quibuslibet minime obstantibus.

Datum Romae, die, mense et anno praedictis.

P. CARD. GASPARRI, a Secretis Status.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES answers three questions concerning the feast of the dedication of a church.

S. CONGREGATION OF THE OFFICE solves a doubt about the blessing of scapular medals.

S. CONGREGATION OF INDEX issues a decree proscribing five recent publications.

SECRETARIATE OF STATE defines the difference between Apostolic Internuncios and Apostolic Delegates.

PREACHING IN THE WASTE PLACES.

To the Editor, *THE ECCLESIASTICAL REVIEW*.

Much has been written lately about the wave of prejudice and religious bigotry that is now and has been for some time past sweeping this country. Its causes have been investigated, notably by the Knights of Columbus, many remedies suggested, and some means for the application of these remedies planned.

Ignorance of the Catholic Church, her teaching, and her practices is admittedly a cause or at least a condition necessary for the rise and growth of this intolerance, and this ignorance must as far as possible be removed before a basis for solid and lasting peace is laid. There are indeed many who believe the wildest and most extravagant things about the Church—for example, that every sin has its price in the confessional. I met a person of this belief lately—and still not an intolerant one. Tolerance of this kind is hard to understand and evidently is a most insecure foundation for permanent peace, and the Church can not be satisfied with any state of affairs built upon such dangerous misinformation.

In this educational campaign the lay apostolate, the apostolate of the press, and the work of the clergy are the great weapons at our command. It is by these means, using them all together and in coöperation with each other, that she hopes

to make herself and her doctrines better known and consequently better loved.

What of the diocesan clergy in this matter, and especially what of those members of the body scattered in the smaller places, without parish school to care for, and on whose hands time frequently hangs so very heavily?

These men are the flower of the diocesan clergy, not yet its mature fruit, men from thirty to forty or forty-five years of age, in the prime of their physical and intellectual vigor. They are just released from the condition of assistant and for the first time in their lives thrown on their own resources. They find the work of the week, except on rare occasions, condensed into a day or two; and with many how to spend profitably the remaining days is the great problem. A taste for reading and study for its own sake is by no means universal, nor are the means of gratifying it always at hand. Food and wherewith to be clothed sometimes consume the available revenue. Many an envious glance is cast back to years when it was difficult to find time for all that had to be done, and many there are who resign themselves to a mere test of endurance, till better days come with promotion. If work has killed its thousands among the diocesan clergy, the weariness that comes from lack of work has killed its tens of thousands. Perhaps our seminaries would do well to prepare against this time which for many of their graduates must inevitably come. The time-honored bromide of writing for publication has not worked out very satisfactorily. The number of unread books is proverbial and most priests are beginning to feel that it is not always safe to endorse every publication that has "Catholic" in its title and "Rev." in the editorial chair. This great section of the diocesan clergy is perhaps the most powerful weapon the Church has in its campaign against ignorance, once we find a means of making full use of it. The cry is continually raised that we need more priests, and that is a pressing need for the confessional and the Sunday Mass; but there is a great body of our clergy who can truly be said to be rusting rather than wearing out.

These men are eminently fitted for work among non-Catholics. Their ordination is a guarantee that they have the necessary knowledge and a divine commission to spread that

knowledge. The years they have spent in the priesthood have given them sufficient practice in public speaking to enable them to deliver their message in a becoming manner. Their lives are spent among the people whom they address, hence they can always speak to the point, and no body of men will work for less remuneration than the diocesan clergy.

In many of our smaller communities the priest is the best educated man, and is so regarded by all, Catholics and non-Catholics. They all listen to what he has to say, and will come to the church to hear him once they can be convinced that they are welcome. Neither great learning nor great eloquence is required in placing before them what the Church does and does not teach. Many of our young priests are unnecessarily timid in this regard. Dealing with persons who are densely ignorant of the truths of our faith, the danger is rather of speaking too learnedly than too simply. As in dealing with children, we are apt to take too much for granted, and speak over the heads of the audience. Not only is there ignorance of Catholic doctrine and practice but also of the most common religious terms; sometimes even there has been very little common school education.

Some time ago on Easter Sunday an engineer and fireman on a freight train asked every man they happened to meet at every stop for nearly a hundred miles what was the meaning of Easter, and the best answer was that "it has something to do with the death of Christ".

Preaching for such can not be too simple; it is merely stating and explaining what the Church does believe and clearing away so many false opinions from the minds of the hearers. Usually the priest has the respect of the people among whom he lives, for his learning, his conduct, his character. There is this great difference between our careless Catholics and even the most prejudiced non-Catholics—for the bad Catholic the good priest is never in his parish, and for the non-Catholic the priest with whom he is acquainted is all right, and if all others were equally good there would be no fight against the Church. To persuade the latter that the priest he knows and the Catholics he knows are but fair samples of the priests and Catholic people the world over is to win a friend for the Church.

Who can do this better than the priest whose life he knows and whose character he respects? A stranger may indeed be more eloquent and learned, but he is more or less under suspicion. He comes for a purpose, to throw dust in the eyes of the unwary; he has no permanent or personal interest in those to whom he is speaking, perhaps no real understanding or sympathy with their needs. Who has not heard the great sermon that thrilled the big city congregation fall flat in a little country church?

No man knows better the conditions of the needs of these poor country people than he who lives among them, and consequently no one can preach more successfully to them.

Outside the confessional, nowhere else is it so necessary to keep continually in mind the needs of those addressed. The problems of one community are not the problems of any other. The speaker who would deal successfully with them must understand, know and deal directly with each community's special problems.

Bigotry is a monster of many heads and hues. Local conditions always have their influence upon it—the traditions of the community, the leaders they have followed, the stripe of strolling anti-Catholic lecturers who may have visited it, the conduct and character of the Catholics who have lived there, scandals in the sanctuary itself, and many other like circumstances must be taken into account by him who would combat it.

From daily contact the diocesan priest gets fully acquainted with these conditions. Friend and enemy contribute to his enlightenment; he has a knowledge that no stranger can acquire in a brief visit; he can combat them more effectively than any outsider.

Nor is this a matter which demands the expenditure of large sums of money. The country pastor working in his own neighborhood or diocese, drawing his salary or as much as he can collect of it from his own parish, is satisfied with very little remuneration for such work—enough for a vacation at the end of the year, some money for books and magazines that he is always in need of; a very little looks large to one whose total yearly revenue is frequently a great deal less than a thousand dollars. Indeed a few Missions or Forty Hours'

Devotion in the more prosperous parishes at usual rates would enable many a struggling country pastor to do at least an equal amount of small mission work with no cost to any one.

What should this work consist of? Missions to Catholics and non-Catholics and sometimes special single lectures.

To speak of missions to Catholics and non-Catholics is somewhat misleading, if it be taken that those outside the Church have no interest in the old-time Catholic mission or that Catholics are not concerned with what is commonly called a mission to non-Catholics. This terminology is rather unfortunate also, as members of Protestant churches sometimes resent the idea of their being invited to the Catholic Church. Perhaps it would often be better merely to give a thorough publicity to the subjects of the sermons or lectures, explain their purpose, and invite all who wish to come.

As for missions of either kind there is only a very short season when they can be given with satisfaction in country places. This season begins with the advent of cool weather and ends about the first or second week of December. In the winter, roads are bad; in spring every hour must be given to the preparation of the soil and the planting of the crops. Summer is, of course, too hot. To announce a mission at these times and attendance of farmers is expected, is to court failure.

This gives us another reason why the diocesan clergy should actively engage in this work. If it is left to the religious orders, "the laborers are few". The time is so short that if there were no other calls for their services, the work could not be done. Two weeks in each place would seem to be the minimum required to do much work among those outside the Church—a Catholic mission followed by a non-Catholic one, and the whole community exhorted to attend all the time. Even with thorough advertising and whatever publicity the local paper may be able to give, the attendance of non-Catholics will not be very great during the first week. Only a few of the most courageous will venture out in the beginning. A natural timidity, the fear of public opinion, sometimes the active opposition of the churches, and the general spirit of "let us alone", will keep them back. Both missions are generally needed by the Catholics, especially if the place has not

a resident pastor or has not been regularly attended. Nothing else will force the careless Catholic "to stand up and be counted" as quickly as a non-Catholic mission. Unless the spark of faith be entirely extinguished he will proclaim himself a Catholic and receive the Sacraments, when he sees the Church making so many friends among those outside its community. He who will not respond to this urging is indeed hopeless.

The work begins in those places where there is already a Catholic settlement, to be afterward continued where there is none. When many of the priests of a diocese are engaged in the work, in the poorer places several may share in the preaching, each taking an evening or two during the time of the mission. This, with its appearance of novelty, will bring out the crowd more regularly, since many will wish to hear them all, and make all the more effort to come.

The subject-matter of these sermons or lectures can not be too simple. Most of the charges against the Church circle around false ideas of its beliefs, its practices, its treatment and use of the Sacred Scriptures, and its supposed political activity. The persons who make those charges are for the most part firmly convinced of their truth. They have learned them from persons whom they had no reason to suspect of falsehood and whose authority they were bound to respect. Only a comparatively small minority is dishonest in making them. Generally they are made in good faith, and to question this good faith, as has sometimes been done, is to court disaster. The public is not naturally unfair, and we suffer more from ignorance than malice. Sometimes indeed the leaders may be dishonest. This is especially true of those who make it a profession and of those who for business or political purposes spread the calumnies against the Church. Very few such will be in the ordinary non-Catholic audience.

What the Church teaches rather than why it teaches it, what the standard of morality it lays down for its people, what the lives of its ordinary members and especially of its priests and nuns, what the extent of its charities, what its regard for the Bible, what its attitude toward civil government, must be the foundation of all instruction to non-Catholics. The "why" of all these things must come later. In the beginning the question is *what?*—not *why?*

Much of this of course will appear in the "Question Box", but it must also be prominent in the lecture. The "Question Box", now universally recognized as essential in all non-Catholic endeavors, must be so used as to demonstrate the honor in which the Bible is held in the Church by frequent references, and with a special view not only to the difficulty of the questioner but also the general local conditions. There are few communities so isolated as not to have some intercourse with larger communities where Catholicity flourishes. In even small places many have been to Catholic hospitals, some to Catholic schools, a few will have relatives in the Church or married into Catholic families, a Catholic or two may be prominent in business, society, or politics, and much assistance can be derived from such. They are generally glad to give what information they can; reference may be made to their experience; the doubtful advised to consult them.

The opportunity to know and the ability to use every local circumstance, together with the fact that he is known and respected, makes the country pastor the most successful missionary to the non-Catholic people of his own missions and to others similarly situated. The tact, sympathy, and understanding necessary for this work are begotten of his daily intercourse with them. In most cases the newspapers will help to scatter the good word. I have met but very few priests who have had any difficulty in securing publicity from the local papers. Of course they cannot be expected to send a reporter, nor would it be safe to trust to his endeavors if they did; but they will take what they get, give it due prominence, and generally the limitations of their plant and force and paper are the measure of their willingness to help. This they do perhaps not altogether out of zeal for the truth, but, and this is more important from the Catholic standpoint, because it makes good copy and is eagerly read by its subscribers. Sometimes indeed a daily issue of what is otherwise a weekly paper can be arranged, reporting in full the question box, the lectures, and filled in with much general Catholic information. This is distributed gratis and can usually be paid for by the advertisements.

Many are disappointed because this work does not bring more converts. Before we have converts we must have friends

and with God's blessing we shall have converts later on. "Ego plantavi, Apollo rigavit, Deus autem incrementum dedit," was in the beginning, and is still the division of the work of convert making and it is a great thing to have planted and watered and we must wait patiently for God to give the increase.

To break down prejudice, to show the Church in its true light, to make friends for it, is work worthy of an apostle, and work that many would wish to see the diocesan clergy more actively and more constantly engaged in. The pulpit and the lecture platform, the question box and the local press are the means at its disposal. We can not be satisfied till they are used to the fullest extent.

Then we shall have not merely a missionary band in a few dioceses, but the priests of every diocese in the United States a band of missionaries.

It is the hope of the writer that, at this season of clerical retreats, it will not be considered amiss to place these few remarks before retreat masters and others in charge, and before the diocesan priests themselves. Though much is being done by individuals along these lines, much remains to be done and much more can be accomplished by organization, diocesan, provincial, and national.

An efficient lecture bureau in every diocese, backed up by diocesan authority, could secure a mission and lecture course annually in every parish of the diocese. These diocesan organizations may be united in provincial associations for the exchange of lecturers in neighboring dioceses, and the whole cemented together in a national union with headquarters at some such centre as the Apostolic Mission House, Washington, D. C.

"How shall they call on Him, in whom they have not believed? Or how shall they believe Him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?" (Romans 10: 14.)

RUSTICUS.

DR. RYAN'S ARTICLE ON FAMILY LIMITATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the current issue of THE ECCLESIASTICAL REVIEW¹ appears an article from the scholarly pen of Dr. John Ryan of the Catholic University. It is entitled "Family Limitation". With the general trend of the article all will agree. In the main it is a faithful reflection of the Catholic position with regard to an important question. There are, however, some statements that appear to the present writer to have been written without due deliberation. These statements do not indeed seriously affect the excellence of the learned Doctor's contribution as a whole: they might be regarded as *obiter dicta*. Hence the apparent presumption of the present writer will be pardoned, he feels sure, by the readers of the REVIEW, if he ventures to criticize some of the statements in the article in question.

Dr. Ryan writes:

It is, indeed, possible that the duty of the wife to safeguard the husband from such hazard [of incontinence] is sometimes interpreted too rigorously. When pregnancy means jeopardy to life, or grave injury to health, or even degrading destitution, the wife would seem to be justified in refusing intercourse, even though the husband is thereby subjected to the danger of unchastity. Neither his right to intercourse, nor his claim upon the charity of his wife for assistance in the struggle for chastity, would seem to impose upon her a corresponding obligation at the cost of such grave personal hardship. If the wife is justified in refusing intercourse to escape contracting a malignant venereal disease, she would seem to be equally justified in the face of the injurious consequences specified above.

Again:

It is not impossible that conjugal duties are sometimes interpreted with excessive hardship to the wife, and excessive leniency to the husband. Perhaps the latter is occasionally treated as a supremely privileged person, a superman, who cannot reasonably be expected to practise abstinence, and whose demands must be satisfied at whatever cost to his consort. It is difficult to find any warrant for such partiality in the Christian doctrine of the marital union, its purposes, rights and obligations. After all, thousands upon thousands of men

¹ June, 1916, pp. 684 ff.

have to observe and do observe continence in unusually difficult circumstances: those whose wives are invalids, or recently deceased, or separated from them. Why should it be assumed that similar restraint is unreasonable or impossible in the case of husbands whose wives are in danger of being deprived of life, or health, or decent conditions of existence?

Dr. Ryan in these passages raises the important question as to when one of the parties is justified in refusing intercourse to his or her consort. One of his conclusions and the arguments by which he supports it would hardly be accepted by theologians generally, and his interpretation of the privileges of the wife in certain circumstances would scarcely be considered safe in practice. The learned Doctor seems to have adverted to this, for he says: "It is, indeed, possible that the duty of the wife . . . is sometimes interpreted too rigorously". Of course, he does not make it clear whether it is the theologian or the confessor or the wife herself who interprets her duty too rigorously at times. An examination of the current teaching of Catholic theologians will show, I think, how reasonable such teaching is and will also bring out the point we have been making.

The general principle laid down by theologians is this—a husband or wife is not obliged to accede to the demand for intercourse when he or she reasonably fears that a grave loss, which is not *per se* attached to the condition of marriage, is likely to befall the party on whom the demand is made or the children already born or conceived, from the granting of intercourse. The reason on which this principle is founded is evident. Those who enter into the married state are not considered to have bound themselves to the conjugal act with so great hardship. Hence theologians say that a wife is not bound to comply with the demands of her husband if they be excessive, nor is she bound if, in the judgment of a prudent physician, her life or health is seriously endangered as a consequence of intercourse. But in this case theologians are careful to point out that a woman, who in her first confinement was in danger of death or suffered extraordinary pains, is not excused from the duty of intercourse, because experience shows that the first confinement is more difficult than subsequent ones. Accordingly we do not quarrel with Dr. Ryan

when he teaches that a wife is excused from allowing intercourse when pregnancy means jeopardy to life, or grave injury to health, or when intercourse would subject her to the danger of contracting a malignant venereal disease; for such is the teaching of Catholic moralists. It is only when he excuses the wife from her duty even at the hazard of her husband's chastity on the score of "degrading destitution", or of the danger of her being deprived of "decent conditions of existence", that we prefer the traditional teaching of Catholic theologians as being more reasonable and safer as a norm by which to direct our penitents *in Tribunali*. It will be well, then, to set forth the teaching of theologians on this point.

St. Alphonsus² proposes to himself the question: Is it a just cause for denying the *debitum* if the couple have more children than they can support? In answer he gives two opinions. The first opinion denies, because the begetting of children pertains to the principal end of marriage and to this every inconvenience must give way, for it is better that the offspring should live even in poverty than that it should not exist at all. Moreover, the wife (or husband) refuses the *debitum* for a long time or now and again: if for a long time, he or she would expose the other party to the danger of incontinence: if now and again, such denial would be in vain; for when the parties come together less frequently the chances of conception are increased. This is the opinion of Laymann, Roncaglia, Sporer, and others among the older theologians. It is followed by Gury,³ Sabetti-Barrett,⁴ and others among the moderns. Sporer,⁵ however, says the *debitum* would be justly denied if by the addition of another member to the family the couple would be reduced to extreme necessity. This appears to be the teaching of Lehmkuhl⁶ also.

The other opinion, for which St. Alphonsus cites Sanchez, Pontius, Diana, and others, affirms; for in the circumstances the increase in the number of the family would tend to the injury of the present members composing the family, and

² Moral. Theol., lib. 6, t. 9, n. 941.

³ M. T., de debit. conjug., n. 916, 7°; also Casus.

⁴ M. T., 937, 7°.

⁵ N. 516.

⁶ N. 853.

also because great difficulty excuses from paying any debt. Yet all holding this opinion agree that there is an obligation of permitting intercourse if there is a danger of incontinence for the other party. St. Alphonsus says this danger will be practically always present if the parties occupy the same sleeping-quarters and the other party asks for intercourse. For this reason he prefers the first opinion. Amongst the moderns Noldin⁷ regards this second opinion as probable.

We might sum up the conclusions of theologians as follows:⁸ Because of poverty and lest the family be too much increased, a compact may be formed by the parties neither to seek nor to grant marital rights. This compact will be lawful provided there is no danger of incontinence to either party. In these circumstances moreover, the confessor may advise the use of marriage at those times when the chances of conception are slight. Apart from such an agreement, a wife (or husband) who would refuse to grant intercourse on the plea of poverty can scarcely be excused from mortal sin except in the most rare case, when, on account of an already very large family, either the parents themselves or the children would be reduced to extreme want. Even in this last case the wife would seem to be bound to grant intercourse if the chastity of the husband would otherwise be in peril.

Accordingly, *pace* Dr. Ryan, we think a wife is obliged to allow intercourse, if the chastity of her husband be exposed to danger by her refusal, even when pregnancy means "degrading destitution" or the privation of "decent conditions of existence".

Should Dr. Ryan ask us why the wife is obliged "at the cost of such great personal hardship", we answer, with the theologians, because such great personal hardship is intrinsically, *per se*, connected with the married state. The begetting and upbringing of children is the primary end of marriage and it implies expense and considerable self-sacrifice. Each new addition to the family will mean a further strain on the resources of the family and the wife could have foreseen, at least *in confuso*, that a considerable reduction in her circum-

⁷ De sexto praecepto et de usu matr., n. 88.

⁸ Cf. Haine, *Elem. Moral. Theol.*, de Matr. Q. 167, resol. 3°.

stances, and in some cases even actual poverty, would be the penalty of a very fruitful marriage. There is no parity between "degrading destitution", "deprivation of decent conditions of existence" on the one hand, and "jeopardy to life", "grave injury to health", the danger of "contracting a malignant venereal disease", on the other. These latter were not contemplated in the bond; they are not *per se* connected with marriage; they could not have been nor were they foreseen. Besides, "degrading destitution" and "decent conditions of existence" are relative terms: they are capable of all sorts of interpretation. They would become very dangerous shibboleths in the mouth of women only too anxious to avoid their matrimonial duties. As a matter of fact, I think the difficulty in the question of the refusal of conjugal rights is not so much with the poor, who might have some pretence at a reason, but with the rich and the so-called middle class in more or less comfortable circumstances. At least that is the experience of some confessors.

Moreover, we should be very slow to show any toleration of that un-Christian spirit of rampant, exaggerated hatred of poverty that is so characteristic of our times. In their dread of losing the material comforts of life, men and women are apt to shirk their obligations and to deprive marriage of its divinely appointed end. What our people need is a stronger faith in Divine Providence, "who giveth to beasts their food, and to the young ravens that call upon Him". This may sound very old-fashioned in these days, but surely it is very Christian.

Nor are we guilty of any partiality toward the husband. Surely he too has to bear the brunt of the poverty of the family. If he is improvident and leaves the burden of providing for the family to his wife, then we hold, with theologians, that he has no right to intercourse even if his chastity is in danger.

Again, Dr. Ryan argues that because theologians in certain circumstances allow the wife materially to coöperate with her husband in onanistic practices, she should also be allowed to refuse the *debitum* in equally grave or more serious circumstances. There is no need to enter here into detail into this matter. We simply deny the consequence. The wife is per-

mitted to coöperate with something that is *in se* and *ab initio* lawful, namely, the use of marriage. If the husband see fit on his part to interrupt and deprive of its fruition an act that is lawful in itself, then the wife cannot be held responsible. And all theologians hold that the wife is bound from time to time to protest against the action of her husband to show that she approves of the act only in so far as it is lawful. From this brief statement the reader will readily understand that we believe the wife is never justified, even in extreme cases, in coöperating materially with certain onanistic practices which vitiate *ab initio* the copula.

We agree, of course, with Dr. Ryan that it would be advisable for the husband to practise self-restraint owing to the fact that by urging his demands he is liable to deprive his wife of "decent conditions of existence". We might tell him of men in more trying circumstances who have to practise it. But to excuse a wife from her obligation of paying her conjugal debt on the score of poverty when her husband demands it and her refusal means exposing him to sins against chastity, is another matter.

JOSEPH MACCARTHY.

Kingsbridge, New York City.

THE MORAL AND JURIDICAL ASPECT OF CERTAIN HOSPITAL WORK.

To the Editor, THE ECCLESIASTICAL REVIEW.

Apropos of the organizing of the Catholic Hospital Association at Milwaukee, Wisconsin, discussed in the ECCLESIASTICAL REVIEW, it may be of interest to consider the Church's attitude toward certain hospital work in institutions under the charge of religious Sisterhoods. The service which the Church looks upon as unsuitable for Sisters is that of the maternity department. Article 14 of the "Normae" which the S. Congregation of Religious follows in its approval of religious Congregations of Brothers and Sisters states that "approval will not be given to Sisterhoods which have for their special purpose the establishment in their houses of sanatoria or hospices for persons of both sexes; or hospices for the accommodation of priests; or the taking care of seminaries of clerics;

or any other houses of ecclesiastics, or of colleges of boys; or teaching in mixed schools where both boys and girls are taught." Article 15 says: "Much less are those Institutes of Sisters to be approved which have for their purpose the direct care of infants, or of women in child-birth in so-called maternity houses; or any other works of charity which do not seem becoming to virgins consecrated to God and wearing the religious garb."

Article 46 forbids that "the purpose of a Congregation be changed or work assumed by them for which they were not approved, once the Holy See has taken the affairs of a religious Congregation into its own hands."

In the Constitution "Conditae" of Pope Leo XIII (8 December, 1900) bishops are likewise warned not to approve at all or only with great caution diocesan Congregations which have for their purpose works of such a nature as are mentioned in the "Normae" just quoted.

Long before the "Normae" were published, the Holy See had repeatedly ordered changes in the constitutions of religious Congregations concerning such works of charity as are called by Rome either dangerous or unsuitable for religious women. Thus, for example, before the Constitutions of the Sisters of Charity, Daughters of Mary Immaculate, of the diocese of Paderborn, were approved, the S. Congregation of Bishops and Regulars rejected the work for the poor and the blind, if this was to include also the male sex. At the same time the S. Congregation declared that, if in particular cases, on account of special circumstances, care of both sexes should be deemed necessary, the religious should refer such cases to the S. Congregation. That was on 10 March, 1860.

The taking care of seminaries and colleges by religious Sisterhoods was rejected in the letters of approval of the Sisters of St. Joseph, of the diocese of Belley, 6 June, 1860. Time and again, says Fr. Vermeersch, S.J.,¹ has the care of women in child-birth been forbidden the Sisters.

Here arises the question as to what power the bishops have concerning works of charity to be undertaken by the Sisters. We have to distinguish between Sisterhoods approved by the Holy See and those approved only by the bishop.

¹ *De Religiosis Inst. et Personis*, vol. II, no. 20.

Sisterhoods approved by Rome are subject to the regulations of the Holy See, and especially those rules affecting the work or purpose of such Sisterhoods. Works of charity not specified in their constitutions cannot be added to their institute, and if particular circumstances seem to demand some work of charity that the Holy See has declared unsuitable for religious Sisterhoods, the matter must be referred to the S. Congregation of Religious. Neither the bishop nor the Sisterhood nor both together can add such work to the institute. This is quite plain from what has been said above.

Diocesan Sisterhoods are those which have simply the approval of a bishop, so that he is their superior, not only by the general jurisdiction he holds over all Catholics and Catholic institutions of the diocese, but also by virtue of the vows the religious take. When these diocesan Sisterhoods establish houses in another diocese, the new houses are not subject to the authority of the bishop of the mother-house but to the bishop in whose diocese the houses are established. Finally, the bishop's power is limited by the constitution of the diocesan Congregation and the succeeding bishops are not to change at will the laws of the Sisterhood, lest they endanger the stability and progress of the religious life of the Congregation. If the diocesan Sisterhood has established houses in other dioceses, the Constitution "*Conditae*" absolutely forbids that anything be changed in the nature and laws of the Sisterhood except by common consent of all the bishops in whose dioceses the Sisterhood has houses.

While the Constitution "*Conditae*" has left the works of charity to be undertaken by a diocesan Sisterhood to the judgment and discretion of the bishops and has only cautioned them to weigh everything well before allowing them to undertake works of charity that are more or less unsuitable for religious women, the *Motu Proprio* of Pope Pius X, 16 July, 1906, imposes further restrictions on diocesan congregations that are to be established in future. The reason for the new regulations is pointed out in the preface of the *Motu Proprio*: "In order that religious congregations may not at their beginning be subjected to changes that will cause serious injury to the institution when later it asks for the approval of the Apostolic See, etc." Wherefore no one shall establish

a new diocesan congregation without having first obtained permission from the Apostolic See. The bishop must for this purpose refer to the S. Congregation of Religious all matters concerning the person requesting the foundation of a new Congregation and his or her motive, title or name of the institute, form, color, material, etc., of the religious habit of the novices and the professed, how many and what kind of works of charity the new Congregation is to undertake. The S. Congregation at Rome will then revise and change what it may seem proper to change, and in these things the bishop shall not be allowed to go against the instructions received from the S. Congregation. Finally, Rome requires that the bishop draw up the constitution of the new organization in conformity with the "Normae".

Many Sisterhoods have training schools for nurses attached to their hospitals and admit maternity cases, because their nurses want experience in that work, for they will frequently be called on for service of that kind and could not compete with nurses having had such special training. As was stated above, the Holy See does not want the Sisters to have direct care of maternity cases. From the wording of the "Normae" which say that Sisterhoods should not be approved that have for their object *direct* care of maternity cases, expositors of canon law have said that it is quite lawful for them to have maternity hospitals when the work is done by others, say the nurses of the training school of a Sisters' hospital. This interpretation seems to be warranted.

However, the following deductions from the texts of canon law quoted above should be borne in mind. A sisterhood approved by Rome has its work and purpose outlined in its constitution and without the permission of the S. Congregation in Rome such a sisterhood cannot undertake any new work or purpose. When, therefore, the constitutions of the sisterhood do not mention training schools for nurses and maternity hospitals, neither the sisterhood nor the bishop nor both together have a right to introduce such work; to do so they must first get permission from the Holy See. On the other hand, no sisterhood would get permission from Rome to introduce a new kind of work, for instance, open schools of one kind or another at their houses unless the bishops in whose

dioceses they have houses consent, for this adoption of other works and purposes was regarded by Pope Leo XIII in his Constitution "*Romanos Pontifices*" (8 May, 1881) as tantamount to new foundations. Just as a new house of religious cannot be established in any diocese without the bishop's consent, so nothing which in canon law is looked upon as equivalent to a new foundation can be commenced without the consent of the bishop of the respective diocese. If therefore sisterhoods approved by Rome desire to assume work for which they were not approved by Rome, they must get both the consent of the bishop and the consent of the Holy See.

May the bishop introduce a new kind of work into the diocesan sisterhood's institutions? In a diocesan sisterhood established by a bishop after 1906 the *Motu Proprio* of Pope Pius X would forbid such action. In diocesan sisterhoods established before 1906 Rome likewise does not want their statutes or constitutions changed by the bishop unless it shall become very urgent to do so. But when such a diocesan sisterhood is established also in other dioceses, the bishop of the mother-house has no right to make any changes in the laws of the sisterhood or in the nature of their work except by agreement with each and all of the bishops in whose dioceses the Sisters may have one or more houses, as is expressly stated in the Constitution "*Conditae*" of Pope Leo XIII.

Whether, finally, in view of conditions in the United States, it is advisable to have Catholic hospital training-schools for nurses and maternity wards, let others decide. So much is sure, that whatever may be said in favor of these departments in a Catholic hospital, there is also occasion for scandal, as experience proves. The best of care on the part of the Sisters is not always enough to preclude happenings that are harmful to the interests of the Church. Moreover, from the standpoint of Catholic charity, it is to be regretted that the nursing of the sick in many Sisters' hospitals is no longer done by them in person but almost exclusively by the young ladies of the nurses' training school. Angels of charity, the grand title which the Sisters engaged in nursing the sick have earned by hundreds of years of patient toil, seems to be more and more in danger of being lost through the employment of secular professional nurses. The great love and esteem which the

Catholic Sisters as nurses of the poor and afflicted have always enjoyed, seems to be a sufficient guarantee that the Sisters have served the public well. As a rule they have done all in their power to acquire the necessary knowledge for their work and are bent on keeping up with the present progress in their particular science of intelligent and loving care of Christ's poor and unfortunate. The Catholic Hospital Association will be very helpful in that direction.

FR. STANISLAUS WOYWOD, O.F.M.

Paterson, New Jersey.

THE PASCHAL CANDLE AT HIGH MASS "CORAM SANCTISSIMO".

Qu. May the Paschal Candle be lighted if a solemn high Mass is celebrated *coram Sanctissimo*?

Resp. The S. Congregation has ruled that the Paschal Candle is to be lighted at Mass and Vespers on Easter Sunday, Monday, and Tuesday, Saturday *in Albis*, and all Sundays thereafter until Ascension Thursday, when, as everybody knows, it is extinguished after the Gospel, and lighted again only for the blessing of the font on the eve of Pentecost. On other days and feasts, even when they are celebrated with solemn rite, it is not to be lighted, *unless the custom of doing so exists*. A special decree (n. 3479) forbids the lighting of the Paschal Candle at Benediction during the paschal season.

THE PASCHAL CANDLE IN THE BAPTISTERY.

Qu. In some places I have noticed that, after the Feast of the Ascension, the Paschal Candle is used in the administration of Baptism. The candle, with its candlestick, is transferred to the place where baptism is administered. An inquiry brought the reply that the custom exists in some European parishes. Is there any authority for the practice?

Resp. The "custom" probably originated in the transfer of the Paschal Candle to the baptistery so that it may be used at the blessing of the font on the eve of Pentecost. There is no rubrical authority for using the Paschal Candle in the administration of Baptism, although there may be, of course, such local customs as our correspondent refers to.

BLESSING OF THE FONT ON THE VIGIL OF PENTECOST.

Qu. Is there any obligation to bless the baptismal font on the eve of Pentecost? If there is, will you please refer to the decrees on the subject?

Resp. There can be no doubt about the existence of an obligation to bless the baptismal font, not only on Easter Saturday, but also on the eve of Pentecost. Decree N. 3331 of the S. Congregation of Rites, dated 13 April, 1874, ordains that it is not enough to bless the baptismal font on Easter Saturday, but that it must be blessed also on the eve of Pentecost, "non obstante quacumque contraria consuetudine, quae omnino eliminari debet". Again in 1892 and in 1899 the same S. Congregation reiterated the obligation and condemned the custom of having the baptismal water blessed in the principal churches and thence distributed to the succursal churches.

DOES THE ALB LOSE ITS BLESSING?

Qu. When the greater part of an alb is of lace, and the lace is separated from the remainder of the vestment in order to wash it, does the alb lose its blessing, and must it be blessed again before it can be used?

Resp. The general principle is that, if the vestment is so modified by wear or by cutting that it is no longer fit for use, or if it lose its "original and proper shape", it must be blessed again after the repairs are made. In regard to the alb, rubricists maintain that if a sleeve be cut off, the blessing must be repeated after the sleeve is sewed on again. Our correspondent can decide better than we can whether this general rule applies to the alb in question.

THE MONDAY PRIVILEGE.

Qu. What has become of the Monday privilege? Does it exist any longer?

Resp. In the rubric adjoined to the Instruction *Divino afflatu* private votive Masses and requiem Masses are forbid-

den "in feriis Quadragesimae", in the Quatuor Tempora ferias, "feria II Rogationum", in vigils and in those ferias to which the Mass of the Sunday is transferred. The following clause, however, is added: "In Quadragesima vero permittuntur Missae privatae defunctorum tantum prima die cujuscumque hebdomadae libera in kalendario ecclesiae in qua sacrum celebratur". According to this rubric the Monday privilege is void on the days mentioned above. This was expressly decreed by the S. Congregation of Rites in 1913: "Privilegium Missae pro defunctis lectae aliquibus locis vel ordinariis concessum ita ut bis vel ter in hebdomada celebrari possit etiamsi occurrat aliquod duplex maius vel minus in posterum ita erit applicandum ut intelligatur tantummodo concessum pro diebus in quibus non occurrat aliqua feria aut vigilia, ut supra". Farther on, the same decree refers again to the exception: "exceptis Missis lectis in prima die libera uniuscuiusque hebdomadae in Quadragesima". Wapelhorst¹ declares that indults in regard to private Masses (*Missae lectae*) are still valid, except on (1) vigils, (2) the ferias of Lent, exclusive of the first free feria in the week, (3) Quatuor Tempora, Monday of Rogation Week, the feria to which the Sunday Mass is transferred, and (4) Rogation Days, if there is a procession, and only one Mass is celebrated in the church.

PROMULGATION OF NEW DECREES.

Qu. Does the new decree in regard to dancing bind pastors as soon as it is made known through the Catholic press, even if the Ordinary has not promulgated it in the diocese?

Resp. Since 1909, to make a Roman law or decree binding *in foro externo* it is sufficient that it be published in the *Acta Apostolicae Sedis*. The publication of a document in that periodical takes the place of the dispatch of an official copy to the bishops, as was the custom before 1909. The presumption is that a decree enacted and promulgated by the Holy See will be put into execution by the Ordinary. If, in exceptional cases, for reasons which he must make known to the Holy See, he suspends the application of a Roman decree, he

¹ *Compend. Liturgiae Sacrae*, page 56, n.

must expressly notify his diocese. A clergyman therefore who reads a decree in the *Acta*, or who, through the Catholic press, knows that it is published in the *Acta*, is bound, without further notification, by the provisions which it enacts.

THE DECREE ON DANCING.

Qu. In the small country parish in which I am stationed, the people have been accustomed to dance at our church picnics. The dances in vogue, however, were the old-fashioned country, or square, dances. Recently, after I had prohibited dancing at the annual picnic, a delegation of young men asked me to give them permission to hold a free dance in the parish hall, for the use of which they would pay a small fee. In the event of not getting permission, they would, they told me, hold the dance in the town hall, some distance from the church. After giving the matter some thought, and for the reason that it is better to have the dance under some kind of parochial control, I decided to let them have the hall. Now I would like to have your answer to the following questions:

1. Does the phrase "certain dances" apply to all dances whatsoever, or only to some?
2. Is a pastor permitted to visit the hall during the dancing, to see that it is orderly and that the dances are conformable to Christian modesty?
3. Is a pastor justified in permitting the dances in the parish hall in order to keep a certain control over them, it being understood that there is no thought of thereby raising funds for religious purposes?

Resp. 1. The answer to the first query is that all kinds of dances, no matter how old-fashioned or "harmless", are meant. The phrase "certain dances" occurs in the title of the decree, "*Decretum circa quasdam choreas*"; but it is evident from the use of the word "choreas" in the text of the decree that we must translate: "Decree concerning certain dancing-parties". The decree makes no distinction between new dances and old, between square dances and round; it does, however, distinguish between dancing-parties that are given under church auspices and those organized by laymen. The former kind are forbidden, no matter what the program of dances may be.

2. In regard to the second question, we think that the text of the decree clearly prohibits the pastor's presence at danc-

ing-parties organized by lay people. The motive, namely, "to see that the party is orderly, etc.," does not justify his presence. Of course, if grave disorder should occur in a dance-hall and the pastor were summoned thither in the performance of his duty, the present decree need not deter him from entering the hall.

3. There may be room for discussion of the third question. The decree positively forbids the promotion and encouragement of such entertainments on the part of members of the clergy, religious or diocesan: "*quominus memoratas choreas promoveant et foveant*"; at the same time, when it comes to the case of such entertainments being organized by lay people, the decree does not say that the pastor should interpose his authority, and forbid them, but enacts that he should not be present. Does the renting of the parish hall amount to a mere tolerance or is it promoting and encouraging? In a thoroughly Catholic community, where there is no danger of the priest's attitude being misunderstood, especially if the entertainment be not associated with a church picnic, excursion, or any other church affair organized by the priest, it seems that, since there is no authoritative interpretation of the decree on this point, the priest may rent the church hall for an entertainment organized by lay people, even when he knows that dancing is part of the program.

BAPTISM ADMINISTERED BY A DEAF MUTE.

Qu. A child born on Christmas morning, in a house remote from the church, is in imminent danger of death. There is no one capable of administering baptism except a deaf mute. The latter, a Catholic, understands perfectly not only the necessity of Baptism but the manner of administering it in proper form. He is able to read the catechism with ease and understands the lip as well as the sign language by intelligent observation. Accordingly he undertakes to baptize the child, pouring the water while he pronounces with his lips, though not audibly, the form as he has it in his mind. Having failed to add a name for the child to the baptismal form, and deeming this also necessary, he repeats the whole formula and the pouring of the water at the same time. The child dies after eight hours, before a priest can be summoned. Was that baptism valid? And is it advisable to have the deaf mutes in our nearby institute taught regularly to administer baptism under similar circumstances?

Resp. There are theologians who argue that baptism administered by a deaf mute is invalid. They hold that the absence of oral speech constitutes an impediment to the integral and complete performance of the sacramental rite, similar to that caused by the absence of water or other essential matter. Nevertheless there are excellent reasons for assuming that baptism by a deaf mute is valid.

The doctrine of the Church requires that in the administration of the sacraments, matter and form, together with the intention to fulfil the precept or action of the Church, be properly combined. The form is the expression of words or language which determines the sacramental use of the matter. The words or language employed to determine the use of the matter are wholly a result of convention. As St. Augustine writes in his *De Doctrina Christiana*, L. I., c. 2: "Verba inter homines obtinuerunt principatum significandi, quaecumque animo concipiuntur". The "word" is not necessarily the expression of a thought audible to others. A deaf mute speaks, not by sounds, but by signs. His speech is composed of words, and words which definitely correspond to the intelligence of those around him; they imply a precise application of terms to definite objects and concepts. The fact that such words lack sound does not take away the principal element of their signifying specified matter and their application to distinct and well-understood uses. "Verbum," says P. Sasse, in speaking of this very matter of the word as applied to the form of the Sacrament, "intelligitur vel proprie dictum vel quidquid vice verbi aequivalenter fungitur, quatenus expressius significationem determinat"; and again "verba non accipiuntur necessario ita ut sit semper sonus ore prolatus". (*De Sacramentis in Genere*, Sect. III., Thes. V., n. 2.)

A priest who, by reason of illness or defective voice, is unable to make himself heard, still validly baptizes, so long as he pronounces the conventional words with his lips, having the proper intention. A deaf mute who reads the language which is on the lips of everybody around him would be equally justified in using, though inaudibly, the same terms which signify what the pouring of the water in the present case signifies. He therefore fulfils all the requirements of the Church in administering a sacrament. This opinion is all

the more tenable if, with a large number of Catholic theologians, we were to hold that the efficacy of the sacramental act, through the "instrumentum materiale", is attained not by a physical but a moral process.

In answering a similar case in the REVIEW before, we maintained the validity of the act even where the person who pours the water manages to express in conventional sign language only what the act signifies, though there might be no lip movement in the case; for the language used here is the recognized vernacular answering the purpose of spoken language. This is not the same as the use of accidental or emotional signs without such definite form-limitation as would give them a permanent sense, and make them correspond to an oral form of thought. (Cf. ECCLES. REVIEW, Vol. XVI, pp. 189-190.)

Hence we should consider the above administration of Baptism valid. Of course if there were any doubt as to the manner in which it was performed, and there were opportunity, we should, as in similar cases of baptism administered by laics *in periculo*, repeat the act *sub conditione*. In any event it is advisable to teach our deaf mutes the form of Baptism, and the necessity of their administering the sacrament in cases of necessity by imitating the form with the organs of speech, as nearly as possible.

THE PRIVILEGE OF RESERVING THE BLESSED SACRAMENT IN CHAPELS OF RELIGIOUS OF SIMPLE VOWS.

Qu. In conversation with a bishop of one of our eastern dioceses, the question of granting to religious of simple vows the privilege to retain the Blessed Sacrament in newly-established houses was mooted. The bishop said: "I find no mention in my Faculties of any right to grant such permission. On the other hand, the Apostolic Constitutions are explicit in stating that this right is exclusively reserved to the Holy See, except in the case of parish churches and in the case of Regulars when their churches are public, that is, open to the laity. Furthermore, the prescriptions of the "Normae" published in 1901 for the express purpose of regulating the relation of bishops to religious communities of this kind, or to such as may be in future established, state that this privilege of reserving the Blessed Sacrament in their chapels must be obtained from Rome."

As a matter of fact, there are chapels opened continually in all parts of the United States for hospitals, orphanages, homes of the school-sisters, retreats, and even in summer houses where the religious spend a short vacation to recuperate from the strain of routine work in the cities. All such places provide that there be a chapel for the religious where they have Mass; and one of the essential features of their observing a regular community life is that they have the Blessed Sacrament in the house. If permission were asked of the Holy See for each case, there would be no end of correspondence; and in that event the authorities would no doubt have deemed it advisable before now to include the privilege in the Faculties granted to the bishops.

But if the indult is taken for granted, how are we to reconcile the fact with the constant reiteration of the law by our theologians? That law reads: "*Juxta canonicam disciplinam sacrosancta Eucharistia in ecclesiis quae parochiales non sunt retineri non potest absque praesidio Apostolici Indulti.*" And again: "*Meminerint etiam sorores, se non posse absque Apostolicae Sedis licentia SS. Sacramentum altaris in suis ecclesiis asservare.*" (Normae, cap. XIV, n. 161.)

Are we ignoring the law? Or is there an interpretation of it which exempts us from its observance according to the letter as above stated? Or is the ordinance antiquated or superseded by new or later rulings?

Resp. The law which limits the power of bishops to grant the right of reserving the Blessed Sacrament in chapels or churches that are not parochial is clear enough. But it implies the existence of canonical parishes which are the established centres of parochial ministration and the guardians of the Blessed Sacrament and its service. As such the ordinances are still in force, and apply to communities of religious of simple vows.

Potestne Episcopus jure proprio concedere facultatem asservandi SSm Sacramentum in Capellis piarum Communitatum publicis, etc., in capellis seu oratoriis interioribus piarum Communitatum, quando non habent capellam seu oratorium publicum in sensu exposito, ut evenit ex. gr. in Seminariis?

Resp. Implorandum est indultum a Sancta Sede quoad omnia postulata.

Ex Actis et Regestis S. R. C. Die 23 Jan. 1899.

Diomedes Pancini Panici, S. R. C. Secretarius.

For missionary countries the Holy See has sometimes granted a general indult, when it has been formally requested. Thus the Vicar Apostolic of Japan in 1867 obtained the following:

Ex audientia SSmi, diei 1 Dec. 1867, SS D. N. Pius d. p. PP. IX, referente me infrascripto S. Congr. de Prop. Fide Secretario, R. P. D. Bernardo Petitjean, episcopo Myriophytano, Vicario Apostolico Japonensi, facultatem benigne concessit, usque ad terminum ipsi assignatum pro exercitio Form. I., indulgendi ut in capellis penes residentias suorum missionariorum erectis, vel in futurum erigendis, dummodo sint decenter ornatae et ab omnibus domesticis usibus liberae, asservari possit SS. Eucharistiae Sacramentum, etc. (Signed: H. Capalti, secretarius.)

A similar and supplementary indult was obtained in 1895, to cover the needs of chapels of religious communities not cloistered.

Beatissime Pater: Julius Alphonsus Cousin, episcopus Nagasakiensis, ad pedes Sanctitatis Vestrae provolutus, humillime postulat facultatem permittendi, prout sibi bene visum fuerit, asservationem SS. Eucharistiae in oratoriis piarum communitatum utriusque sexus, quae in sua dioecesi jam existunt, vel in futuro existent, sive eae communitates vota religiosa emittant, sive non emittant.

Ex Audientia SSmi habita die 2. Aprilis 1895, SS. Dom. N. Leo d. p. PP. XIII, referente me infrascripto S. Congr. de Prop. Fide Secretario, benigne annuere dignatus est, pro gratia ad decennium, pro oratoriis tamen communitatum in memorata dioecesi actu existentium, in quibus religiosa vota nuncupantur, servatis praescriptionibus S. Rit. Congreg. Contrariis quibuscumque non obstantibus, Dat. Romae, etc. Arch. Larissens, secret.

Apart from such indults making the concession general for certain places and within specified times, there have been various interpretations of the law.

It will be noted in the Benedictine Constitution that it limits the right of bishops "concedere licentiam asservandi *permanenter* SS. Eucharistiam in ecclesiis nonparochialibus". It does not prevent the bishop from giving such privilege *ad tempus*. Hence it is argued that, as religious of temporary vows who in missionary countries obtain permission to open a chapel, rarely possess the guarantee of a permanent foundation such as the canons contemplate in countries with estab-

lished ecclesiastical institutions, this privilege may be given them. Accordingly we may apply to them what is said by Mocchegiani in his *Jurisprudentia Ecclesiastica*, n. 852: "Non esse quidem in potestate episcopi concedere licentiam asservandi permanentem SS. Eucharistiam in ecclesiis nonparochialibus; esse autem in sua potestate eandem licentiam impertire ad tempus, prout etiam constat ex declaratione S. Congr. Concilii diei 12 Aug. 1747." The said declaration speaks specifically of public exposition of the Blessed Sacrament and limits the right of the bishop to grant the privilege "per tempora ab ipso prae finita".

Another interpretation is that the chapels of religious in missionary countries like the United States take the place of the parish church for all who belong to the community. Their chaplain is not merely the priest who says the daily Mass, but one who gives to them all the sacraments which in strictly parochial churches are to be obtained exclusively from the parish priest. "Ratio cur in ecclesiis parochialibus asservari constanter debent ex dispositione juris communis SS. Eucharistia facile intelligitur; ut scilicet parochus semper praesto sit ad deferendum sacrum Viaticum moribundis et ad distribuendum S. Communionem fidelibus qui extra sanctum missae sacrificium eam petunt." For this reason the churches of cloistered religious enjoy as a rule the same rights as parish churches: (16 Apr., 1644) "Ecclesiae monialium proprie dictarum parochialibus aequiparantur, quum earum confessorius vere sit earum parochus adeoque ibi SS. Eucharistia servari potest." The religious whose chaplain enjoys the right to administer to the members of the community Viaticum and Extreme Unction, would be properly classed in the same category.

Some canonists hold that the right of granting to religious the reservation of the Blessed Sacrament in their chapels is included in the right of the bishop to establish or open houses for religious communities in his diocese. For since this privilege is accorded to Regulars in virtue of their very foundation, there is no cause why it should not be included in the foundation of orders of temporary vows whenever these are established as independent of the parochial ministry. "In ecclesiis Regularium (asservatur SS. Eucharistia) quia censentur paro-

chiales respectu regularium in monasterio degentium, ac praeterea in ipsa monasterii legitima fundatione hujusmodi privilegium reputatur concessum". (Decr. auth. 2123 ad 26.)

The only exception which the S. Congregation makes is that the Blessed Sacrament may not be preserved in "grangiis seu domibus ruralibus". (S. C. Congr. Concilii, 3 Sept., 1797. Cf. Piat, Inst. Regul., vol. I, n. 281.) This means no doubt country houses which are within the jurisdiction of the local parish priest, having no chaplain who is independent of the parish priest.

We mentioned above the prohibition of Benedict XIV in his Constitution *Quamvis justo* of 30 April, 1749. In that Constitution the Sovereign Pontiff states that only a Pontifical Indult or an "immemorialis consuetudo quae hujusmodi licentiae praesumptionem inducat" gives the right or privilege of reservation of the Blessed Sacrament. Such an *immemorial custom*, the origin of which cannot be traced by any definite document appears to exist in the United States; at least that is the universal interpretation which justifies the practice of granting the privilege of reserving the Blessed Sacrament to religious in general without special recourse to the Holy See. This we glean from inquiry on the subject. We quote from a letter by one of the Reverend Chancellors with whose conclusions others appear to agree.

In reply to your letter of . . . I beg to state that the present Ordinary of N. N. grants the privilege of reserving the Blessed Sacrament to chapels in hospitals and other houses conducted or occupied by Religious, in virtue of long-established custom. All his predecessors, Bishops and Archbishops of . . . have exercised this power without question, so that the custom may now be well called immemorial. Although there is at hand no evidence to show that an Apostolic Indult in this matter was ever granted to the . . . prelates, this immemorial custom, in the words of Benedict XIV, creates a presumption that such an Indult was given, and is consequently sufficient to justify the Ordinary in continuing the practice. Bargilliat (Tract IX, cap. I, De Ecclesia) notes that in France the Bishops almost universally grant this privilege without referring to Rome, and explains their mode of acting in the above manner. In . . . the Bishops have granted this favor only to the Seminary and to Religious Communities. It has never been extended to chapels in private houses or to similar oratories.

Criticisms and Notes.

SAINT CATHERINE OF SIENA. Her Life and Times. By O. M. Antony, of the Third Order of Penance of St. Dominic. Edited by Fr. Bede Jarret, O. P. With a Preface by Fr. Thomas Schwertner, O. P. Burns & Oates, London ; B. Herder, St. Louis. 1916. Pp. 280.

The personality of the seraphic maiden of Siena is well nigh exhaustless, and the influence she exerted not only on her own times but on subsequent ages is so profound and so many-sided that no biography can be expected to portray her adequately. Notwithstanding, therefore, the fact that at least three English stories of her life, each of which is a classic of its kind, already occupy the field, there is ample justification for the existence of the present Life.

It will hardly be necessary to mention the original biography of St. Catherine, the *Legenda* by Blessed Raymund of Capua. When a saint takes in hand to write the life of a saint, the narrative is, *ceteris paribus*, likely to be the truest of portraits. Fra Raimondo has not received the highest honors of the altar ; but the Church venerates him as Blessed and his Life of St. Catherine is redolent of the sanctity alike of its subject and its author. Moreover, having been the spiritual guide of Catherine, Raymund was familiar as none other could be, with both her inner self and her outer career. All other biographers consequently must of necessity revert to the *Legenda*.

Then there is Augusta Drane's *History of St. Catherine and her Companions* (2d Edition, London, 1887)—two stately volumes so well documented and so beautifully wrought that they would seem to leave nothing to be desired. And yet Mr. Edmund Gardner has given us more recently a study of the great Siennese Virgin which no one would willingly miss. His splendid volume is a storehouse of erudition, a burnished mirror reflecting the light irradiated by Catherine on all the chief phases of the life—religious, civil, political—of the fourteenth century.

The present biography takes a middle place between the one by Miss Drane and the other by Mr. Gardner. Based as it needs must be on Raimondo's *Legenda*, it unfolds the inner life of St. Catherine as it was divinely prepared for her wonderful public ministry, and as it grew to perfection and ripened into the fruits of earth and of heaven. It holds a well proportioned medium, therefore, between the saint's personality and her life mission. More limited in range

than the *History* by Miss Drane, it goes somewhat less into the details of her environment than does the *Study* by Mr. Gardner. Sufficiently descriptive of the interior as well as the exterior life of Catherine, it leaves ample opening for her philosophy to shine through it all. That philosophy is of course, as Mr. Gardner likewise so beautifully illustrates, the philosophy of love. This simple philosophy underlying all her writings—the *Dialogo*, the greatest mystical classic of her century—and also her letters, “is the same that, put into practice, armed her to pass unsubdued and unshaken through the great game of the world. Love is for her the one supreme and all-important, all-embracing thing:” this is the current of her writings as it is the *motif* and the prime energy of her whole life.

Nor ever God, nor creature in His train was void of love,

sings Dante in the Purgatorio, and he goes on to show how it is from love rightly directed that all human good proceeds, as it is in love wrongly directed that all evil is rooted. But as Mr. Gardner observes, Catherine goes a step further than this. Not only God, but man, in a sense is love. “Think,” she writes, “that the first raiment that we had was love; for we are created to the image and likeness of God only by love, and, therefore, man cannot be without love, for he is made of nought else than very love; for all that he has, according to the soul and according to the body, he has by love. The father and mother have given being to their child, that is, of the substance of their flesh (by means of the grace of God), only by love.” And in another place: “The soul cannot live without love, but must always love something, because she was created through love. Affection moves the understanding, as it were saying: I want to love, for the food wherewith I am fed is love. Then the understanding, feeling itself awakened by affection, rises as though it said: If thou wouldst love, I will give thee what thou canst love.” Love nurtures the virtues like children at its breast; it robes the soul with its own beauty, because it transforms the beloved and makes her one with the lover. “Love harmonizes the three powers of our soul, and binds them together. The will moves the understanding to see, when it wishes to love; when the understanding perceives that the will would fain love, it is a rational will, it places before it as object the ineffable love of the eternal Father, who has given us the Word, His own Son, and the obedience and humility of the Son, who endured torments, injuries, mockeries, and insults with meekness and with such great love. And thus the will, the ineffable love, follows what the eye of the understanding has beheld; and,

with its strong hand, it stores up in the memory the treasure that it draws from this love."

This philosophy of love transpires through Miss Antony's pages. Exhaled from their subject it is caught up by the writer, and emanating from both conjoined it can hardly fail to affect the reader. But Catherine's love sprang from her faith, and her life is an impregnable argument for the divine origin of the truths wherein she believed, whereon she relied, and by which she lived.

The life of the seraphic virgin might well be made an apology for Catholicism. The supernatural lives of the saints have, of course, always been appealed to by apologists as attesting the divinity of the Catholic faith. In the case of Catherine the argument finds a most potent embodiment and a most illustrious exemplar. During a large part of her life she lived exclusively on the Blessed Sacrament, abstaining entirely from all material nourishment. At the same time her body was racked by exquisite pains, agonies that seized upon every nerve and every member. And yet with it all she went on accomplishing marvels in the civil, political, and religious world; compounding family feuds amongst the nobles and the people; reconciling the warring republics—Florence, Pisa, Siena—bringing back the exiled Papacy from Avignon to the patrimony of Peter; inditing her immense epistolary correspondence; and all the while engaged in countless ministries of charity meeting every form of human misery; seeming perpetually active, yet passing a large proportion of her days absorbed in ecstatic contemplation. The life of Catherine is not so much a series of wonders, as itself one continuous miracle. And yet with it all she is the most human of human beings; the most womanly of women. Was there ever a truer revelation of what is most beautiful and tender in womanhood than that which is given in her famous letter to Fra Raimondo wherein she describes the execution of the young noble, of Perugia, Niceola de Toldo, unjustly doomed to die by the government of Siena. The letter is too long for quotation, but may be found in full in Mr. Gardner's volume (page 102).

Now can all these phenomena, these immense labors for Church and State, these countless deeds of heroic charity, accomplished by a woman within the brief span of thirty-three years, be explained by natural causation? All things are possible to love, when love is based on faith and hope in God. It is Catherine's Catholic faith which alone explains her life, and love alone explains her faith. Nor may it be forgotten that Catherine lived in times when moral corruption festered in Church and State. From the crown of the head to the sole of the foot the religious and political body was—no, not totally unsound, but frightfully infected with vice. Intimately

aware as she was of it all, that her faith so far from weakening, grew all the stronger and urged her to incessant and heroic efforts to withstand the awful flood, is not this an arresting, if not a convincing testimony to the supernaturalness of her convictions? At all events the story of St. Catherine can hardly fail to brighten the reader's faith and strengthen his charity. "*Intellectum illuminat, affectum inflammat.*"

LES MERVEILLES DU MONDE ANIMAL. Par le Dr. L. Murat en collaboration avec le Dr. P. Murat. Pierre Téqui, Paris. 1914. Pp. 390.

This volume, notice of which comes somewhat belated, forms part of a very comprehensive work bearing the general title "*L'Idée de Dieu dans les Sciences contemporaines*". So far three volumes have appeared; the fourth and concluding one is yet outstanding, its publication having been delayed by the outbreak of the European world struggle. When completed the work will stand forth in monumental grandeur by reason of the magnificent sweep and universal range of the problems with which it deals; for, it attempts nothing less than a teleological survey of the visible creation. The object which the author has proposed to himself, is to show that the universe does not disown its Maker, but, rather, that it proclaims His glory in unmistakable language. All the handiwork of the Creator has the divine water-mark woven into its very texture by the profound design which it manifests in the arrangement of its essential parts and the finely balanced adjustment of its functions. Purpose confronts us everywhere in the universe; and purpose points to an intelligence capable of foresight and deliberate adaptation of means to an end. A work that traces this finality through the vast realm of creation, from the grain of dust to those huge masses of matter that whirl through space; from the primitive organisms that live in a raindrop to the complex structure of the human body; from the mathematical rigidity of the crystal to the plastic variety and profusion of life, constitutes a valuable contribution to theistic philosophy.

The particular volume under review, the second of the series by logical sequence, though not in order of chronological appearance, is concerned with the marvels of animal life. The first striking feature of the animal kingdom is the inexhaustible wealth and the astounding fertility of the terrestrial fauna, there being not less than 600,000 species, branching out, in turn, into numerous subdivisions called families or varieties. This exuberance and lavish bounty

bespeak the power and generosity of the Author of life. It becomes more wonderful when we reflect that each of these species has its very definite place and distinct office in the household of nature. The least and lowest of these organisms is well equipped for its own needs and the functions which have been allotted to it. The study of these lower forms of life possesses a fascination of its own and reveals flashes of beauty undreamt-of by those whose eyes have not been trained to pry into nature's hidden workshops.

The insects and smaller mammals afford the best opportunities for the study of instinct and social organization among animals. Ants, bees, and beavers are singled out for detailed and minute description. The customs of birds and fishes also furnish splendid illustrations of well-regulated instinct. Not less interesting and instructive are the habits of beasts of prey and the domestic animals. A delightful chapter is that on the luminous organisms which light up the depths of abysses and caves and give rise to some of the most gorgeous phenomena of nature. It would lead too far to give even a bare outline of the rich contents of this volume. The fruits of much painstaking reading and diligent research are stored here for the benefit of those who would know God's works better and derive a profound joy from the contemplation of nature. The work is not merely a popular or fanciful treatise, devoid of scientific value; it is authentic and reliable in its methods and thoroughly accurate in details. As an antidote against the materialistic publications of Darwin, Häckel, and others, it will prove very serviceable and effective. Its apologetic value cannot easily be overrated, and it deserves a wide circulation. We may regret that the author has not had access to the erudite works of Father Wasmann on the life of ants and termites; but, then, his bibliography is so extensive that we hardly notice the omission.

C. B.

THE CHIEF CATHOLIC DEVOTIONS. By Louis Boucard, Vicar of Saint-Sulpice. Translated by W. H. Mitchell, M. A. P. J. Kennedy & Sons, New York. 1916. Pp. 308.

THE SODALITY OF OUR LADY. Historical Sketches. Compiled by Augustus Drive, Priest of the Society of Jesus. Translated by Two Members of the Prima Primaria. P. J. Kennedy & Sons, New York. 1916. Pp. 197.

A RETREAT FOR WOMEN IN BUSINESS. In Fourteen Conferences. By the Rev. J. A. McMullan, O.S.S.R. Joseph F. Wagner, New York. 1916. Pp. 182.

Some aids to the devotional life of Catholics. M. Boucard prepares the way for the treatment of his subject by making perfectly plain the difference between devotion and devotions. A soul may have perfect devotion without practising many devotions; likewise, many practise innumerable devotions without having the first elements of devotion. Devotion is devoutness; the interior, sincere devotedness of the will and therefore of the self to God and the things appertaining to God. Devotion to be genuine must embody itself in some one or other of the practices which Catholic intelligence and instinct under the leading of the indwelling Spirit has created. Having made the distinction clear, the author takes up the various forms of Catholic devotion—devotion to the Holy Trinity, to the Blessed Sacrament, to the Sacred Heart, to various prerogatives of Our Lady, and so on. The object and spirit of each are exhibited in turn. Finally their relative order and personal appeal are explained. The little volume contains a large amount of solid instruction, happily presented. It should be particularly helpful to recent converts who are feeling their way into their new life and to whom some of the devotional practices of Catholics seem strange if not repellent. This peculiar attitude arises oftenest from inadequate knowledge, though sometimes it is occasioned by the unintelligence, not to say superstition, of devotees. As the author observes, "Who has not seen some people go into a church and kneel down at once before their favorite statue and then leave without even making a genuflection to the Blessed Sacrament, without paying any tribute of honor to the King of Saints, the God who dwells within the tabernacle?" Needless to say, "no enlightened Christian will imitate their example" (p. 299).

The solidity of a given devotion may be tested by its antiquity and continuance and by its universality: the former mark answering to the Apostolicity of the Church, the latter to her Catholicity. Devotion to Our Lady enjoys both marks. Devotion to her under the form of sodalities, though not ancient, has become universal. Established in Rome in 1563, the Sodality has spread practically all over the globe. This is at least implicitly if not explicitly brought out by the "Historical Sketches" introduced in the second place above. The origin and spread of the first sodalities; their propagation throughout Italy, France, Germany, Spain, and various other countries are here *briefly surveyed*, and a great deal of valuable information suggested relative to the personnel of sodalities, and their various vicissitudes. We have put in italics *briefly surveyed*, for the summary is exceedingly meagre, and relates chiefly to the foun-

dation of sodalities in the various countries. Doubtless, to have done more would have been to swell the volume unduly. It is to be hoped, nevertheless, that in a future edition some mention will be made of sodalities in the United States. It is no doubt interesting to know that sodalities were established three centuries ago in Africa and Turkey and almost as early amongst the Canadian Hurons. At the same time one would like to be told something about sodalities nearer to ourselves in time and place. It is likewise no less edifying to realize that centuries ago saints, soldiers, statesmen, scholars, even philosophers, like Descartes, for instance, to say nothing of poets such as Lope de Vega and Calderon, have been enrolled under Our Lady's banner, but it would have been still more edifying to have seen the honored roll of yesterday and to-day called out. These, however, are sins, if sins they be, of omission, not of commission, and in no wise lessen the positive merits of a book which ought to interest especially the directors of sodalities and should stimulate the devotion of the Children of Mary.

Nothing so enkindles devotion, revives it when lost, arouses it when slumbering, accelerates it when progressing, as does a Retreat. Happily the Retreat Movement is spreading amongst the laity, amongst the men as well as the women, in schools for boys and for girls. The conferences which Father McMullan has arranged, and which constitute the matter of a *Retreat for Women in Business*, contained in the third book above, are solid and practical. Well analyzed and developed, they will be found suggestive by priests who have occasion to do similar work and have not the time to prepare original discourses. The "Synopsis" which is placed at the head of each conference greatly facilitates the utilizing of the book for this object. Moreover, the conferences, dealing as they do with fundamental verities, are not restricted to employment during the time of Retreats.

WOMAN IN SCIENCE. With an Introductory Chapter on Woman's Long Struggle for Things of the Mind. By H. J. Mozans, A.M., Ph.D., author of "Up the Orinoco and Down the Magdalena", "Along the Andes and Down the Amazon", etc. New York and London: D. Appleton and Co. 1913.

Recently the name of "H. J. Mozans" has been revealed as standing for that of a cultured Catholic priest, well known as a representative educator, and a writer of things religious as well as scientific. We therefore take occasion to recall a work by him which is of

special service to women engaged in the educational sphere, as a stimulus to high effort. The book had barely been noticed in the Catholic press at the time of its first appearance; and to many it will take on a new significance when known as coming from one who has at heart the spiritual interests of his readers no less than the purely intellectual enlightenment which such books at first sight seem to aim at exclusively.

The ten chapters, dealing with woman's achievements in science are introduced by an historical retrospect regarding the position of the educated woman in the past, and after going over the field of her achievements the author gives us an outlook toward the things to be gained in the future. These studies are the result of observations made during a journey by Dr. Zahm through the classical lands of Greece and Italy. The memories of historic schools of Athens, Alexandria, Cortona, Salerno, Bologna, Pavia, Padua, reminded him of the great women of the past, of their achievements in arts and letters and science. The last-mentioned branch of study seemed to have been greatly overlooked by the historians of womanly valor. Dr. Zahm felt impelled to do something toward filling the gap; at least so far as it would be necessary to arouse "some ambitious young Whewell" to explore more thoroughly the interesting field of woman's claim to recognition in Mathematics, Astronomy, Physics, Chemistry, the Natural Sciences, Medicine and Surgery, Archeology, and the deeper mines of Invention. The book is a valuable addition to every scholastic library, but especially for those institutions which are occupied with the higher education of women.

A RETROSPECT: THREE SCORE YEARS AND TEN: SISTERS, SERVANTS OF THE IMMACULATE HEART OF MARY. By a Member of the Congregation. St. Mary's College and Academy, Monroe, Michigan, November, 1915. New York, Cincinnati, Chicago: Benziger Bros. 1916. Pp. 190.

Catholic activity in the United States has been fruitful in the establishment of a number of religious institutes devoted to the art of education, to works of charity, and to the promotion of religion in its ascetical aim at personal perfection. Among the foundations which have for their special object the elevation of the ideals of Christian womanhood an enviable position must be accorded to the Sisterhood of "Servants of the Immaculate Heart of Mary".

The order was established through the zeal of a saintly Belgian Redemptorist missionary who came to America in 1843. With another priest and two lay brothers he founded a missionary centre in

Monroe, whence he penetrated into all parts of the diocese of Detroit, having actual charge of ten parishes, and preaching the gospel in three languages to the immigrants in the State of Michigan. Finding himself in great need of teachers to gather together the children, he resolved to organize a community from such zealous souls as might be willing to give themselves to this work, under his immediate direction. The first candidate whom God sent him was Miss Teresa Renauld. She had asked him to direct her to a religious order where she might serve God without hindrance. He suggested to her his own need of religious, and proposed to her the service of education under the patronage of Our Blessed Lady Immaculate. Three others soon joined, and the little community took up the design with a whole-hearted spirit of self-sacrifice. Father Gilet gave them a simple rule of life, aiming at self-improvement, and the ordinary prayers which St. Alphonsus had prescribed for the members of his first community.

On 28 November, 1845, the young postulants were presented to Bishop Lefevre, and on the following feast of the Immaculate Conception, Teresa Renauld received the holy habit, as the first fruit of the new enterprise for God and souls.

Four years later Father Florent Gilet was recalled to Europe, since his health had been failing under the extraordinary strain of his missionary labors. On his recovery he was sent to South America by way of Africa, to do missionary work. When later on he again visited France the call to enter a life of higher perfection in the contemplative Order of Citeaux began to manifest itself to him, and he was finally received at Avignon. Thence he was transferred to the abbey of Notre Dame at Hautecombe in Savoy.

With characteristic disinterestedness he had ceased to inquire about the growth of his work in America. Indeed he thought that the order which he had founded had in all probability died out for want of spiritual care after he had left the few novices to themselves. Many years after, in 1889, a nun of the Michigan community who had a brother in the Cistercian Order in France, wrote to him incidentally mentioning the fact that their community had been founded by a priest who had become a Cistercian, but she had no idea where he was or whether he was still alive. The Friar who received the message communicated its contents to the abbot of Hautecombe, where Father Gilet received the news of the existence of his spiritual family with great joy. He had been a Trappist then for almost thirty years. Meanwhile the Order of Servants of the Immaculate Heart of Mary had grown to a community of over six hundred members. The Monroe house alone, which he had left

as a log cabin of two rooms, had over two hundred nuns, besides the novitiate; and the work inaugurated by them was flourishing in several States of the Union. Father Gilet had entered the Cistercian community in 1858, had taught theology, been prior and finally abbot, and, in 1892, died a holy death at the age of eighty years, sixty of which had been given to religion.

The few logs in the woods at Monroe compiled for the original home of the order had put forth branches and blossomed, and the tree was sending branches far and wide over the land. The sister who writes these eloquent pages gives a full account of the development of the order, which stands for the spread of Catholic education—the healthiest of all the Monroe doctrines. Incidentally we learn to appreciate also the work of several valiant priests who were connected with the foundation of the Sisters, Servants of the Immaculate Heart of Mary, in the spiritual direction of the order—men like Mgr. Edward Joos of Detroit, Lefevre, Borgess, Foley, Kelly, Neumann of Philadelphia, and O'Hara of Scranton. There have been foundations also at Cleveland, Harrisburg, Oregon, Altoona, Pittsburgh, and Seattle. One of the most noteworthy achievements of the order is the traiping of Slovak and Lithuanian sisterhoods, an arduous task, yet one for which the needs were crying on all sides without any apparent answer from the zeal of those who alone seemed capable to furnish aid. The order has had in the seventy years of its existence a number of great women as its leaders, who carved their way through immense difficulties in order to promote the growth of religion and especially the higher education of Catholic women. But to get a fair idea of its work one must look over the *Retrospect* and see.

THE PHILOSOPHY OF WANG YANG-MING. Translated from the Chinese by Frederick Goodrich Henke, Ph.D., Chicago, Professor of Philosophy and Education in Allegheny College, formerly Professor of Philosophy and Psychology in the University of Nanking. Introduction by James H. Tufts, Ph.D., LL.D., Professor and Head of the Department of Philosophy in the University of Chicago. The Open Court Publishing Co., London and Chicago. 1916. Pp. 512.

The readers of this REVIEW have no doubt many things more important to do than to occupy themselves with Chinese philosophy. And yet, if between whiles the busy priest spent an occasional hour with Yang-Ming, those more important things would probably be all the better done. At any rate the time thus spent would not be wasted, especially if it were saved by refusal of attention to things

more ephemeral. For this old Chinese philosopher was a weighty thinker, a sage indeed, wise, seeing deeply into the deeds of men and concerned about the right ways of life; mindful of the permanent, he measured values justly. Withal, however, a genial soul, loving his fellows, solicitous that they should be true, sincere, and unselfish. He went about doing good. Not unlike Socrates the Athenian, he liked to talk with men, draw out their latent thoughts which he would direct to noble ideals and spur on the possessors of them to whatever is worthiest.

Wang was not an ancient sage. As dates go in the hoary East, he belongs rather to a modern age. Born in A. D. 1572, he died in 1629, having rounded out just fifty-seven years; but in that relatively brief course of time he did much good work and left behind him many serviceable works for his country and a no small literary legacy. Well born and bred, Wang was a gifted boy; precocious of memory, he seemed to forget nothing that he had learnt. Prodigies are related of his boyhood which may or may not be true. But an incident told of him when he was a lad of twelve manifests the bent of his mind. One day when walking in the streets of Peking, he met a fortune teller, who said: "I will tell your fortune. When your beard reaches your collar, you will enter the realm of the sage; when it reaches your diaphragm, your knowledge will have begun; and when it reaches your abdomen, your knowledge will be complete." Wang was profoundly influenced by these words, and when he returned to school asked his teacher, "What is the most important thing in life?" The teacher said, "Study to become a Chinshih (a graduate of the second degree)." Yang-Ming replied, "Perhaps not. Study to become a sage: that is the first and greatest occupation." And so it was: he studied "to become a sage." Hereto he directed all his energies, untiringly and so absorbingly that on the day of his betrothal, chancing to enter a temple he saw there a Taoist priest sitting with legs crossed, and Yang-Ming greeted him and sat down before him. "As he forgot to return, his wife's father sent men in search of him, but failed to find him. He did not return until the next day" (p. 6). What the party of the second part thought, or what his mother-in-law said, on this occasion, history has failed to chronicle. But there were no celestial suffragettes in those days. And so right lustily he strove "to become a sage"; but when he read the works of K'ao T'ing, "he realized that scholars of the past had said that things have an internal principle, a minute (small) and a coarse (large). Every blade of grass and every tree has its principles. Seeing a bamboo, he sought to investigate it. He thought diligently, but being unable to discover the principle thereof he became ill." Wang was but

eighteen when this happened. When he was twenty-one, he took his examination for Chinshih (graduation of the second degree), but did not pass. In the language of the modern school, he "flunked". A prime minister, Hsi Yai, who had profound respect for him, in jest said, "When you take another examination and become the first of the Hanlin, take the subject, 'A poem to the future first of the Hanlin'. The Teacher forthwith took his pen and wrote a poem. Thereupon one envious of his attainment said, 'If he should really become the first of the Hanlin, he would despise us.' The next year he again took the examination for Chinshih, but was hindered by those envious of him. A number of those who lived with him were ashamed because they had not received the degree, but the teacher laughed, saying: 'You are ashamed because you failed; I am ashamed because my mind is perturbed at my failure.'" No trifles are these incidents in the upward march of Yang-Ming. To grow ill at eighteen because of his inability to find the principles, inner and outer, of a bamboo, and to be ashamed of himself at twenty-two because of mental perturbation excited by "flunking" indicates a noteworthy progress along the way of wisdom.

Many other things, however, had Wang to do besides studying how "to become a sage". He was a soldier, an administrator of government, even unto the onerous office of viceroy, a commander-in-chief of armies, a builder of public works. His efforts to introduce reforms into the devious ways of politics and the vital things of army discipline brought him no little opposition and persecution. Wang, however, met it and bore it all as becomes a sage; though it was only after his death that the just measure of honor came to him or rather was heaped upon his tomb and extended to his memory. The good that Wang did lives after him, and the evil, if aught of it there was in so righteous a sage, was buried with his bones. That good is Wang's philosophy of life. But what was that philosophy? One may not answer this question categorically; for of categories Wang had none. No Aristotelean was he. Rather should he be classed with the son of Sophronicus and with Plato. His thought was fluent, shaping itself to the forms of the spiritual retorts into which it was poured. Were you to put a label on his system you might call it spiritual monism, idealism, innatism; from a theological point of view pelagianism. But all these appellatives would be inadequate and misleading. Wang was, as was said above, a Chinese Socrates. He taught the wisdom of right living. "The highest excellence, he held, consists in nothing else than a mind completely dominated by heaven-given principles;" and he illustrates this by the duty of honoring and providing for parents. This duty is not to

be based on mood or usage but on principles that are as immutable as the firmament.

- Now if one ask what are these heaven-given principles, the answer is anything but satisfying. These principles are identified with mind. But "mind, nature and heaven are one all-pervading unity" (p. 347). Phrases like this abound in Wang's discourses and letters, showing that if one might class him at all his place should be with the spiritual or idealistic monists, a position which, while happily accordant with the philosophy of Paul Carus, the publisher of the present volume, is utterly discordant with the philosophy held by the readers of this REVIEW. Mr. Carus, if we remember aright, somewhere calls agnosticism a "lazy philosophy". It is the easiest thing in the world to say "I don't know and I can't know"—"Ignoramus et ignorabimus". To try to know and to find out demands effort, the price of becoming a sage. One might just as well call the monistic world-view "a lazy philosophy". It is obviously easy to blend all things in some vast nebulous unity whether you call it thoughtful consciousness or homogeneous material substance. It's always harder to sort out and discriminate things than it is to throw them into the sea. The chief difference between the agnostic laziness and the monistic is that the one calls its ultimate "Unknowable", while the other calls it fundamental "mind" or "matter". The energy required to add the latter appellations is not very great. However, Wang, like most of his craft, is better than his creed. No monistic philosophy can be logical, because it is untrue, and you cannot get logic out of error—save *per accidens*; that is, not out of error, but out of extraneous verity which happens to go along with the falsity. From the standpoint alike of epistemology and of metaphysics Wang was first and last an intuitionist; that is, intuition was for him both the method and also the object-matter of his system. Intuitively he proceeded in his researches and the intuitive content of his reflection gave him all the truth he possessed and imparted. Nothing recurs so frequently in his sayings as "the intuitive faculty". The intuitive faculty is all-embracing: it brings forth thoughts constantly; it makes all things clear; it is tranquil; it discriminates between good and evil; it never sleeps; and so on. These and many other prerogatives does Wang attribute to this wonderful faculty. It would be idle to seek in his writings for anything more precise as to the essence of this faculty. From all that he says one may infer that this favored power is the mind's natural attitude toward fundamental truth, theoretical and practical. On the one side it is the "intelligentia" or better the "intellectus primorum principiorum" of the scholastics; a natural habit of the

mind; on the other side it is the spontaneous openness of the soul to primary moral truths; the *synderesis* of scholastic ethics. It is, therefore, being natural, essential to man; it is infallible within its own sphere. Wang falls into the mistake, though he has here the companionship of Plato, of making the intuitive faculty the source of truth; truth is in it; truth is native to it; and is drawn forth from it by its own self-reflection. Knowledge he says is native to the mind. "The mind naturally is able to know. When it perceives the parents it naturally knows what filial piety is; when it perceives the elder brother it naturally knows what respectfulness is; when it sees a child fall into a well it naturally knows what commiseration is. This is intuitive knowledge of good, and is not attained through external investigation. If the thing manifested emanates from the intuitive faculty, it is the more free from the obscuration of selfish purpose. This is what is meant by saying that the mind is filled with commiseration, and that love cannot be exhausted. However, the ordinary man is subject to the obscuration of private aims, so that it is necessary to develop the intuitive faculty to the utmost through investigation of things in order to overcome selfishness and reinstate the rule of natural law. Then the intuitive faculty of the mind will not be subject to obscuration, but having been satiated will function normally. Thus we have a condition in which there is an extension of knowledge. Knowledge having been extended to the utmost, the purpose is sincere."

Another excess into which the Chinese philosopher fell, as did his Greek antitype, is the seemingly strange identification of knowledge with practice. There is a passage in his instructions for practical life which, while developing this idea, illustrates so clearly Wang's didactics that it may be worth while transferring it to this place.

That day I again comprehended the unitary character of knowledge and practice. Because I did not understand the admonition of the Teacher regarding the unitary character of knowledge and practice, Tsung-hsien, Wei-hsien and I discussed it back and forth without coming to any conclusion. Therefore, I made inquiry of the Teacher regarding it. He said: "Make a suggestion and see". I said: "All men know that filial piety is due parents, and that the elder brother should be treated with respect; and yet they are unable to carry this out in practice. This implies that knowledge and practice really are two separate things." The Teacher replied: "This separation is due to selfishness and does not represent the original character of knowledge. No one who really has knowledge fails to practise it. Knowledge without practice should be interpreted as lack of knowledge. Sages and virtuous men teach men to know how to act, because they wish them to return to nature. They do not tell them merely to reflect and let this suffice. The Great Learning exhibits true knowledge, and practice, that men may understand this. For instance, take the case of loving what is beautiful and despising a bad odor. Seeing beauty is a result of knowledge; loving the beautiful is a result of

practice. Nevertheless, it is true that when one sees beauty one already loves it. It is not a case of determining to love it after one sees it. Smelling a bad odor involves knowledge; hating the odor involves action. Nevertheless, when one perceives the bad odor one already hates it. One does not determine to hate it after one has smelt it. A man with his nostrils stuffed may see the malodorous object before him but does not smell it. Under such circumstances it is a case of not perceiving it, rather than of disliking it. No one should be described as understanding filial piety and respectfulness, unless he has actually practised filial piety toward his parents and respect toward his elder brother. Knowing how to converse about filial piety and respectfulness is not sufficient to warrant anybody's being described as understanding them. Or it may be compared to one's understanding of pain. A person must certainly have experienced pain before he can know what it is. Likewise to understand cold one must first have endured cold; and to understand hunger one must have been hungry. Now, then, can knowledge and practice be separated? This is their original nature before selfish aims have separated them. The sage instructs the individual that he must practise before he may be said to have understanding. If he fails to practise, he does not understand. How thoroughly important a task this is! Why do you so insistently say that knowledge and practice are two separate things, while the sage considers them as one? If one does not understand the purport of well-established truths but merely repeats one or two, what advantage accrues?

Aside from this and perhaps some kindred mistakes, arising from his lack of critical distinctiveness, Wang's discourse and letters abound in profound ethical teaching. Perhaps outside of Christianity there will be found few, if any, of the ethnic sages who taught a purer or a loftier morality. His writings are well worth reading and brooding over. They give one a better insight into the Chinese mind and furnish a fresh testimony to the *mens naturaliter Christiana*, and another confirmation of the fact that God left Himself not without a witness amongst the Gentile nations.

Concerning Wang's religious beliefs we find no definite expression. The following passage, however, seems to attest his teaching on the Supreme Being.

The motions of heaven and earth are by nature ceaseless. Moreover, there is a Lord of all, and for that reason they are neither early nor late, fast nor slow. Though there be a thousand changes and ten thousand transmutations, all are determined by the Lord of all. Man partakes of this motion and lives, if the Lord determines the time. Just as heaven in its ceaseless motion, he, too, will not rest. Though his pledges change ten thousand times, he is continually dignified and at ease. This is the condition described by the saying, "The heavenly prince is exalted (majestic); all the members carry out his will". If there is no Lord, the passion nature will be hurriedly released, and then how can there be anything but distraction?

For the rest, Dr. Henke deserves the congratulations of all lovers of wisdom for his excellent translation. Having had the co-operation of expert Chinese scholars, the fidelity of the version may be presumed, a quality, however, which has not been secured at the cost of elegance. Whatever may be the character of the Chinese idiom, none of it remains to usurp the place of the English.

HISTORY OF THE DIOCESE OF FERNS. By W. H. Grattan Flood, Mus. D., National University of Ireland; Member of the Committee of the Catholic Record Society of Ireland. Waterford: Downey & Co. 1916. Pp. 270.

Dr. Grattan Flood, well known by his studies in Irish hymnology, has rendered an eminent service to the Diocese of Ferns by the publication of its history. He has thus rescued from oblivion much valuable historical matter for which future historians will feel very grateful. His example ought to be imitated, especially as he has created a good model on which similar histories might be patterned. His chief preoccupation was to chronicle facts and to furnish reliable dates, not to comment or philosophize on the course of events. The laudatory tone, which frequently spoils the narratives of local history, has been avoided. From the undoubtedly vast material the author has judiciously selected what was important and characteristic and managed to compress it within a reasonable compass.

The Diocese of Ferns is venerable by reason of its antiquity and holy founder. It dates back to the year 598 and it can boast of St. Aedan as its first bishop. Its history is very eventful; it has braved the storms of external persecution and of internal dissension. Many of the occupants of the ancient see have blazoned their name in Irish ecclesiastical history. The volume is well calculated to stimulate our interest in local history and to induce others to do for their dioceses what the author has so splendidly done for the Diocese of Ferns. That the present incumbent of the see appreciates the work and fully realizes its merits, appears from the fact that he encouraged the author in every way and generously undertook the financial responsibility of publication.

STUDIES IN TUDOR HISTORY. By W. P. Kennedy, M.A., F.R. Hist. S. Constable & Co., Ltd., London. 1916. Pp. 350.

The time of the Tudor reign was a very agitated and turbulent period. It is marked by political intrigues, international complications, religious upheavals, and disputes of succession. Around the chief actors in that powerful drama cluster a number of mooted questions, and the final verdict concerning the character of the leading personages has not yet been given. The author's attempt to bring some of these vexing problems nearer to solution by a careful character analysis of the Tudor rulers deserves attention and will be heartily welcomed by all interested in the important issues of that epoch. Some new aspects of Henry VIII's famous divorce case are brought to light. It appears that Henry's wish for a separation

was not exclusively inspired by sensuality, but that it was in part prompted by a desire for an heir to the throne. The diplomatic schemings to which Wolsey and Henry resorted reveal abysmal depths of unscrupulous cunning and selfishness. As one reads on, it becomes clear that Continental politics influenced the attitude of the Pope in the matter at issue, though he swerved not from the right and upheld the cause of justice. The drastic and vital changes brought about by the Edwardine reformation are set forth very clearly; we see how the last shreds of the old faith are cast to the winds. The ignorance of the Edwardine clergy might be amusing, if it were not so extremely sad. Queen Mary's picture has been unduly blackened by her adversaries and glorified beyond truth by her admirers. We think that the author does justice to her sincerity and correctly points out the natural limitations and defects of her character, though perhaps he underestimates the external difficulties by which she was confronted. On parochial life under Elizabeth the author has made special and independent studies, in which he has unearthed much illustrative detail. There is little that is ennobling and elevating in this period; it was a time of great passions and serious blunders. But two bright figures emerge from the gloom of that age—Edmund Campion and Cardinal William Allen. The chapters devoted to their lives are like fresh springs in a desert. The author's studies rank high and cannot be disregarded in an impartial estimate of Tudor history.

THE FLIGHT OF THE EARLS. By Tadhg O'Gianain. Edited from the author's manuscript, with translations and notes, by the Rev. Paul Walsh, M. A. Record Society, St. Patrick's College, Maynooth. M. H. Gill & Son, Ltd., Dublin. 1916. Pp. 288.

This is a fine piece of editorial work, which does credit both to Father Walsh who fathers, and to the Record Society that sponsors it. The preface succinctly states that historical circumstances of the flight and emphasizes its influence on the subsequent development of Ulster; the notes, copious yet not marring the symmetrical appearance of the page, identify persons and places and elucidate the course of events. The manuscript is of sufficient historical importance to warrant the labor and expense of its publication, not to mention at all the sentimental value attaching thereto. National sentiment and national literature are intimately united; the revival of the one gives a new and strong impetus to the other. All who hold that national integrity and continuity should be preserved, also favor every endeavor to restore forgotten languages and neglected literatures. The history of the flight breathes the true Celtic spirit,

the love of adventure, trust in God and dauntless courage. It is rich in curious incidents told with charming *naïveté*. The translation succeeds well in reproducing the quaintness of the original. There may be good reasons for the use of Latin, instead of Gaelic, characters in the text.

Literary Chat.

Now that the exiles from sunny Italy have become almost as ubiquitous as the children of the Gael, priests, especially in this country, are alive to the necessity of doing more and more to save these errant immigrants. Many of the American clergy have acquired a knowledge of Italian mainly for this purpose, while the language is being taught in our principal seminaries to the young levites. Oftentimes priests find the necessity of administering the sacraments to Italians and are nevertheless entirely unacquainted with their language. To provide for such emergencies Father Joseph McSorley, C.S.P., has compiled a manual entitled *Italian Confessions: How to Hear Them*. It neither presupposes nor provides any knowledge of the Italian Grammar. The pertinent questions and answers are given in both languages, the equivalent pronunciation of the Italian being indicated by English spelling. The contents extend beyond confession, embracing baptism, sick calls, accidents, marriage, funerals. There is a model sermon for a funeral—but none for a marriage. Besides an Italian, there is a Neapolitan vocabulary. The book will therefore be found a “first aid” in various emergencies and “an easy method for a busy priest”. (New York: The Paulist Press.)

It is not to be supposed that any reader of these pages will be so enslaved to the use of the fragrant weed as to find it a necessity to fight against “the tobacco habit”. And even should such an unseemly case exist, a priest would have at his command the means whereby to rid himself of the shackles. Priests do not need any instruction in regard to either the formation or the destruction of habits. Their studies as well as their experience in the confessional keeps them posted and quite up-to-date on all such matters. Nevertheless the occasion may arise when they may require a book treating of the subject, a book which they can safely put into the hands of a victim of habitual excess who needs to get back to freedom. A little manual entitled *The Tobacco Habit Easily Conquered* has been written by Mr. Max MacLevy, and published by the Albion Society, New York. The author claims for it that it is “a life-lengthening, health-giving, joy and contentment-bringing book for any one who is in the shackles of the self-poisoning tobacco habit”; and that the emancipation can be accomplished “quickly, agreeably and without drugs”. The present writer is inclined to endorse these claims not only as regards the tobacco habit—supposing the habit noxious and enslaving—but likewise any other injurious tendency. The method proposed is both physical and psychological; it is sound and sensible, and the data upon which the plea for the employment of it is based seem to be solid and convincing.

Those who intend making the delightful tour of the Great Lakes, and purpose stopping over at Mackinac, would do well to inform themselves concerning the many points of interest on the historic island—whose very air would seem to be perfumed with the odor of the sanctity of the early missionaries—by reading in advance or en route the pamphlet *Names of Places of Interest on Mackinac Island*, recently issued as Bulletin No. 5 by the Michigan Historical Commission. The noteworthy points are succinctly described in alpha-

betical order by the Right Rev. Monsignor Frank A. O'Brien, LL.D. There is a good map of the island, which could have been made still more serviceable by a general description of the island as a whole, its geographical position, chief characteristics, and so on. These matters can be elsewhere obtained, but given here they would have completed the booklet. (Crawford Co., Lansing, Michigan.)

The Canadian Messenger has issued a series of five brochures by Fr. Devine, S.J., containing short sketches of the lives of the Canadian martyrs, Brebeuf, Lalemant, Daniel, Garnier, Chabanel. They are interesting and edifying narratives and should serve to make these heroes of the cross more widely known. The small price at which the pamphlets are sold lends itself to this object. (The Canadian Messenger, Montreal.)

The Hour of God in the Foreign Missions by Hilarion Gill, S.J., is the title of a small pamphlet containing papers reprinted from *The Queen's Work*. Besides contributing to missionary propaganda it furnishes a highly interesting survey of the religious conditions and customs prevailing in the various fields afar. (St. Louis, Mo.)

Students, but more particularly professors of philosophy, who need to know the main currents along which the human mind has drifted or is apt to drift in its quest of knowledge, may get some serviceable information or suggestion from Dr. J. H. Bridges's *Illustrations of Positivism*. The volume contains a selection of essays contributed by the author to the *Positivist Review*, and arranged by the editor, the late Professor Beesley, under the captions Biology, Psychology, Sociology, Ethics, Philosophy, Religion, Politics, Miscellaneous. What the French Professor Lafitte is for the Comtean Positivism, that Dr. Bridges may be said to be for the same system in English. It may well be therefore that the editorial claim is justified, namely, "the book constitutes the most complete Introduction to Positivism and the works of Comte in English". From this descriptive point of view the work may in so far be recommended. From the standpoint of truth and of logic not so.

It would take a volume of equal bulk to point out the mistakes, discriminate the half-truths, and show up the unjustified inferences with which the book abounds. The arrogance, patronizing air, the know-it-all sort of spirit which pervade the pages, make the reading a repelling kind of undertaking; but if one can make up one's mind to disregard his feelings and read right on, he will be repaid, not indeed by any deeper insight into truth or by any wider vision thereof, but by a knowledge of the latest and perhaps most authentic claims of Positivism. (Chicago: The Open Court.)

Any book from the pen of Mr. Condé Pallen is sure to have a permanent value. And the reason is that Mr. Pallen possesses the *intelligentia fidei* which means that he not only grasps the content of faith but its groundwork as well. In other words he has the faith and likewise the philosophy of faith. It is gratifying therefore to see that the letters on the *Education of Boys* which he contributed to *The Dolphin* during the year 1902 have been given a more permanent form in a handy little volume published recently by the America Press. The letters should thus reach a new and consequently wider circle of readers. Probably the greatest defect in the education of boys is the fact that their fathers are not alive to their paternal responsibility; that they are insufficiently aware of their obligations, and of the way of fulfilling them. Getting Mr. Pallen's letters into the hands of fathers may, it is to be hoped, convert the hearts of the children to the fathers and so in turn the hearts of the fathers to the children—particularly to the boys.

Mr. John Oxenham's recent novel, *My Lady of the Moor*, is in more senses than one an extraordinary story—outside and beyond the ordinary order, the

run and rank of fiction. The plan and method are not indeed unique, but they place the work in a distinct category. The leading character Beatrice is a womanly figure worthy to follow in celestial circles her namesake of the Paradiso. And worthy, too, if this may be said of creatures, to guard the Presence in the little white shrine on the moor.

Not that My Lady is a figure transported from heaven to earth, in order to adorn a tale. A woman she is of flesh and blood, who has won her victory over self by the sword of love and the shield of faith. With her unselfed devotion she saves from that ruin and degradation, which by all human justice they deserve, the two principal male characters of the novel.

It is in every way a beautiful story glorified by Christlike ideals and aglow with all the colors caught from the skies, the mountains and the purple heather of moorland. (New York: Longmans, Green & Co.)

The latest addition to the "Standard-bearers of the Faith" is the *Life of St. Paul* by F. A. Forbes. The beautiful little volume, fair and comely in every respect, encases a delightful story of the life of the great Apostle, a story which children not too young can understand and appreciate, and which children not too old will be pleased to read and will be the better for having had the pleasure of perusing. Like its predecessors in the series to which it belongs it is a book that you may feel at ease in handing to your friend, whether non-Catholic or Catholic. Of this sort of literature we cannot have too much. (St. Louis: B. Herder.)

So much has been penned in praise of Our Blessed Lady that nothing substantially new can be added. But there are many ways in which the old story may be retold so that it will suit varied tastes and appeal to the different types of devout minds. Grouping and coloring and appropriate emphasis may give familiar things a novel appearance and bring out unnoticed relations and hidden charms. Thus under the deft hands of the Rev. Robert Eaton the old theme of the glories of the Mother of God assumes a new beauty and an unwonted impressiveness. (*The Mirror of Justice*. Chapters to Our Blessed Lady. Benziger Bros., New York.) The booklet exhales a freshness and a delicate fragrance as of the humble flowers of the field. Rich in literary grace, it gives evidence of sound exegesis and of easy familiarity with patristic lore. Though not what we are wont to call unctuous, it possesses a fascinating earnestness and a gripping insistence.

A variation of the same fruitful motives comes to us from the pen of the Abbé J. M. Texier. (*À Jésus par Marie*. Pierre Téqui, Paris.) These meditations, or elevations as the French like to call them, are drawn and adapted from the writings of the Blessed Louis de Montfort, the bicentenary of whose holy death we celebrate this year. The adaptation is a very happy one and will give these resuscitated pages a new lease of usefulness. As spiritual reading they will render excellent service.

The Crucified is the supreme inspiration of Christian virtue and heroism. At this source the saints have taken deep draughts which sustained them in their unwearying struggles and sublime efforts. At the foot of the cross we learn the secret of holiness. To this school Father A. Cardès, S.J., introduces us and bids us study the great lessons of salvation. (*Jésus en croix*, ou La Science du Crucifix. Pierre Téqui, Paris.) The teachers he has chosen for us are past masters of this lofty science, who have kindled in many souls an ardent and consuming love for Jesus crucified—the well-known ascetic writers Pierre Marie and Jean-Nicolaus Grou. The outpourings of these saintly souls he has pruned in parts and modified in others, and in general given them a more modern form. In small compass we have here the

fundamental principles of the ascetic life. No one can peruse these pages without feeling a glow of devotion warm his heart and thaw his soul.

If by the ordinary distractions of the world the consciousness of his exalted calling may be dimmed in the soul of the priest, this danger is obviously even greater when he is surrounded by the din and clangor of the battle, which are in such marked contrast to the peaceful occupations of the holy ministry. Under such unfavorable circumstances recollection becomes extremely difficult. For this special contingency Dom Hébrard, O.S.B., has published a neat little volume of meditations, brief and pithy, which may be read in the scanty leisure moments left by the exacting nature of war duties. (*Le Prêtre. Aumônier, Brancardier, Infirmier.* Gabriel Beauchesne, Paris.)

The same author has compiled a vade-mecum for the officers of the army, in which he inculcates the virtues of kindness and humaneness and endeavors to raise the profession of arms to a higher level. (*Le Chef Catholique et Français.* Gabriel Beauchesne, Paris.)

The poetic glamor that surrounds the war is thoroughly dispelled when we read the graphic, unadorned descriptions that come from the men that do the actual fighting. *Avec les Diables Bleus* gives us an idea of what really happens. These pages are crowded with horror; they visualize the battlefields around the hotly-contested forts of Verdun, with their ghastly sights of destruction and slaughter. Under the stress of necessity superhuman efforts are demanded of the men that face death hourly almost as a matter of course. On reading such unvarnished tales of the war one is almost inclined to become a pacifist. (Gabriel Beauchesne, Paris.) The "Diables Bleus" are the gallant Chasseurs à Pied, the pick of the French Infantry.

From the fertile pen of Mgr. J. Tissier, Bishop of Chalons, issues a second volume of war sermons and pastorals. (*Pour la Victoire.* Nouvelles Consignes de la guerre. Pierre Téqui, Paris.) They are of the same high quality as those previously mentioned in the REVIEW. Slight exaggerations will be readily pardoned when national passions run high and becloud the intellectual vision.

Something in a lighter vein will be relished after this lurid literature dealing in various ways with the terrors of the European conflict. There is *Only Anne*, a novel by Isabel C. Clarke. It is a sweet and wholesome story of a woman's renunciation and the happiness she finds through her noble sacrifice. The scenes shift rapidly through many lands, and the story runs impetuously to its happy culmination. (Benziger Bros.)

Marie of the House D'Anters, by Michael Earls, S.J., might be called a novel of manners. It presents realistic glimpses of French and American society. Of course, there is the usual love affair, cleverly managed, and a judicious sprinkling of landscape painting. The moralizing, however, seems somewhat overdone. (Benziger Bros.)

Master, where dwellest Thou? by Marie St. S. Ellerker, with a preface by the Bishop of Northampton (Burns and Oates—Benziger Bros.) is a neat volume which explains and illustrates the things that go to make up the celebration of Mass. The book is addressed to children; not in the conventional fashion of catechetical instruction; but in a quaint story form, with references to the Old Testament figures and to historical origins. It is an attractive book, to be read by, or for, young people and those who have young hearts whatever their years. The outcome is sure to be understanding of the Mass and reverence for its solemn ceremonial.

The Wayside is a handsome volume of 170 pages containing reflections on places and persons, books and aspects, faith and virtue. Father McNabb is a theologian, an ascete, and a purveyor of literary rarities. As most of the reflections are subjective, it is not always easy for the average reader to follow the author. However, books are not necessarily published for the purpose of being read by people who seek information or edification only.

The Franciscan Fathers at Callicoon, N. Y., have issued their annual *St. Anthony's Almanac for 1917*. It is an unusually rich number, containing novel and interesting literary tid-bits, stories of an entertaining kind, poems, instructions, and several essays of literary value. The writers are for the most part well-seasoned authors, like Fr. Paschal Robinson, D.D., Dr. James J. Walsh, Marian Nesbitt, and others known in Catholic literary circles. Mr. Walther's press work does credit to the good things gathered by Fr. Stanislaus, O.F.M.

My Message, official organ of the Diocese of St. Cloud, is a booklet of seventy-two pages issued periodically under the editorship of Fathers John F. Noll and Charles Grunenwald. The inspiring author is Bishop Joseph Busch, the Ordinary, who, keeping his eyes on the special needs of his flock, is able to gather into this crib such healthy and palatable provender as will help to feed his flock and cure their souls' ills. Sound advice, uplifting suggestions, religious experiences, a question box, official notices, as well as some hints on practical farm-service, all answering the local needs, make up the contents. The Bishop not only writes for his people but makes himself responsible for all that appears in *My Message*.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

SHORT SERMONS ON GOSPEL TEXTS. By the Rev. M. Bossaert. Joseph F. Wagner, New York. 1916. Pp. 147. Price, \$1.00 net.

MEDITATIONS FOR EVERY DAY IN THE YEAR. By Bishop Challoner. Benziger Bros., New York. Pp. xi-910.

"MASTER, WHERE DWELLEST THOU?" By Marie St. E. Ellerker. With a Preface by the Bishop of Northampton. Burns & Oates, London; Benziger Bros., New York. Pp. xiv-103.

A RETREAT FOR WOMEN IN BUSINESS. In Fourteen Conferences. By the Rev. J. A. McMullan, C.S.S.R. Joseph F. Wagner, New York. 1916. Pp. 182. Price, \$0.75 net.

INTRODUCTION A L'UNION INTIME AVEC DIEU. Par le R. P. Dumas, de la Société de Marie. (*L'Imitation de Jésus-Christ.*) Quatrième édition. Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montréal; Librairie Garneau, Québec. 1916. Pp. xxxii-555. Prix, 3 fr.

L'HOMME-DIEU. Conférences prêchées à la Métropole de Besançon. Par Monseigneur Besson, Evêque de Nîmes, Uzès et Alais. Treizième édition. Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montréal; Librairie Garneau, Québec. 1916. Pp. 423. Prix, 3 fr.

ITALIAN CONFESSIONS. How to Hear Them. An Essay Method for Busy Priests. By Joseph McSorley, of the Paulist Fathers. With an Introduction by Cardinal Farley. The Paulist Press, New York. 1916. Pp. 113. Price, \$1.00 net.

THE CHIEF CATHOLIC DEVOTIONS. By Louis Boucard, Vicaire à Saint-Sulpice. Translated by W. H. Mitchell, M.H. P. J. Kenedy & Sons, New York. 1916. Pp. 308. Price, \$0.75 net.

THE SODALITY OF OUR LADY. Historical Sketches. Compiled by Augustus Drive, Priest of the Society of Jesus. Translated by Two Members of the Prima Primaria. P. J. Kenedy & Sons, New York. 1916. Pp. 197. Price, \$0.60 net.

POUR LES ARMÉNIENS. Discours prononcé par S. G. Mgr. Touchet, Evêque d'Orléans, en l'Eglise de la Madeleine, le Dimanche 13 Février, 1916. (Publications du Comité Catholique de Propagande Française à l'Étranger.) Bloud & Gay, Paris. 1916. Pp. 18.

HARMONICS. A Pure Thought Sequence. Being Wreaths of Song from a Course of Divinity. By the Rev. T. J. O'Mahony, D.D., D.C.L., author of *Wreaths of Song from Courses of Philosophy*. Third edition. M. H. Gill & Son, Ltd., Dublin. 1916. Pp. 55.

PHILOSOPHICAL.

SAINT THOMAS D'AQUIN ET LA GUERRE. Par le R. P. Thomas Pègues, O.P., Maître en Théologie, Membre de l'Académie romaine de Saint-Thomas d'Aquin, Professeur de Saint Thomas au Collège angélique (Rome). Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montréal; Librairie Garneau, Québec. 1916. Pp. vi-42. Prix, 0 fr. 50.

FRANCISCI DE VICTORIA DE IURE BELLI RELECTIO. By Herbert Francis Wright. A Dissertation submitted to the Faculty of Letters of the Catholic University of America in Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy. Published by the author at Washington, D. C. 1916. Pp. 52. Price, \$0.65 postpaid.

THE EDUCATION OF BOYS. By Condé B. Pallen, Ph.D., LL.D. The America Press, New York. 1916. Pp. vi-104.

HISTORICAL.

A RETROSPECT. Three Score Years and Ten. Sisters, Servants of the Immaculate Heart of Mary. By a Member of the Congregation. St. Mary's College and Academy, Monroe, Michigan. November, 1915. Benziger Bros., New York. 1916. Pp. 190. Price, \$1.00 net.

ROMA. Ancient, Subterranean, and Modern Rome in Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. Complete in 18 parts, published bi-monthly, with 938 illustrations in the text, 40 full-page inserts and 3 plans of Rome. Benziger Bros., New York. 1916. Pp. 32. Price, \$0.35 each part; \$2.00 per year (6 parts); \$6.00 complete.

L'ARMÉNIE MARTYRE. Une Victime du Pangermanisme. Par M. l'Abbé Eugène Grisé, Docteur ès-lettres, Chanoine honoraire de Beauvais, Secrétaire général du C. C. P. F. (Nos. 83-84, "*Pages actuelles*", 1914-1916. Publications du Comité Catholique de Propagande Française à l'Étranger.) Bloud & Gay, Paris. 1916. Pp. 128.

A CAMPAIGN OF CALUMNY. The New York Charities Investigation. The America Press, New York. Pp. 68. Price, \$0.05; \$0.10 postpaid.

AVEC LES "DIABLES BLEUS". I. L'Artois.—Notre-Dame de Lorette. II. Verdun.—Le Fort de Vaux. Par P. C., Aumônier au Ne Bon de Chasseurs à Pied. Gabriel Beauchesne, Paris. 1916. Pp. 47 et 47. Prix, 0 fr. 50 par volume.

LE PRÊTRE. Aumônier, Brancardier, Infirmier. Memento de Vie intérieure et d'Action sacerdotale. Par Dom Hébrard, de l'Abbaye St-Martin de Ligugé. Gabriel Beauchesne, Paris. 1916. Pp. 212. Prix, 2 fr. 50.

LA GUERRE EN ARTOIS. Paroles épiscopales. Documents. Récits. Sous la direction de Monseigneur Lobbedey, Evêque d'Arras, Boulogne et St-Omer. Deuxième édition. Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montréal; Librairie Garneau, Québec. 1916. Pp. xxi-513. Prix, 3 fr. 50.

MARRIAGE IN MEXICO. Lord Bryce's "South America". The Failure of the Mexican Church. The Re-Re-Discovery of the "Dawn Man". (*The Catholic Mind*, 8 May, 1916, Vol. XIV, No. 9.) The America Press, New York. Pp. 24. Price, \$0.05; \$1.00 a year.

LE CHEF CATHOLIQUE ET FRANÇAIS. Programme de Vie intérieure et d'Action héroïque. Par Dom Hébrard, Bénédictin. Deuxième édition. Gabriel Beauchesne, Paris. 1916. Pp. 176. Prix, 2 fr. 25.

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The Ecclesiastical Review

A Monthly Publication for the Clergy

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AMERICAN ECCLESIASTICAL REVIEW

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. V.—(LV).—SEPTEMBER, 1916.—No. 3.

TOWARDS SOCIAL ART. THE GREGORIAN PLAIN-CHANT.

DURING a recent visit to Quarr Abbey, where the Benedictines of Solesmes, expelled from France by the congregation law, carry on their monastic life, I was deeply impressed by the ideal of beauty which is so intimately connected with their religious worship. Though my early education in a Benedictine school had predisposed me to appreciate it, it was only during my quiet and peaceful sojourn at Quarr that I was able to penetrate its profound significance.

It has been said, "Ugly walls are bad advisers". To lift up the soul, to prompt it to deep thoughts and high aspirations, it must be placed in surroundings whose noble harmony will cause its whole being to vibrate in unison. In an atmosphere made in the likeness of the Heavenly Jerusalem, where nothing could shock and whence all discords would be banished, even the germ of evil would wither and die. Beauty, according to an old definition, is only the splendor of truth, which revealing itself openly, shows itself to us as the real good, and wins our adhesion. If we are in tune with the Universe, this accord is the Beautiful, and thus we are within the True, that is to say, in the Good, these three principles being only one which resolves itself ultimately into the being of God. It is this thought which, manifesting itself from the childhood of the nations, has inclined them often to attribute to arts, and to music in particular, an exclusively religious mission. The more men are accustomed to beauty and to eurythmy, the nearer will they approach to perfection, and evil will be to them but a faulty rhythm, causing a sensation

of pain. It might be interesting to speculate how far our modern world, pregnant of a new civilization, by its violent and dissonant contrasts and the inartistic necessities of industry and daily life, may be the cause of the deterioration of our nerves and our morals. Hence we have taken up again to-day the idea of the educational value of art, pointed out by Plato; so true is it that, for twenty centuries, we have only been rethinking the philosophy of the Greeks. And it is rather curious to note, in the pagan spirit of Jacques-Dalcroze or Isadora Duncan, as well as in the Christian soul of the monks of Solesmes, at both ends of the human mind and athwart different dreams, the same tendency toward the eternal ideal.

The Benedictine life flows on amidst surroundings whose calm, pure beauty, make it seem the vision of a Gothic painter, of an Angelico or a Dürer. From my writing table my eyes take in an Arcadian landscape. Broad meadows, carpeted with thick grass, stand out among the darker, harmoniously distributed, masses of the woods, offering noble prospects through the fields: one might be in a vast park. Everything is clothed in the universal green. There is not a spot that is not covered by this luxuriant vegetation, which makes of the Isle of Wight, as of the whole of England, a poem of greenery. Above the undulations of the land, in the bluish backgrounds, rises, faint and misty, the soft, curved outline of the hills, recalling, on a paler sky, the grace of the French landscapes. Birds sing in the tranquil garden and the perfume of the woods ascends through the open window. On the other side of the house, the trees slope down to the sea, which is bounded by white sunlit beaches and the blurred outline of Portsmouth. The monks have not lost the secret of erecting their abodes in the places where God reveals Himself by the marvels of His creation. The Abbey itself, though one may dislike the details, has, on the whole, a character with which our commonplace houses cannot compete. Life is hard there, the rooms bare, the furniture primitive, the dress simple, but nothing is vulgar; and the pomp of the ritual and its ceremonies, which paraphrase throughout the year the moving poem of the liturgy, the sublime greatness of the psalms repeated daily, with the admirable musical adaptation of Plain-

chant, make up the distinctive and artistic atmosphere that the monks breathe.

An existence permeated to such an extent by art would be irreconcilable with the ideal of monastic life, were its attraction merely picturesque, and were it not profoundly austere, pure, and serene. Thus, in Quarr all is beautiful but serious, nothing dissipates. The vaults and the walls are of bare and cold brick, and the eye, of which no gracious or charming fancy distracts the attention, meets only the great, severe lines of the early Ogival structure: one gets beauty and escapes sensuality. With a marvelous intuition, the whole disposition of the life has been made to converge toward its aim, contemplation; and Gothic art, with its flight toward the spiritual, spurning matter, is the expression most in harmony with the spirit of religion.

I have just indicated the qualities of Plain-chant, and the reason why the hearer, accustomed to the more skilful, conventional and sensuous music of the modern, feels at first somewhat confused.

Three chief points distinguish it from contemporary technique and define it. The diatonic style suited it because of its nobleness and firmness; it made it its own, leaving aside the chromatic and enharmonic styles whose looseness was inconsistent with the purity of its conception. You never find accidentals in the key, neither sharps nor flats, dissolvent and troubling elements which the profane art uses so freely in the translation of the emotions of the heart and the disorder of the feelings. The diatonic style is the most natural, being the only one that may be used without changing the tune; it remains the same all through. The Gregorian song appears to us as something perfectly beautiful, perfectly pure; one hears nothing that is not correct and clear, tranquil, calm and vigorous, impersonal and almost superhuman. Lofty, heavenly music, calming the charm and the allurements of the senses, and recalling, as opposed to our more dramatized and voluptuous art, the Olympian ideal, impassible and plastic, of the Hellenic sculpture.

The melody runs its course without shocks; it does not hurry, nor delay, and chiefly it proceeds by almost equal notes,

from which it derives perhaps its most exquisite sweetness. It must be noticed, indeed, that the primary tense does not divide, as in secular music; the note has for every tune a regular value, which, however, does not determine with a mathematical rigor the length of the sound. The supple and free rhythm will adapt itself to the nature of the words. And it is thanks to that uniformity, devoid of all stiffness, that the Roman cantilena owes, to a great extent, its calm, a little stern but never hard, its charm and its suavity.¹ "It must not be inferred from this that all the notes are equal. In fact, if the primary tense does not divide, it may double or treble. Just as in a canvas embroidery, the same color of wool or silk may extend on more than one point, so on the canvas of the primary tenses, a same note may encompass two, three or four points in order to form the most agreeable melodic designs."¹

The note which, in the recitative, always lasts one syllable will in this way keep on a vowel and continue its sound. Long phrases, slowly modulated, vocalized, will twist round a syllable. "The song is now bright like the light that falls from the white glass, then gloomy like the dark patch of the black capes in the stalls." There are upward soarings in the light, then falls, and the humiliated and wounded soul rises again and implores. It is the highest possible expression of love, adoring, beseeching, and thanking its God. "There are no *traits*, insipid *roulades*; these vocalizes remain expressive, because always they are slow. Each note that composes them, remaining distinct, keeps its own value and its own beauty." Certain anthems, with queerly flowered melodic lines, seem to have been traced by the same hand that carved a cathedral's capital.

Finally, the absence of polyphony achieves the absolute simplicity, the perfect unity, the sober and virile majesty of this art, which is only a melody whose slender thread intertwines with the words without ever much deviating from the normal tone, and under which one always feels, quite near, the recitative, of which this music is the first and most antique transformation. "No doubt, at first the recitation only was known,

¹ *L'art grégorien, son but, ses procédés, ses caractères*, lecture delivered at the Institut Catholique of Paris, in 1897, by Dom Mocquereau.

the *recto tono* psalmody, that is to say, on one single note. To this, little by little, other notes added themselves, either to announce the verse—and this became the intonation—or to end it—and this became the cadence." Thus the melody was born; and so we come, with Plain-chant, at the origins themselves of music.

At Vespers, the monks, facing one another in the stalls on both sides of the choir, sing the psalms, each side alternately and answering the other, verse for verse, on a regular and clear rhythm, which scans the sacred canticles and gives them a movement animated and grave at the same time, setting off the force and the male sublimity of their inspiration. I remember a Kyrie of archaic style and probably of Greek origin, and a Pater of strange and exceptional beauty. "There is no melody in it, not even a melopoeia; just an intonation, equally restricted, if not more, than that of the Preface; a cadence as periodical but more melancholic," a supplication so near to abandonment, which remains nevertheless dignified and steady, with a manly, energetic accent, a song as sublime as it has been given to man to form in his mortal life.

The organ itself, sustaining discreetly the singers in unison, is but a concession to the failings of the voice, sole reigning here. All sing in unison, and it is from these indefinitely numerous voices, which redouble and multiply it, that the strength of the Plain-chant chiefly comes. Mr. Camille Bellaigue, in a very fine article on the Gregorian chant at Solesmes,² from which I have already quoted, says: "I would not have thought it possible for so many voices to be one voice. Never did one of them outrun the others; never did one loiter after the others. Thus unic in duration, it was by its quality chiefly that this voice was unique: composed of all tones, no particular tone could be selected in it." I have heard, at the neighboring convent of St. Cecily, the psalmody of the nuns. Some voices are wonderfully pure and beautiful, but the effect is preferable by the men whose graver and less fragile voice-tone suits better with the severe and primitive grandeur of the Plain-chant. Perhaps the ideal would be to get both sexes singing together, as when a mixed congregation sings

² *Les Epoques de la Musique*. Vol. I, Paris, Delagrave.

in church, uniting thus sweetness and force, and summing-up the moral character of that music.

I have dwelt so far on its intrinsic beauty only; it is increased by its perfect adaptation to religion and the religious life, which it is designed to serve. If one considers that the monks perform the Office five times a day, and that therefore their whole life is permeated by it, one is able to realize the powerful magnetism that the virtue of this art exercises on them. Gothic is a supreme sedative. Imagine them absorbing every day the same quantity of modern music, shaken for many hours by the storming enthusiasms of Beethoven or the dissolving sadness of Chopin: conventual life would be impossible for them. On the contrary, bathed in the quiet and euphonic outpouring of the Gregorian monody, the mind, of which nothing disturbs the calm nor distracts the attention, enjoys that peace which the Benedictine Order has chosen as its motto, and can devote itself entirely to contemplation. Enforced by the collective contagion of unison which, uniting men in the same prayer, in the same words, so that they are finally but one voice and one heart, multiplies the individual forces, the ideal of robust healthiness and moral equilibrium for which this melody stands, will impress itself on the bodies as well as on the souls, harmoniously develop the whole man, lift up their hearts and cultivate in them the sense of beauty and of good. From that same principle which is commonly expressed by the French proverb: "*La musique adoucit les mœurs*", and is put into practice by the snake-charmers, depend the modern systems of education by dance or by rhythmic gymnastics. "Just as the profane songs," says St. Augustine, "provoke naturally the rhythmic movements of the body which are called dance, so the singing of hymns sets in motion the spiritual faculties of our soul and brings into being the harmonic play of virtues whose fruit is the amendment of morality and the final chord sanctity."³ Thus we pass from the natural sphere into the spiritual, where sacred music is also a powerful means of perfection.

³ Quoted by Dom Laurent Janssens in an address delivered at Namur, "*Le Chant Sacré d'après St. Thomas*", *Revue Benedictine*, 1893, Vol. X, p. 213.

Exalted, refined, transformed already by art, the monks will feel inclined toward higher and more holy thoughts, their prayer will be easier and more fervent; the beauty of the chant will render the prayer more agreeable and penetrating, for song expresses the feelings with more force than simple speech. Then the quality of the music, appeasing the soul and leading it toward contemplation, soothing it and preparing it for the love of God, enables one to pray better. And finally, since everything is connected, to create beauty and love it, as the Benedictines well know, are only different ways of praying. "Let our praise be fine so that it may please the Almighty." Plain-song, by increasing the religious sense, introduces to God. And therefore we find that the Scripture as well as the Fathers frequently counsel the practice of holy hymnody, on the wings of which we are borne aloft into the presence of the Eternal. "There are certain Introits," says the learned Father whose conversations have made me think on that subject further than I ever had thought, "that of Easter, for instance, which not even the least musical monk could sing five times without being completely turned inside out, even from the spiritual point of view." So it is that the Benedictines have no other apostolate than that of the liturgy; they do not argue with people, they simply ask them to attend the office. And they are right when they think that the surest way of entering the soul and leading it to God, is to appeal not to the reason, which, while it can discuss faith, cannot create it, but rather to the heart from which emanate both the artistic and the religious emotions.

Gregorian song has only one object: public prayer. It has been said, Plain-chant is preëminently the music of religion; but not all religious music is Plain-chant; there are sacred masterpieces whose place is not in church. In the church, on the contrary, is the place of the Gregorian chant, and alone perhaps is it there thoroughly in the right place. It is because alone it is entirely adapted to the religious spirit; it is, so to speak, the voice of the cathedral, which is a symphony fashioned out of stones. The more recent music, even Palestrina's polyphony, is in the same relation to Plain-chant as the Basilica of St. Peter's is to the Ste. Chapelle, as a Ma-

donna of Raphael or a statue of Bernino are, in spite of the elegance and skill of their technique, to the works of Fra Filippo and Memling, more naive, more stiff, less pleasing to the senses because of the poverty and clumsiness of their means, but how much more profound, immaterial and ethereal in character, more glowing with spiritual life, passionate and burning with love, but of a love free from any taint of voluptuousness. The intellect of the Renaissance has its greatness, but, because it savors too strongly of profane graces and pagan sensuality, it has not the mystic sense. Gothic art alone, its painting and its music, the expression of the Catholic Middle Ages, are in perfect harmony with the mystic spirit of religion.

The Gregorian song, reëstablished by Dom Pothier and Dom Mocquereau, is the best musical form of prayer, like the liturgy, restored by Dom Gueranger, is its most excellent verbal form. The restoration of the melodies followed that of the texts; and the Benedictine order became thus the initiator of the movement which in these latter years has brought back the cult to the sound Roman traditions, and which was formulated in the reforms of the last Pontificate.

Because it is vocal before all things, because it is only chant, the Gregorian art is convenient for public prayer. It seems, in fact, as Mr. Bellaigue has noted, that the song of the human voice constitutes the music which is most free from fiction and artifice, the music in which the least matter mixes with speech to weigh it down, to restrain or to alter it.

Because it is verbal it suits the sacred words. The melody merely follows and embraces, so to speak, the literary phrase; it shapes really the discourse and sets it off; and at the same time no music is more respectful to the text, more supple and more sensible of its value. "Sometimes it presses, without ever disfiguring, sometimes, without stifling anything, it envelops; sometimes it slides and, as if in play, it passes on. One would not think that the words were *set to music*, but that the music had sprung out of the words themselves, in which it was potentially contained." The Latin accentuation is particularly convenient for this technique, based as it is wholly on the accent. And even the Latin pronunciation introduced by Dom Gueranger in the Benedictine office adds to its grace and harmony. Like the melody, the rhythm, far from hin-

dering or restraining it, moulds the text and corresponds to its diverse movements; free and easy rhythm, which gets as near as possible to nature, like that of prose, as opposed to the regular, artificial and conventional measures of poetry, to which the *isochrone* system of the modern musicians, with its fixed rhythms, might well be compared. Very regardful of the text, the melody can, if necessary, disengage itself from it, continue a syllable by vocalizes, in which the Gregorian *melisme* takes delicious opportunities. And we find, in this skilful combination of two elements, by which far from one being sacrificed to the other, the effect of both is on the contrary increased, a solution to the always agitated problem of the alliance of music and words.

No art could be more suitable for the expression of the feelings of the soul toward its Creator than music, which speaks to the heart rather than to the intelligence. But such music had to be simple, sober, strong and sweet at the same time, purged of terrestrial passions and keeping in the heart the calm, the serenity of divine contemplation. We have seen how the Gregorian technique fulfils these conditions, and none could fulfil them better. Its antiquity enhances its religious character. Contemporary with what it sings, this mode of expression was originated at the same time as the order of ideas and of feelings that it expresses; it may be born in the same countries as Christianity. Something of the East is to be found in the melodies gathered by St. Gregory among the Greek Canticles and those of Judæa, works of unknown masters, collections of popular creations, it may be, whose birth has so far remained mysterious. "An Hebraic origin, or at least an Hebraic influence is not improbable here. The ecclesiastical chants and those of the East are often similar in the intonation or the cadence, in the fancy and the caprice of the melisms and the vocalizes, principally in these modes, which seem so strange to us and regulate alike the psalmody of a monk and the cantilena that the Arab breathes on his reed flute."⁴

The monks to whom Plain-chant is so marvelously suited are thus also those who can interpret it best. Their simple,

⁴ C. Bellaigue.

esthetic, chaste, and pious life, devoted to the contemplation of the eternal things, refines them, gives them an exceptional delicacy of feeling and renders them more apt to seize the gradations of these melodies, their signification, and as it were their preternatural soul; and the melodies, in return, continue to elate them. It is an incessant and progressive aspiration toward perfection. And indeed how they sing! It is their whole life that sings, and their song is their whole life being, their whole prayer. Never was art more living, because never was it more sincere, natural and true, more deeply human. "*Mens nostra concordet voci nostrae*"—let us put our hearts in unison with our voices, say the Benedictines. This music expresses without artificial means which stifle natural spontaneousness, what is at the bottom of their hearts; and that is why they understand it so well, why they really live it and why, when they sing, it is with their whole soul. Anticipating the future life, the sacred praises which constitute the object of their existence and their true work—*opus Dei*, the divine work—are for them the beginning of the never-ending canticle.

The chosen choir of the monks is the image of a universal choir. "Certain Kyrie, certain Sanctus," says again Mr. Bellaigue, "admirable at Solesmes, would be sublime under the vaults of Paris or Chartres, intonated by thousands of voices." There lies the essence of Plain-song, in its profound and fecund significance as a social art. The melody is sometimes individual and egoistic; it was so in Italy, in the years of reaction against Palestrina's polyphony, when the virtuosities of the *bel-canto* were all-powerful; but if well understood, it is, undoubtedly, more than polyphony, capable of expressing unity, and of creating it.

The Gregorian monody is intended to be executed in unison by all the assistants, a thing which the popular simplicity of its technique renders easy. The cantors, or a schola of chosen voices, may give the tone, sing the more difficult parts and support the general choir; but this latter always forms the basis and the essential element. Thus the people, by joining in the singing, will really participate in the office. During these few days spent at Quarr, never did the prayers seem

tedious to me; this, because I was not a stranger merely witnessing a performance which he does not understand, and in which therefore he can take no interest. I was bearing an effective part in the ceremonies, acting by prayer and song, and so their pure beauty became living and intelligible to me. For art—and religion—only remain true, living and pregnant, so far as they remain in communion with men; and love, which is the first point in ethics, is also the first in esthetics. This is better known to-day, now that it has been seen how misleading was an egoistic art, cutting itself off from common life in a scornful exclusiveness, incapable of sympathy and comprehension.

That was a corollary to the individualism and the anarchic situation of the last century, being a consequence of the French Revolution and throwing its furthest roots as far as the Renaissance. Now a movement of reaction has appeared; the time of absolute liberty seems closed; and the new century prefers discipline and collective organization of the whole of society. It has taken as its motto that of Belgium: "In Union is Strength". One of the results of the present War, and of its deepest significations may well be to show to the world the power of an organized body, with also its faults and its dangers, when this coördination goes as far as deformation by excessively specializing individuals, so that they merely become parts of a machine instead of human beings working together. In all domains there is a tendency toward authority, order, unity. Young people are royalists, nationalists, Catholics; the Trade Unions restore in a democratic state the medieval corporations; new theories, as Jules Romain's *Unanimism*, preach association which, uniting the whole groups in the same emotions, multiplies the value of the individual feeling by all the power of collectivity.

And attempts are made toward social art. It is for instance the Theatre of the People, to which Romain Rolland and Maurice Pottecher in France, have attached their names. To renew dramatic art by making it draw from the fecund sources of popular sap; to put it to the level of the crowd—and that will render it more natural and true; to unite the crowd to the performance, making it participate in the song or the action as in the feasts of May in the country or the grand

political shows of which the French Revolution has given us the image and in which a whole people is acting; to create a new art, expression of a new social order; and it is just because it will express it that it will be living, that the crowd will understand it and be educated by it.

Such may be the ideal of Plain-chant. Attracted by an art which, equally averted from fastidious conventions and insipid devotion, remains natural and true, gained over to it by the contagion of example and the collective force that emanates from it, men will insensibly feel this wholesome and mysterious pressure of which we have already seen the results on the monks. And naturally, from the church, art will radiate on the outside, and following the noble and fruitful ideas which Ruskin had the glory to promote, continue its educational influence by enthroning beauty in the street, in the factory, at home, everywhere in daily life. Then if, thanks to a more reasonable distribution of labor, the workman, being not over-tired and underpaid, can spare some time at the end of his day to cultivate the flower of beauty whose germs are in the heart of every human being, then we may foresee, without being charged with Utopianism, a return to the magnificent flowering of the Middle Ages. In those days, when art was entertained by the collective professional groupings, so that the artisan was not isolated but supported by his corps, his ideas being reinforced and fixed by a sympathetic *milieu*, it was poured on the whole people closely in touch with it. They understood art and so from among the people arose artists unnumbered.

One day perhaps, thanks to that collective feeling of which art, and especially music, is the great medium, we will again witness social faith go on an equal footing with religious faith, and produce a great civilization. A regular clergy, no more scattered and individual as the secular clergy, but in each parish living in community, forming a sort of corporation, being thus stronger in its religious feeling and forming a basis for the daily office sung in the church, would then conduct the cults with magnificence and composure, in the long sonorous naves of the cathedrals, which were also produced by the contribution of all, and the crowd would come to it, and be attentive, and understand, and appreciate, and

by the irresistible unison of the voices and the hearts, lifted in a holy contagion and soaring of faith, would join in the song, so that the music, provoking first the spiritual and interior unity by gathering the soul, would also produce the fraternal unity by gathering men, all feeling brothers, being one also with the clergy that leads the praises; the church would then be really international, its language, Latin, being already international; and finally this whole unity would consume and achieve itself in the mystic and supreme unity with God. Sublime dream!—but was it not perhaps that of Pius X?

For, to look closely into it, the late Pope who, while the whole world was pregnant of a new order and of many great things that might be done, seemed to have only busied himself with questions of liturgy and manners of singing, has perhaps by his keen insight realized most precisely and in their most far-reaching consequences, both the true spirit of the Church, and the currents of our epoch. Who knows if that manner of singing does not contain the future of the Church, and of the world, a complete regeneration, a revolution of both, by music? It may be, indeed, that music is the basis of religion—for both appeal to the heart—and also the basis of the whole body social; preëminently, it is the social art.

The late Pope had the intuition of the true evangelical and Christian spirit of the Church. His was the unconventional, simple, primitive idea of a united family, uncompromising on the spiritual question, seeing nothing but that aim. The members of the Church are the limbs of the sacred body of Christ; they form but one family united under one head. This was ever his ideal, to which he always worked. He wanted to restore regular clergy living in community, in a family, instead of by themselves, and as this collective principle and fraternal character are best expressed and created by Plain-chant, he never ceased to promote it. From the time when he was an assistant priest, he introduced it in his church; as Patriarch of Venice he introduced it in his bishopric, and finally when he was raised to the Supreme Pontificate, one of his first *Motu proprio*s bore on the unification of the liturgies by introducing everywhere the Roman Plain-chant.

The Church aims at salvation by common effort; because religion is love, and love unites, organizes, whereas hatred,

egoism, and worldly passions divide and disorganize. To have had the vision of how the true, and wrongly-neglected spirit of Catholicism fitted with the contemporary cravings, was the glory of Pius X, who appears thus as one of the greatest of pontiffs. He has brought the Church into harmony with the new times, which meet again the old ones; and so religion, by a return to its genuine meaning stands, thanks to him, at the doors of the future.

When the Argonauts on their journey passed by the place where the Syrens by their enchanting voice beguiled travelers to their destruction, Orpheus played his harp and the enchantment of his melodies prevailed over that of the evil genii. Later, when Amphion had to build the walls of Thebes, he struck his lyre, and the very stones of their own accord assembled. These tales were, to the ancients, symbolic of the great power of music. It belongs perhaps to the Roman Church to transform them into realities.

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THE CANONICAL FORMATION OF PARISHES AND MISSIONS.

IN the first centuries of the Church there were no parishes, as we understand the term, and no parish priests. One church only existed in a diocese, and that in the episcopal city. The whole diocese was called a parish (*parochia*), and the bishop was the sole pastor, being assisted in the care of souls, as in other duties, by his clergy. The fourth century marked the beginning of parishes in rural districts. Urban or city parishes, except in Rome and Alexandria, were unknown before the tenth century. The practical carrying on of the work of the Church demanded the separation of dioceses into definite sections or districts, each with its own pastor to administer to the faithful of that district. Experience induced the Church to insist in her legislation on the institution of parishes. Let it suffice to cite on this question the Council of Trent, which expressly commands bishops, for the better safeguarding of souls, to establish parishes with definite parochial lines, where they do not exist, and to assign to each parish its own permanent rector.

We venture to give the Tridentine decree¹ in an English dress as follows:

Also in those cities and places where the parochial churches have not definite boundaries, and the rectors thereof have not their own proper people to govern, but administer the sacraments indiscriminately to all who desire them, the Holy Synod enjoins on all bishops, in order that the salvation of the souls committed to them may be more secure, that after dividing the people into fixed and distinct parishes, they shall assign to each parish its own permanent and particular parish priest, who may know his own parishioners, and from whom alone they may lawfully receive the sacraments; *or let them make other more suitable provisions, as local needs may require.* They shall also take care that the same be done as soon as possible in those cities and places where no parish churches exist; any privileges and customs, even though immemorial, to the contrary notwithstanding.

PARISHES AND PARISH PRIESTS.

The word *parish* may denote a certain territory circumscribed by fixed limits, or the *people* (coetus fidelium) living within said territory, or a certain *church* in which the parish priest administers to the parishioners, or the *office* or *benefice* to which is attached the cure of souls. A clear, precise definition of a parish is not easily given. Father Santi, S.J.,² defines it thus: "Certa dioeceseos ecclesia quae populum certis limitibus distinctum, et presbyterum seu rectorum proprium habet, qui missione accepta ab Episcopo et sub ejus dependentia eidem populo sacramenta, verbum divinum et alia spiritualia *ex officio* administrat." *Parochus* (parish priest), a term which came into general use only during the last sessions of the Council of Trent, is thus defined by Father Wernz, S.J.:³ "Presbyter legitime deputatus, cui *ex officio* competit *obligatio* et jus nomine *proprio* rite et independenter et plene *exercendi* proprium curam animarum certi numeri fidelium, regulariter intra determinatum territorium dioecesis degentium, qui vicissim ab eodem presbytero sacra recipere aliquatenus tenentur."

Parishes, then, are portions or divisions of a diocese, separated one from another by well defined lines or boundaries. Each parish has its own pastor, who in his own name or of his

¹ Sess. XXIV, c. 13, *De Ref. in fine.*

² *Praelect. Juris Can.*, L. III, tit. 29, n. 3.

³ *Jus Decretalium*, Vol. II, n. 821.

own right, by reason of his office administers spiritually, and in some cases, defined in law, exclusively, to the faithful under his charge. A parish priest has not merely the *right*, but likewise the *obligation* of administering to his people, while they on the other hand must accept parochial ministrations from him. Ordinarily a parish priest's tenure of office is permanent. There are, nevertheless, many exceptions, particularly in regard to the *parochi deservitores* (*desservants*) of France, so that canonists are obliged to maintain that *permanency* is not essential to the definition of a parish priest. Is not this in keeping with the words, given in italics, of the Tridentine decree quoted above? Bishops are commanded to appoint *permanent* parish priests, or to make other and *better or more suitable* provisions—better, not *in se*, but because of local necessity or conditions. "Mandat Sancta Synodus Episcopis, ut unicuique (parochiae) suum *perpetuum* peculiaremque parochum assignent aut alio *utiliori* modo, prout loci qualitas exegerit, provideant."

Parishes are distinguished *territorially*. Faithful to the legislation of the Tridentine Council that parishes be established *with definite or fixed boundaries*, the Holy See has ever insisted on the necessity of *parish lines*. The fundamental reason for the existence of parishes demands fixed parochial lines. In civil, as well as in ecclesiastical matters, jurisdiction is exercised chiefly according to territorial lines. The principle established centuries ago—"extra territorium jus dicenti impune non paretur"—is still sound. Who ever heard of the Holy See establishing a new *diocese*, without determining its exact borders? Who will deny that parochial boundaries should be equally definite? And yet we do not maintain that there may not be two or more parishes within the same limits. Parishes of different *rites* surely may occupy the *same* territory. Thus within the same district there may be two or more parish priests of different *rites*, each administering in his own parish or territory to the members of his rite. Custom moreover in some countries recognizes parishes which are established according to nationalities or languages, two or more parishes of different nationalities existing within the same boundaries.⁴ Let it be remembered, however, that

⁴ Concerning the origin of such parishes in the United States, see Rev. Dr. Weber's article in *The Catholic Historical Review* of January, 1916, page 422.

even in these cases parishes are determined by territorial boundaries, so that all within the established limits, and none who dwells beyond, are parishioners of one or other of these parishes. Canonists admit the existence of such parishes, declaring at the same time that this custom is not contrary to canon law. Rome has never issued a formal approval of this practice. On the contrary, there are indications that the Holy See does not favor the view of canonists in this matter. Possibly the readers of the REVIEW are not familiar with the sentence of the Tribunal of the Sacred Rota under date of 5 August, 1914, in favor of the Bishop of London, Canada. Recourse was had to Rome by a certain pastor against the episcopal decree which divided his parish. The Right Reverend Ordinary was upheld; he was even lauded for his zeal and solicitude in allowing the faithful of the new parish, who might so desire, to frequent the old parish, chiefly on account of the French language which was there in use. The Sacred Rota⁵ took occasion to speak as follows of the permission thus granted by His Lordship: "Verum, concessa ab Episcopo Fallon facultas, quamvis eum purgat ab impacta nationalismi accusatione, a Patribus Dominis *admitti et sanciri non potuit*, utpote reprobata in cap. 13, sess. 24 Conc. Tridentini, jubentis unamquamque paroeciam suum determinatum territorium et peculiarem pastorem habere." While these words of the Sacred Rota may not fully cover the point in question concerning parishes according to national lines, they at least direct attention to the mind of Rome. May we not justly expect that the new codification of canon law, long desired and long delayed, may contain definite legislation on this point?

THE FORMATION OF PARISHES.

Parishes are said by canonists to be *created* (*creatio*), when they are established where parishes did not previously exist. Other methods of erecting a new parish are to divide (*dismembratio*) one or more existing parishes, or to unite (*unio*) two or more into one. Bishops must create parishes or quasi-parishes, if at all possible. It is within their province too to divide or unite the parishes of their dioceses, providing a

⁵ *Acta Ap. Sedis*, Vol. VII, p. 80.

canonical reason for so doing be verified—mere numbers will not suffice—and certain prescribed formalities be observed. There is a decree by which Pope Alexander III in the twelfth century, writing to the Archbishop of York, England,⁶ assigned as a legitimate reason for dividing a parish the too great distance of the faithful from the parish church. The Council of Trent, confirming this enactment, added a second reason, sufficient in law for such division, namely, the difficulty encountered by the people in attending the parish church. The interesting decree of Alexander III is not necessary to our purpose and is too long to quote. The words of the Council of Trent⁷ follow: “In iis locis in quibus ob locorum *distantiam* sive *difficultatem* parochiani sine magno incommodo ad percipienda sacramenta, et divina officia audienda accedere non possunt, novas parochias, etiam invitis rectoribus, juxta formam constitutionis Alexandri III quae incipit *Ad audientiam* constituere possint (Episcopi). Illis autem sacerdotibus qui de novo erunt ecclesiis erectis praeficiendis, competens assignetur portio arbitrio Episcopi ex fructibus ad ecclesiam matricem quomodocumque pertinentibus, et si necesse fuerit, compellere possit populum ea subministrare quae sufficiant ad vitam dictorum sacerdotum sustentandam.” No absolute rule can be given to determine the exact distance of the parishioners from the church, or the approximate degree of difficulty or inconvenience to which they must be subjected in order to justify a division of a parish. The question is one of fact, in which the decision must be left to the prudent judgment of the bishop, who is to *take heed to the whole flock, wherein the Holy Ghost hath placed bishops to rule the Church of God* in their own dioceses, and who may justly be credited with understanding, better than any other, local conditions and needs.

Formerly the division of a parish was considered an *extraordinary* remedy in providing for the spiritual welfare of the faithful. Additional curates or assistants were appointed, or even succursal churches or chapels, without parochial rights, were erected when necessary. These were the ordinary means

⁶ Decret. Greg. IX, Lib. III, tit. 48, c. 3, *Ad audientiam*.

⁷ Sess. XXI, c. 4, De Ref.

adopted to serve the spiritual wants of the people. About the middle of the eighteenth century, however, because of diminished fervor on the part of the faithful, and the constantly increasing dangers to which faith and morals were subjected, the Holy See became less rigorous in demanding reasons required for the division of a parish. More especially in the past fifty or sixty years has this milder interpretation of the law been confirmed again and again in various decisions of the Congregation of the Council, and lately by the Sacred Rota. Thus a commentator in the *Acta Sanctae Sedis*⁸ sums up the force of these decisions as an interpretation of law: "Dismembratio (parochiae) olim habita est tantum uti remedium *extremum*; ita ut locum non haberet quoties necessitati consuli potuisset per parochi *vicarium*. A medio fere saeculo elapso (scilicet circa 1750) mitius judicatum est de evidenti Ecclesiae *utilitati*, ita ut haec non confunderetur *cum absoluta necessitate*. *Hinc praxi recentiori pene nulla habetur ratio de remediis subsidiariis vel extremis. Et quatenus utilitas in animarum bonum* appareat, dismembratio discernitur, *neque facili modo improbat*ur, si ab Episcopo facta fuerit, praecipue si dos aut sufficiens redditus non desint pro novo paracho. . . . Nostris hisce temporibus Sacra Concilii Congregatio in diversam ivit sententiam; sapienterque id factum esse deprehendes, si parumper spectes aetatis nostrae ingenium."

In a late decision for the diocese of Sion, or Sitten, in Switzerland,⁹ the Sacred Rota speaks thus in regard to this matter: "Praeter distantiam et itineris difficultatem aliae quoque dari possunt dismembrationis causae, uti v. gr. antipathia inter incolas duorum locorum. Interveniente igitur aliqua legitima causa, Episcopus ad dismembrationem procedere poterit. Hoc quoque notandum est, hodie dum dismembrationem *facilius*, et *non* amplius considerari, ut olim, tanquam *remedium extremum*, ad quod recurrendum non sit quoties cura animarum, v. gr. per vicarium provideri potest. Ratio hujus mitioris praxis est, quia hodie depravati mores incautae juventutis, massonicae sectae, quae veluti lupi rapaces furunt ut Christi gregem devorent, nisi necessitatem absolutam, saltem utilitatem porten-

⁸ Vol. XIII, append. VI, in fine.

⁹ *Acta Apos. Sedis*, Vol. IV, p. 454.

dunt evidentem multiplicandi pastores. Intra populi pastores autem veros *parochos* praeferendos esse *vicariis* nemo non videt."

Reflection will convince us that there is little change on this point in the legislation of the Church. It is rather a question of the *interpretation* of the law, of weighing the *magnum incommodum* of the Tridentine Council, of estimating the difficulty or inconvenience which certain parishioners would necessarily undergo in attending the parochial church. Whether the difficulty experienced arise from the length of the way to be traversed, or from some other cause, has little practical bearing on the case, since "illud solum possumus quod *com-mode possumus*".¹⁰ *The highest law*, in this matter, as in all others, *is the salvation of souls*. Parishes are made for the people, not for the pastors.

FORMALITIES PRESCRIBED.

The existence of a canonical cause, which consists in the accommodation or convenience of the faithful, as explained above, is not the only requirement for the division of a parish. Certain formalities must be observed. First of all the consent of the cathedral chapter (except in certain cases where the bishop is acting as the delegate of the Holy See, or there is a recognized custom, as in France, to the contrary) is demanded for the validity of the episcopal decree, by virtue of which the division of a parish is authorized. The reason for this is that the consent of the cathedral chapter is required for the alienation of church property. The division of a parish is considered a species of alienation, since it carries with it ordinarily a division or diminution of the income of the parochial benefice. Moreover a bishop must obtain the permission, expressed by a majority vote, of his chapter to *unite* two or more parishes; hence also to *divide* a parish, according to the canonical principle, "omnis res per quascumque causas nascitur, per easdem dissolvitur".¹¹

Let it be noted that the consent of the cathedral chapter is required for the *division* of a parish, not however for the establishing of the lines of demarcation between the new and

¹⁰ L. Nepos Proculo, ff. de verb. signif., 125.

¹¹ Reg. I Decret. Greg. IX.

the old parish. These confines may be determined by the bishop. The decision (2 April, 1912) of the Sacred Rota for a Swiss diocese, quoted above, has confirmed this principle of law. We append the objection offered, together with its solution: "*Difficultas solummodo adesse videtur quoad capituli consensum, qui quidem obtentus fuit die 14 Septembris 1907, sed tantum pro erigenda parochia in parte exteriori seu in Ausserbalen. Episcopus vero, decreto die 27 Septembris 1907, parochiam erexit complectentem totam Balen, scilicet tum exteriorem tum interiorem, quod contra capituli mentem et conditionem fuisse asserit pars adversa; proinde nullus est dicendus capituli consensus. Ad quam objectionem Domini Auditores animadverterunt, capituli consensum requiri quidem substantialiter seu sub poena nullitatis pro dismembratione in genere, non autem in specie pro modo et forma quibus dismembratio est facienda. Modus enim et forma pendent ab Episcopi prudenti arbitrio. Unde decreta de consensu capituli dismembratione in genere, Episcopi est, dotem novae parociae assignandam praefinire, territorium delineare, aliaque similia peragere, et quidem absque novo capituli consensu vel consilio.*"

Another formality to be observed in dividing a parish is the citation and hearing of those whose interests are at stake, as rectors of the parishes that are to undergo division, and those who enjoy "*jus patronatus*". This requisite, however, is of minor importance in comparison with the other concerning the consent of the cathedral chapter. The citation and hearing of those whose interests are involved, while prescribed, is not essential, is not required for a valid or legal division of a parish. Much less will their dissent or positive refusal to consent to a division prevent the erection of the proposed parish. Ordinarily the rector of the old parish has more at interest than others, as greater harm would result to him than to any one else from a division, which nearly always implies some financial loss. Yet the Council of Trent¹² declares that, given a canonical cause for the division of a parish, the bishop may proceed, notwithstanding the objection of the pastor ("*etiam invitis rectoribus*"). The opportunity

¹² Sess. XXI, c. 4, De Ref.

given to rectors to express their views serves to establish better the canonical grounds for the division, and when such cause is extant, the rector who opposes the erection of the new parish is "irrationabiliter invitus". The only objection in law that a pastor can offer to the division of his parish is that there is no canonical reason for the division, that such division would not prove more beneficial to the salvation of souls.

Parishioners have no voice regarding the advisability of dividing a parish, though they may be questioned concerning the existence of the required canonical reason for such division. The laity, too, though objecting strongly to the division of a parish, may be compelled to support properly the new rector.¹³

The Holy See in her decisions has always upheld these principles. The Swiss decision of the Sacred Rota, mentioned above, puts the matter very nicely¹⁴ in the following words: "Citatio vero et auditio illorum quorum interest, ad substantiam seu pro validitate dismembrationis *hanc* requiruntur. Multo minus illorum dissensus valorem divisionis impedire potest, uti patet ex capite *Ad audientiam*, et ex ipso Tridentino, juxta quod Episcopus ad divisionem parociae, si vere canonica adsit causa, procedere potest etiam invitis rectoribus, nempe illegitime invitis, nam rectores ecclesiarum sunt legitime invitati, et hinc audiendi, si deest dismembrationis causa canonica. In specie nullus habetur juris canonici textus qui praescribat in parociarum dismembratione exquiri debere consensum populi, et hoc merito quidem, nam quaestio canonica, qualis est dismembratio parochiarum, non ex populi consensu vel dissensu est definienda. Imo tantum abest ut pro dismembratione requiratur populi consensus, ut populus, si dismembrationis adsit causa canonica, compelli possit ad alimenta novo paracho subministranda (Conc. Trid. l. c.). Unde etiam ex recentiori praxi S. C. Concilii citatio eorum quorum interest, contra antiquam disciplinam et antiquos auctores, non consideratur tanquam forma, qua neglecta, nulla sit dismembratio, sed solum tanquam solemnitas quae conferat ad causae cognitionem et ad declinandum praejudicium."¹⁵

¹³ See quotation above from Council of Trent.

¹⁴ *Acta Apos. Sedis*, Vol. IV, p. 455.

¹⁵ Cf. *Acta S. Sedis*, Vol. III, p. 396 et Vol. X, pp. 271 ff.

Furthermore, canon law requires that in establishing a new parish provision must be made for the equipment and needs of the church and the support of the rector. The sum (*dos*) considered necessary is determined by the bishop and is often taken from the funds of the old parish. In this case the rector of the old church ("ecclesia matrix") is usually granted "*jus patronatus*" over the new parish ("ecclesia filialis"), which in turn pays a nominal sum annually to the old parish. Where the original parish is not able to meet these financial obligations, the new church must be financed by the people. We may note in passing that when the new parish does not seek financial aid from the old parish, there is less reason to object to the division.

This point too is covered by a recent decision of the Sacred Rota given to the diocese of Bobbio in Italy: "*Praeterea minus attendenda est Patribus oppositio facta ab ecclesia parochiali, quippe ejus dos non proprie dividitur, sed tantummodo dismembratur territorium: et sane territorii parochialis pro parte avulsio seu divisio, est minus odiosa in jure, quam ipsa praebendarum divisio. . . . Porro dismembratio quae suapte natura est odiosa et hinc habet resistantiam juris communis, in casu eo minus est dicenda odiosa quo minor est alienatio jurium veteris ecclesiae cujus dos nullimode depauperatur, saltem directe.*"¹⁶

NO APPEAL.

From the bishop's decree ordaining the division of a parish there is no suspensive appeal. In the decretal of Alexander III *Ad audientiam* this is expressly stated: "*sublato appellationis obstaculo, appellationis cessante diffugio*". The Tridentine Synod retains these forms. These expressions, nevertheless, do not prohibit an appeal which has merely a devolutive effect.

UNION OF PARISHES.

Not only by creation or division may parishes be formed, but likewise by union. It is not necessary to go into this phase of the question in detail. Suffice it to say that the canonical reasons for uniting parishes and the formalities prescribed do not vary essentially from those given above. Since

¹⁶ *Acta Apos. Sedis*, Vol. III, p. 209.

however such unions are not to work harm to rectors, for, as the Council of Trent¹⁷ puts it, they are to be made "*sine praejudicio obtinentium*", the episcopal decree by which the union is enacted, does not become effective till after the death or voluntary resignation of the actual incumbent of the parish in question.

PRACTICAL QUESTIONS.

It might be asked whether a bishop may for the greater convenience of the people change the lines or boundaries of existing parishes, separating a certain territory or district from one parish and attaching it to another, when the erection of a new parish is not considered advisable. Canonists are divided on this question. Some maintain that even though a canonical cause sufficient for the erection of a new parish exist, the bishop *may not* or at least *should not* change existing boundaries without authorization from the Holy See. However, if it is within the rights of a bishop to erect a new parish by dividing one which is in existence, why deny his authority to do *what is less*, namely, to alter existing boundaries, when the spiritual needs of the people demand it? Some canonists have possibly been led astray owing to the fact that the Sacred Congregation of the Council reversed, in one or two cases, episcopal decrees in this matter. The reversal however was based not on *lack of authority* on the part of the bishop to alter existing boundaries, but because of failure to prove a *canonical reason* for the change. On the other hand decisions of the S. Council in support of the episcopal authority in this matter are not wanting.

Should bishops establish definite boundaries between parishes, where such do not exist? Why not? That bishops *may* do so is apparent from the foregoing. That bishops *should* do so there can be no doubt. Such is the law. The Church knows no parish except one circumscribed by definite limits. Aside from the misunderstandings among rectors to which the disputed territory gives rise, experience shows that many living in neutral territory are careless in religious practices. If admonished by Rector A, they claim to belong to Rector

¹⁷ Sess. XXI, c. 5, De Ref.

B, and vice versa. As occasionally marriages are performed in private houses, the contract may easily be exposed to nullity in a district where parish lines are uncertain. This is true even when one of the contracting parties is in danger of death, for an unauthorized priest cannot validly assist at such marriage, "*nisi parochus vel loci Ordinarius vel ab alterutro delegatus haberi nequeat*". Who is the *parochus* to delegate in such cases?

At what distance from the parish church are the boundaries to be placed? Let the bishop decide, placing them where they will best serve the convenience of the people. The laity usually will attend, if not the nearest, at least the most convenient church, and boundaries ordinarily should be determined accordingly.

MISSIONS.

Missions are quasi-parishes. The great difference between a parish and a mission is that the incumbent of the former, the parish priest, administers his parish *ex officio* or in his own name, while the rector of a mission does not, but rather holds the position of *vicar* to the bishop. The Second Plenary Council of Baltimore (n. 124) decreed that in all the provinces of the United States, and especially in the larger cities, where there are several churches, certain districts, like parishes, with defined limits should be assigned to each church and that parochial or quasi-parochial rights should be given to the rectors of such churches. This decree was confirmed by the Third Plenary Council of Baltimore (n. 24). This discipline is in keeping with the spirit of common law and with the wishes of the Holy See.

Where missions, and not parishes strictly so-called, exist, reasons less weighty than those discussed above will suffice for their division. Our guide in this matter is particularly the Constitution of Pope Leo XIII *Romanos Pontifices*, which was issued in 1881 for England, and later extended to the United States, Canada and the Philippine Islands.

In regard to the present question this Constitution (§ Profecto) says: "*Ad divisionem missionis simplicis ea juris sollemnia transferenda non sunt quae super dismembratione paroeciarum fuerunt constituta, eo vel magis quod, propter*

missionis indolem et peculiaries circumstantias, *numero plures ac leviores causae* possint occurrere, quae istarum divisionem suadeant, quam quae jure definitae sint ut fiat paroeciarum divisio."

The bishop, not the rector, much less the laity, is to determine whether sufficient cause exist for the division of a mission. All that has been said in regard to parochial boundaries applies also to missions. In the absence of cathedral chapters, the opinion, *not the consent*, of the diocesan consultors concerning the division must be sought. It is prescribed too that the rector of the mission, which is to be divided, be heard. This, nevertheless, is not essential for the lawful institution of the new mission or quasi-parish. If the mission be in charge of Religious, it is the superior general who is consulted. A mission is not an ecclesiastical *benefice*. No determined or fixed revenue is necessary for the establishing of a new mission. Missions and their rectors are supported by the voluntary offerings of the faithful. The income of a mission is by its very nature indefinite and fluctuating. It is contrary to the canons for a priest to hold two *parishes*. If a priest have two *missions*, no formality is required in depriving him of one of them. To separate one mission from another, by giving a pastor to each, is not to divide a mission. "Salus animarum lex suprema."

E RUCUPIS.

THE PASSIONISTS IN IRELAND.

STEPS are being taken to have the cause of the beatification of the saintly Passionist, Father Charles Houban, introduced before the Apostolic Tribunal in Rome. He was a remarkable figure in the religious life of Dublin from 1857 to 1893, and largely helped to make St. Paul's Retreat, Mount Argus, what it is, a great source of spiritual influence in the Irish metropolis.

John Andrew Houban, son of Peter Joseph and Jane Elizabeth Houban (née Luyten) was born on 11 December, 1821, in Munster-Geleen (*Monasterium Geleenense*) in the diocese of Roermund, province of Limbourg, Holland. The Limbourgians are noted for their inflexible and unswerving adher-

ence to the Faith, to which they clung with tenacity amid all the religious and political vicissitudes through which Holland, like Germany, passed, when the mailed hands of the Protestant rulers strove might and main to force them to accept Lutheranism, in which they were opposed by the Emperor Ferdinand and the Catholic nobles. When, defeated at the battle of Prague, the Elector and his beaten army fled into Holland, his Lutheran soldiers tried to get a foothold in Limbourg, but the Limbourgiens rushed to arms and drove them out.

Limbourg is, to this day, thoroughly Catholic. Nowhere on the European Continent are Catholic priests and clerics more respected than in the Catholic districts of Holland. It is noteworthy that never are Catholics more closely knit together as a body, more staunch and militant than when they have been put upon their mettle and have had to oppose a united front to innovations or arbitrary infringements upon their civil or religious liberty.

It was, therefore, in an atmosphere and amid surroundings favorable to his growth in holiness that the early life of young Houban was passed. He was one of a large family; for the anti-social virus of modern teaching that inculcates their limitation—an outrage upon nature that entails its own punishment—had not infected Dutch Catholic homes. His pious mother lived to see many of her children and grandchildren enter religion.

His holiness was the outcome of his devotion to the Blessed Sacrament. Its development dates from his first Communion, which he made in 1835. After that, all the time at his disposal was spent in prayer before the Tabernacle or at the altar of Our Lady; reverence for the Word Incarnate under the Eucharistic veil was associated in his mind with reverence to her upon whose "Fiat mihi" humanly depended the Incarnation, of which the mystery of the Real Presence is, according to St. Thomas of Aquin, a prolongation. His peaceful, happy life of prayer and study in the rural district in which he lived was interrupted in 1840 when, in accordance with the law of conscription introduced into Holland by Napoleon I, he had to join the army. But a military career was not that for which he was destined; he was to serve in the ranks of the Church Militant, to be a soldier of the Cross. A

substitute for him was found, and so he was free to return home and pursue his studies until he was twenty-four, when he joined the Passionists who had just founded a house at Ere, in Belgium, of which Father Dominic of the Mother of God,¹ who received Newman into the Church at Littlemore, was the first rector. It was Father Peter, his successor when he left for England, who admitted young Houban. He was invested with the habit on 8 December, 1845, taking the name of Confrater Charles of St. Andrew; was professed on 10 December, 1846, and on the 21st of December, 1850, was ordained priest. Even as a novice he had already come to be regarded as a saint by his religious brethren; and the impression deepened as time went on.

On 5 February, 1851, he joined the community at Aston in Staffordshire, whither he was sent to assist his brethren in the work of the reconversion of England in which it was fore-shown in a vision to St. Paul of the Cross that his spiritual children would have a large share, and to which blessed work Father Dominic had recently put his holy hand, or rather his whole heart and soul; for the peasant from the Apennines, while praying before an image of the Madonna, had received his call to preach the Gospel in a northern land that had fallen away from the unity of Christendom, and, becoming a Passionist, was chiefly instrumental in realizing the vision and views of the founder of the Congregation.

At Aston Father Charles first came in contact with Irish Catholics, victims of the great famine which had cast so many hundreds of them on the shores of England, and learnt to appreciate their good qualities, particularly their reverence for the priestly office. On 12 November, 1854, he was appointed Vice-Master at St. Wilfrid's, the novitiate house in Staffordshire, so named by Faber who there, in conjunction with Newman, planned the introduction of the Oratorians into England. The years from 1857 to 1866 were spent in Ireland; and, after a sojourn in Broadway in Worcestershire, to which the novitiate had been transferred, he left England for good on 10 January, 1874, recrossing the Channel to devote himself for the rest of his life to the Irish mission.

¹ The Cause of his Beatification is proceeding.

The advent of the Passionists in Ireland was epoch-making. It marked a distinct advance in the work of missions to which St. Alphonsus Liguori attached so much importance. The first mission they gave in Ireland was at St. Audoen's in High Street, Dublin, one of the oldest parishes in the city. It was opened on 29 April, 1849, and closed on 20 May and was conducted by the celebrated Father Dominic. That was the only mission he ever gave in Ireland and the last of his life, for he died 27 August ensuing. The bishops welcomed their arrival. They were encouraged by Cardinal Cullen to make a foundation in Dublin; by Dr. Vaughan, Bishop of Killaloe, who offered one in Nenagh, in North Tipperary; and by Dr. Denvir in Belfast, where now they are located at Ardoyne. The first foundation was at Mount Argus, Harold's Cross, a southern suburb of Dublin, where a tall, red-brick dwelling-house with grounds was acquired for the purpose at a little over two thousand pounds. The site was ideal. "Not wholly in the busy world, nor quite beyond it," like Tennyson's garden, it stands upon an elevation from which an extensive view of the open country stretching away to the Dublin mountains is obtained. Far removed from the noise and traffic of a crowded city, and approached by a side road skirting Mount Jerome Cemetery, where rest the remains of Thomas Davis, it is a place admirably suited for a religious retreat; silent, secluded and restful, where a meditative mind gazing at the sylvan scenery may "look through nature up to nature's God".

Harold's Cross was not always so peaceful or suggestive of religious thought. A place of great antiquity, it is supposed to have derived its name from the defeat and death of a Danish king, Harold; for the district during the Scandinavian invasion was frequently the scene of sanguinary encounters between the Norsemen and the native Irish, who disputed the ground with the invaders. The fighting spirit continued long to prevail. Down to near our own time Harold's Cross was notorious for riots, arising out of faction fights between stalwarts from the Dublin mountains and the city folk, who kept up a kind of intermittent guerilla warfare; while mixed crowds, disporting around the maypole which stood in the centre of the green—now converted into a pretty miniature

park—led to drinking, quarrels, disorderly conduct, until Father Henry Young appeared upon the scene and effected a thorough reform.

St. Paul's Retreat, the name the Passionists gave Mount Argus, was taken possession of on 15 August, 1856. Its first Rector was the Hon. and Rev. Paul Mary Pakenham, a nephew of the Duke of Wellington, victor of Waterloo, and the convert son of the second Earl of Longford. With this foundation, and the Convent of the Poor Clares and the Hospice for the Dying at opposite sides of the main road, the Church, in taking possession, so to speak, of Harold's Cross was recovering lost ground; for the whole district at one time was ecclesiastical property. It is traditionally recorded that St. Patrick preached there, and that the stones with which St. Patrick's Cathedral (now in Protestant hands) was built, were taken from a quarry at Harold's Cross, and passed on from hand to hand by a continuous line of men toiling from sunrise to sunset—"a fair type", observes Lady Fullerton, "of the work performed by the Irish race during the long ages in which they have, silently, patiently, unceasingly, transmitted from father to son, from generation to generation, the spiritual stones which have raised the Church in faith and beauty to be the wonder and consolation of the faithful in all lands".

Father Charles's arrival at Mount Argus in July, 1857, coincided with the death of its first Rector. He was accompanied by the zealous convert, Father Ignatius Spencer, a near relative of the late Lord Spencer, the Irish Viceroy who held office during the troubled times in Irish politics so graphically described by T. D. Sullivan. His coming also coincided with the extension of the foundation. As the original little chapel was too small to contain the increasing congregation, a larger one was erected within the short space of three months. A new Retreat, described as "the noblest religious house erected in these countries since the Reformation", replaced the red-brick house in which they were first domiciled; and three years afterward was laid the corner-stone of the present church, a splendid specimen of the Romanesque style of architecture.

Meanwhile, Father Charles had no sooner begun his ministrations than people frequenting Mount Argus, with an intuitive perception characteristic of their faith, saw that he was no ordinary priest. There is something like an electric current in the transmission of ideas from one to another. Persons who had been to confession to him spoke of the remarkable impression he made and the influence they felt that he possessed, as well as of the healing power of his simple blessing. His penitents multiplied, until his confessional was besieged from morning till night. His name became a household word in the city. Wherever he visited the entire household, members of the family and domestics, would meet him in the hall and kneel for his blessing. It is noted that worldly-minded men who would think it beneath their dignity to salute a priest, would treat him with exceptional reverence; while groups of citizens, when they saw him driving or walking through the streets, would kneel to receive his benediction. It was the same when he went into the country. When he visited Glendalough and the valley of the seven churches in 1860—a hallowed spot as calculated to arouse religious emotions as Iona—the sick and infirm were brought in cars and carts from the surrounding district to be blest and healed. The same scene was repeated at Killarney, Navan, and elsewhere. When at Mount Argus, it was usually at Our Lady's Grotto he blessed the crowds who daily thronged the grounds and who, at his instance, joined him in saying the Stations of the Five Wounds as they proceeded thither, the good priest leading the way with uncovered head. To perform this charitable function he had to come down from his cell on the top floor of the convent. This cell was a narrow room with a solitary window, bare white-washed walls, a few devotional prints, a chair, a table, a bedstead with straw mattress, a crucifix, and a discipline of which he made frequent use. Whenever he was wanted, he was sure to be found either in this cell or absorbed in prayer before the Blessed Sacrament. He was known to pass entire nights prostrate on the floor of his cell. On one of these occasions, exhausted nature gave way, and he was found in the early morning in a swoon on the floor. His bed had not been lain on during the whole night. When asked why he prayed so long, his only answer was, "Tempta-

tion, temptation". Such wrestlings of the spirit are common to all who strive to lead the higher life. One day, after ordinations in the Passionist church, his physician went up to his cell to see him, and, having knocked, entered. He never forgot the sight that met his eyes. The holy man was rapt in ecstasy, quite motionless, with his gaze apparently riveted on some vision, visible only to him. He was wholly unconscious of anyone else being in the room, until the doctor touched his arm. "Oh," he exclaimed, "I was praying for the newly-ordained priests." He interpreted literally St. Paul's injunction to "pray without ceasing". Father Austin writes: "Whoever beheld the wan face of Father Charles, when the rays of the sanctuary lamp flickered upon it, as he knelt gazing upon the door of the Tabernacle, could not but think that within his soul there was a heavenly rapture, and a longing to be at home with Jesus in the unseen world. His very appearance was an incentive to all who observed him to a greater love for the Blessed Sacrament. "His reverence for the mystery of the altar was such that he always uncovered his head when he heard the Blessed Sacrament named. Tears poured from his eyes while he celebrated. Every day, after saying his own Mass, he heard all the Masses he possibly could, or served the Masses of some of his brother priests.

He never lost his first fervor. A Passionist who lived two years with him at Ere and seven in Dublin says that the same fervor which had distinguished him as a student had in no way diminished, but had increased, even as the early brightness of the morning dawn increased to the perfect light of noonday. A priest from Australia who visited Mount Argus in 1892 thus described his impressions: "It was with feelings of the deepest interest that I took up my abode in the monastery hallowed by his presence. The manner of life, the mode of action, and the equanimity of disposition of this son of St. Paul of the Cross were diligently observed by me. Deeply edified by the sight, I could not refrain from noting the signs of extraordinary sanctity that were abundantly manifest. The crowds constantly *en evidence* to seek his blessing, the requests for a share in his prayers continually coming from all climes, and the gratitude evinced for a favorable response to his orisons—all bespeak the unusual." His brethren, the daily

witnesses of his life, held him in great reverence. Groups of them during recreation would kneel around him for his blessing; the highest superior as well as the humblest lay brother considering it a great privilege to obtain it.

Father Austin thus traces a pen-portrait of the holy man: "No one could be in the presence of Father Charles, even for a few moments, without being impressed by his striking personality. He was tall, of a strong, well-built, muscular physique, but attenuated, and toward the end of his life, stooping. His face, rugged in outline and sallow in complexion, bore traces of firmness of character. The forehead was wide, the nose prominent, and the lustre of his hazel eyes reflected the inward beauty of his soul. When animated, his face wore an expression of singular brightness and sweetness."

Miracles were wrought by him; or, to express it more correctly, through his instrumentality. Faith was, of course, the operating cause; faith in the healer and the healed. Faith was the dominant note of his sanctity. It was that which made him realize so vividly the omnipresence of the Divinity—"in whom we live, move and have our being", upon whose volition our existence depends—and the Real Presence on our altars, as if his gaze penetrated through the Eucharistic veil. It was faith which made him a man of prayer; which inspired his active charity, his compassion for the multitude; which enabled him to combine the active with the contemplative life in such perfect harmony that his meditations and raptures did not interfere with the fulfilment of his daily duties or his service of the people.

Some marvelous cures are recorded which completely exclude the supposition of suggestion, that stock argument, that favorite hypothesis of the modern rationalist. Suggestion may occasionally be operative in purely neurotic maladies, but no amount of suggestion will cure cancer of the upper lip complicated with *cancrum oris*; will transform an emaciated youth, reduced to a living skeleton weighing ninety-five pounds, into a robust man of two hundred and twenty-four pounds; will enable a crippled and dumb girl to immediately get up and walk and speak; will restore sight to the blind; will cure a child of an abscess which burrowed so deeply as almost to lay bare the bone, while septic matter was absorbed

from the ulcers, and, humanly speaking, the only chance of saving its life was amputation; will restore to another child the use of its limbs, and quickly infuse new life and vigor into those of a woman suffering from chronic rheumatism, whose case was pronounced hopeless by the doctors. Yet such are among the marvels related of Father Charles, and supported by credible testimony. There is only one obvious explanation.

The man whose simple blessing did all this; whose name was on every lip; whose fame was not only noised abroad all over England and Ireland, but reached America and the Antipodes, was one of the humblest of men, poorly clad and the solitary occupant of a cell which denoted his love of poverty and abnegation; who, in his humility, obeyed even those who had no authority over him and would ask permission for everything he did of the brother who usually accompanied him when he went out; who on Fridays, in memory of Him who was "obedient even unto death", would prostrate himself on the ground before the religious and implore their prayers for "a poor sinner" (himself) and accuse himself publicly in the refectory of his "faults and imperfections", begging the superior to impose a penance for them; and who was often (when he fancied he was alone) overheard saying, "After all my confessions, all my Communions, all my Masses, I am full of sin". It reminds one of St. Francis of Assisi calling himself *vile omiccuolo* and *una vilissima creatura*, and bidding Fra Leone speak of him as one who had committed "tanti mali e tanti peccati nel secolo"; or of the Curé of Ars longing for some solitude where he might "weep over his poor sins".

Great and widespread was the sorrow when, worn out as much by his austerities as by a painful illness, the saintly Passionist passed away calmly without a struggle on the morning of Thursday, 5 January, 1893. The remarkable scenes which took place at his obsequies and interment are still remembered by many who witnessed them; how for four days people came from far and near to gaze for the last time on the placid features of the dead religious; how eager multitudes crowded in large numbers around the coffin, anxious to touch the body with rosary beads and other devotional objects, to be ever

after preserved as mementoes; how some cut off bits of his habit; how a body of strong men had to form themselves into a living rampart to guard the venerated remains; how one of the Order told the story of his edifying life to the listening multitude in such touching terms that preacher and congregation were moved to tears; how before the coffin lid was screwed down an eminent doctor, having examined the body, pronounced it quite flexible, contrary to the ordinary course of nature; and how at length it was deposited in the little "God's acre" under the shadow of the church, in a grave beneath spreading beech trees, with its simple wooden cross, where groups of mourners knelt until the twilight deepened into nightfall, and a silence fell upon the suburb which harmonized with the solemn stillness of death.

R. F. O'CONNOR.

Dublin, Ireland.

CRUCIFIXES OF THE WAY OF THE CROSS.

THERE are times and circumstances under which it is not possible for many people to make the Way of the Cross in a church or chapel. At the same time it is not easy to obtain permission to have the Way of the Cross erected in private houses. In order, therefore, to give the faithful an opportunity to gain the numerous indulgences attached to the devotion of the Way of the Cross, the Franciscan Fathers of St. Bonaventure's Convent at Rome asked the Holy See for permission to bless crucifixes by the use of which under certain conditions the indulgences of the Way of the Cross might be gained.

The document of request and concession reads as follows: "The infirm, people on voyage, those detained in prison, and people living in heathen countries, as well as those who are legitimately hindered from visiting the Way of the Cross (in a place where the Stations are erected), ask the consolation that they may be able to gain the indulgences of the Way of the Cross when placed in such conditions, by reciting fourteen Our Fathers and Hail Marys and at the end five Our Fathers and Hail Marys, holding in their hands a crucifix of copper or bronze which has been blessed by a Guardian or a

higher superior subject to the Most Rev. Father General of the Order of Friars Minor residing at Ara Coeli." Pope Clement XIV granted the request according to the petition, 26 January, 1773. The original document of concession is preserved in the archives of the convent of St. Bonaventure at Rome and is also found embodied in a decree of the S. Congregation of Indulgences, 8 August, 1859.¹

The following conditions are required to gain the indulgences by using such a crucifix:

1. The corpus of the crucifix must be of copper or other solid material.

2. The ordinary power of blessing the crucifixes rests with the Minister General of the Order of Friars Minor and the other superiors of that Order. The Father General can give this faculty to any priest.

3. The manner of blessing the crucifixes consists in making the sign of the cross over the crucifix or several of them.

4. This crucifix can be used to gain the indulgences of the Way of the Cross in cases only in which one is hindered by either physical or moral impossibility to go to a church or chapel where the Stations are erected.

5. The indulgences are gained by saying twenty Our Fathers and Hail Marys while holding the crucifix in one's hands.

I add a few words of explanation to each of these points:

1. The crucifix must be of solid material, that is to say, the corpus attached to the cross should be of brass, bronze, copper, iron, or some such material not easily breakable. The S. Congregation of Indulgences, 8 August, 1859, in a decree referred to in footnote No. 1, declared that easily-destructible material cannot serve for that purpose, and lead was included under the head of unfit material for crucifixes as well as other objects that are to be blessed. The cross itself may be of wood or any other material, and if one desire the corpus may be taken from the cross and attached to another cross without loss of the indulgences, according to a declaration of the S. Congregation of Indulgences, 11 April, 1840.²

¹ *Decreta Authentica*, No. 378.

² *Decreta Auth.*, No. 281 ad 6um. *ECCL. REVIEW*, Vol. 3, page 147.

Crucifixes that are made of one piece of metal so that the corpus cannot be separated are valid if only the corpus is not merely engraved but somewhat prominent after the manner of a bas-relief. S. Congregation of Indulg., 24 May, 1883.³

Several authors explain the *solid material* of which the crucifix must be to include hard wood, bone, ebony, mother-of-pearl, and they seem to be right for the reason that the Holy See allows other religious articles made of such material to be blessed with indulgences though the ancient rule for such articles was the same as for the crucifixes that they had to be of *materia solida*.

The crucifixes must not be so small as to have only the length of an inch or two, for in such cases the corpus to which alone the indulgences are attached will be so small that the figure has hardly the likeness of a human body. Pope Pius IX, in an audience given to a great number of priests in 1867, declared before blessing their objects of devotion that he did not intend to bless the crucifixes the images of which did not have any human likeness. Pope Pius X made the same remark in an audience given to priests of the Franciscan Order, from the College of St. Anthony, Rome.

The "Beads of the Way of the Cross" cannot serve for the purpose of gaining the indulgences of the Stations, nor any painted or engraved picture of the crucifixion, nor finally a cross without the corpus. By a decree of the Holy Office, 24 July, 1912,⁴ all faculties to bless with the indulgences of the Way of Cross beads or any other article except a crucifix were revoked from the day of the publication of this decree, and all such faculties formerly conceded were declared null and void.

In the Formula T, No. 22, of the faculties given to the bishops of Canada and other countries, and which will be granted also to the bishops of the United States after the time for the faculties known as Formulas C, D, E has expired, the bishops get the faculty both to erect the Stations of the Way of the Cross and to attach the indulgences to *images of Christ Crucified and to crosses*. From the text of the new decree it follows that this faculty has to be modified in as far

³ *Acta Ordinis Minorum*, Vol. 10, page 187.

⁴ *Acta Apostolicæ Sedis*, Vol. 4, page 529. *ECCL. REVIEW*, Vol. 47, page 465.

as images and simple crosses are concerned, so that the bishops can bless only crucifixes as described above. The same is to be said of concessions made perhaps to some Order, as for example that which the Redemptorist Fathers used to have, they all will have to conform to the rule of blessing only crucifixes with the indulgences of the Stations. It may be also noted that the faculty T given to the bishops does not allow them to delegate that faculty to others unless they get the special faculty to subdelegate expressly either from the Holy See or the Minister General of the Order of Friars Minor.

2. The right to bless the crucifixes for the purpose of gaining the indulgences of the Way of the Cross rests with the Minister General of the Order of Friars Minor and all actual superiors of canonical convents as well as the small residences, and the heads of Provinces, Custodies and Commissariates where such commissaries are directly under the jurisdiction of the Minister General. This is evident from the decree of Pope Clement XIV cited above. Concerning superiors of small houses, called residences, there was doubt, wherefore a special declaration conceding them the favor was secured by the Order, 11 August, 1863.⁵ In the absence of the superior of a house the lawfully appointed vicar has the right to bless the crucifixes. Other priests of the Order do not have the faculty, neither can any superior, except Father General, give them this power. The Father General can, however, delegate priests both of his Order and also any others. The priests can easily obtain the faculty by applying to the Most Rev. Father General, Collegio S. Antonio, Via Merulana 124, Rome, Italy. In recent years a small alms of about twenty-five cents for the benefit of the Holy Shrines in Palestine was demanded with the granting of the faculty.

For the time that the European war lasts Pope Benedict XV granted, 11 Nov., 1915,⁶ that all the priests who are chaplains in the army or navy may bless crucifixes for the soldiers to gain the indulgences during the war, and that five Our Fathers and Hail Marys with "Glory be to the Father" may be sufficient if they do not have time to say the twenty that are otherwise prescribed.

⁵ *Acta Minorum*, Vol. I, page 132.

⁶ *Acta Apostolicæ Sedis*, Vol. VII, page 496.

3. Concerning the manner of blessing the crucifixes, it may be noted that the sign of the cross made over the crucifixes with the intention of attaching the indulgences is sufficient. The expression used in the indult of blessing the crucifixes *in forma Ecclesiae consueta* was declared to mean nothing else than the sign of the cross.⁷ Other indulgences may also be attached to the crucifixes either before or after or at the same time that the indulgences of the Stations are put on it. If one has the faculties to attach various indulgences to religious articles, all may be given by one sign of the cross, provided no special formula is required for blessing some particular object.

It must be remembered that the person who first used such a crucifix to gain the indulgences cannot give it to another, for no one else can gain them after the crucifix has been used but it would have to be blessed over again for a second person. The general prohibition affecting all blessed objects strictly forbids selling articles of devotion after they have been blessed even though the price is not raised on account of the blessing. Indulged objects lose the indulgences by the very fact of their being bought or sold after they have been blessed.⁸ If, however, such religious objects are bought and the buyer requests the seller to have them blessed for him, the price agreed to and the expenses of shipment need not be paid immediately but after the receipt of the blessed objects; so also with the crucifixes of the Way of the Cross. S. Congregation of Indulgences, 10 July, 1896.⁹

4. As to the question under what conditions or circumstances one may gain the indulgences of the Way of the Cross by using the crucifix, we notice that Pope Clement XIV, in the document of concession, says that this favor is given for the benefit of the sick, prisoners, travelers on the ocean, to those living in heathen countries where churches and chapels are few and far between, and to all others who are legitimately impeded from making the Stations in a church or chapel. Generally this last phrase is explained to the effect that any moral impossibility to visit the church just now when one desires to

⁷ *Decr. Auth.*, No. 313 ad 4um.

⁸ *Decr. Auth.*, No. 87 and 344 ad 2um.

⁹ *Acta S. Sedis*, Vol. 29, page 320.

make the Stations is sufficient. Therefore all those who are a considerable distance away from the church, or who cannot well leave the house, either for want of time or other considerations, or finally those for whom it would mean a considerable inconvenience to go to church for this devotion; all these individuals can make use of the crucifix blessed with the indulgences of the Way of the Cross. If, however, one could just as well go to a church or chapel to make the Stations there but does not want to undergo even a slight inconvenience, such a one cannot gain the indulgences at home.

5. The prayers to be said in order to gain the indulgences are fourteen Our Fathers and Hail Marys, one for each Station, and five in honor of the Passion of Christ, one Our Father and Hail Mary for the intentions of the Holy Father. These must be said without interruption while holding the blessed crucifix in one's hands. Though the original concession by Pope Clement XIV required only nineteen Our Fathers and Hail Marys, still the Sacred Congregation of Indulgences declared that the one Our Father and Hail Mary for the intentions of the Church must be added (8 August, 1859).¹⁰

For the benefit of people who are very sick and cannot easily say the twenty Our Fathers and Hail Marys, the Holy See allowed the Minister General of the Order of Friars Minor to change these prayers into an act of contrition to be said by them, together with the verse, "Thee therefore we beseech to come to the aid of Thy servants whom Thou hast redeemed by Thy precious blood", and that they follow mentally the recitation of three Our Fathers, Hail Marys and "Glory be to the Father", said by someone else for them.¹¹

If several people wish to recite the twenty Our Fathers and Hail Marys together it will suffice for the purpose of gaining the indulgences that one person hold in his hands a blessed crucifix.¹² It is not necessary to say these prayers kneeling, but one must abstain from occupations that would interfere with internal attention to prayer, for the indulgences could not be gained while one is occupied with distracting work.¹³

¹⁰ *Decr. Auth.*, No. 387 ad 1um.

¹¹ *ECCL. REVIEW*, Vol. 7, page 318.

¹² *S. C. Indul.*, 19 Jan., 1884, *Acta S. Sedis*, Vol. 17, page 402.

¹³ *S. C. Indul.*, 13 Nov., 1893, *Acta S. Sedis*, Vol. 26, page 310.

The prayers are to be said with a contrite heart, which means, according to a declaration of the S. Congregation of Indulgences,¹⁴ that one not being in the state of grace must make a perfect act of contrition to be in the necessary disposition to gain any kind of an indulgence.

FR. STANISLAUS WOYWOD, O.F.M.

Paterson, N. J.

FATHER MATHEW, APOSTLE OF TEMPERANCE.

BEFORE me lies an interesting volume, a biography of Father Theobald Mathew, ably written by John Francis Maguire, M.P., a contemporary and personal friend of Father Mathew. It was published by P. J. Kenedy of New York in 1898. It will well repay reading.

We have the drink problem in the United States to-day, but it may be safely affirmed that it is trivial compared with the evil wrought by drink a hundred years ago, aye, and later in the 'thirties and 'forties of the last century. Amongst us, the man who drinks freely loses caste; a hundred years ago, public men drank, and drank to excess, and nobody seemed to mind. Pitt, the greatest statesman in England in the last years of the eighteenth and the early years of the nineteenth century, was fond of his bottle—he had been ordered by his doctor to drink port and well he fulfilled the precept—while the excesses of Fox, his talented opponent, are notorious. George IV, then Prince of Wales, drank freely. Members of Parliament, judges, lawyers, doctors, the nobility, everybody drank. It was a glory to be a "three-bottle man" when claret was the popular beverage. The history of Howe's army at Philadelphia during the Revolutionary War will occur to the reader's mind. "As drunk as a lord" dates from the period referred to, or earlier.

The habits of those who should have shown them better example had their effect on the lives of the common people. The gentry drank wine; ordinary people drank beer in England, and whiskey, which was then ridiculously cheap, in Ireland. The legitimate supply was even augmented by illicit

¹⁴ *Decreta Authentica*, No. 427.

distilling. If the reader is familiar with Carleton's *Traits and Stories of the Irish Peasantry*, he will remember how prominently drink figures in its pages. And the biography of Father Mathew gives us an idea of the havoc wrought by drink at the time he began his campaign.

He who under God did more than anybody else to remedy this sad state of affairs was born in 1790 near Cashel in the County of Tipperary. A sweet, gentle boy he was, his mother's special favorite. This characteristic remained with him through life; everybody was attracted to him; nobody feared to speak to him. It was an invaluable help to him in his mission. He early manifested a vocation for the priesthood, and in 1807 he entered Maynooth. His stay there was brief. In 1808 he gave his friends a feast in his room, was caught in the act, and to save himself from expulsion voluntarily left the college.

So much the better, the reader will say. The ways of Providence are not ours. Had Theobald Mathew finished his course in Maynooth, been ordained for his native diocese, he would have gone through the usual career, holding a curacy or curacies for so many years, getting a parish when after long years of waiting his turn came. He might even have become Bishop of his diocese, and done great things for religion in his own appointed sphere. But confined by his position to local duties he could never have become Father Mathew, the Apostle of Temperance.

Having severed his connexion with Maynooth he joined the Capuchins in Dublin, and was ordained there in 1814 by the Archbishop, the Most Rev. Dr. Murray. All through life these two were fast friends, the beginning of their friendship having been made on that solemn day. The friendship of the able and saintly Dr. Murray was a thing not to be lightly esteemed.

Father Mathew's first appointment was to the Capuchin Friary at Kilkenny, but his stay there was brief. Cork and the Capuchin Friary in Cove Street are indelibly connected with his name. He went there as assistant to Father Donovan. What a history is connected with this name! Father Donovan, or Abbé Donovan as he was then known, was chaplain to a French nobleman when the Revolutionary storm

burst. His patron fled to England, thus saving his life. Abbé Donovan was left in charge of the mansion in Paris and its valuable contents. The Marquis was gone, but the Abbé was condemned to death in his stead. The morning came that was fixed for his execution. On rolled the tumbrils to the guillotine. In one of them was the Abbé Donovan, who had spent the previous night in preparing his fellow captives for death, and was now busy making his own preparation. The guillotine was reached and Abbé Donovan was about to step from the tumbril, when an officer rode up and cried out in Irish: "Are there any Irish among you?"—"There are seven of us," shouted Abbé Donovan. The officer, almost certainly one of the Irish Brigade, used his influence with the officials and guards, and had his countrymen put aside. He saved the lives of them all. Such was the history of the priest who was Father Mathew's superior. The two became fast friends.

Let us try to form an idea of the condition of the people among whom Father Mathew lived, labored, and secured such glorious results. The Penal Laws were still in force, not to be repealed till 1829. There was no public system of elementary education—that did not come till the 'thirties—and the majority of the common people could neither read nor write. They were poor, disqualified for public life by their very faith; they had the brand of inferiority on their brow. They drank, often to excess, cursed, swore, fought even, when under the influence of drink. But there was no immorality whatsoever connected with the drink traffic—public opinion would not stand that—nor gambling, nor robbery, nor violence, nor murder for money. The people were poor, and their lives were dull, so when they had a little money they drank, invariably in each other's company, out of good fellowship. That was all. If they fought when under the influence of drink, well, they fought a good fight, and bore no malice when it was over. Really there was a lot of the child about them, weakness and levity rather than downright wickedness. Their redeeming feature, the ground of hope for even the most fallen, was that they had the faith, and they had it strong, the faith begotten of two long centuries of bitter persecution. And, last but not least, they all, drunk or sober, had an extraordinary veneration, affection, and respect for a

priest, the heritage of the centuries when Irish students stole off to the Continent in trading boats, fishing smacks, and smuggling vessels, carrying with them a little money and a good knowledge of Greek and Latin, made their philosophical and theological studies in France, Spain, Italy, or Belgium, and came back as priests to minister to the people, carrying their lives in their hands. It should never be forgotten that in the bitter night of persecution the Irish priests never abandoned their flocks, nor were there ever wanting vocations to the priesthood. Especially during the first half of the eighteenth century Irish priests oftener than not had no churches, rarely had they a home. They lived in a wretched house, now with one Catholic family, now with another, as danger or necessity compelled a change of residence, but neither hardship, nor poverty, nor danger to life frightened them; they stuck to their people through thick and thin. And ever since, Irishmen stand by the priest.

There was no active persecution in Father Mathew's time. But the Catholics were cautious; they did not venture too far. Father Mathew, though a Capuchin, was clean-shaved. He never wore the religious habit in Ireland; more than likely never once in his life did he don the Capuchin's robe.

His life among the people was a quiet one, of hard, unobtrusive work. He was no pulpit orator, and as far as his spoken words were concerned, it was easy to criticize them adversely. But he was in downright earnest, and *he practised what he preached*. The following is Archdeacon O'Shea's estimate of him: ¹

We have ourselves more than once gone to hear this preacher, with the express intent of duly and fairly estimating his powers as a speaker, and we have summoned to our aid as much of our critical bitterness as we conceived sufficient to preserve our judgment uninfluenced by the previous charm of his character. We were not listening to his affectionate, earnest, and pathetic exhortation more than ten minutes, when our criticism, our bitterness, our self-importance left us; all within us of unkind and harsh was softened down; our heart beat only to kindlier emotions; we sympathized with our fellow-Christians around us. We defy the sternness and severity of criticism to stand unmoved, though it may remain unawakened, while

¹ Life, pp. 67-68.

Mr. Mathew is preaching; and this is surely no mean criterion of the excellence of his character, and the efficiency of his ministry in the pulpit.

He has the advantage (though he appears to make little use of the advantage) of possessing a finely formed, middle-sized person, of exquisite symmetry; the head, of admirable contour, and from which a finished model of the antique could be cast; the countenance intelligent, animated, and benevolent; its complexion rather sallow, inclining to paleness; eyes of dark lustre, beaming with internal peace, and rich in concentrated sensibility, rather than speaking or kindling with a superabundant fire; the line of his mouth, harmonizing so completely with his nose and chin, is of peculiar grace; the brow, open, pale, broad, and polished, bears upon it the impress not merely of dignified thought, but of nobility itself.

His principal talent lies in the disposal of the persuasive topics. He is fond of appealing to the warm devotional feelings that have their fixed and natural seat in the Catholic bosom; to the devotional recollections and associations that alternately soothe and alarm the Catholic mind. To all these he appeals; matters so full of thrilling interest, and of inherent eloquence, that they burst on the soul with an all-subduing instantaneousness, and electric force, purifying and ennobling the commonest phraseology that happens to be selected as their vehicle. Thus has this excellent young man gone on, notwithstanding many imperfections, which may yet be removed by ordinary study and attention, preaching earnestly and successfully, and enforcing truth, and illustrating the beauty of the doctrine of his religion, by the noblest, the fairest, the most convincing comment—the undeviating rectitude, the unspotted purity, the extensive and indefatigable beneficence of his life. *O, si sic omnes!*

Mr. Maguire's estimate of Father Mathew as a preacher follows, and let it be borne in mind that Mr. Maguire knew him personally, and often heard him preach.²

Those who for the most part thronged to hear him, and crowded his little church with that object, were not inclined to be critical, or very capable of criticism. They came, in a humble spirit, to hear the Gospel expounded, to be told of the mercy and goodness of God, of the beauty and holiness of charity, by one whose life was the living example of the precepts he taught. What was it to them, if a simile were false, or a metaphor out of place, or an image occasionally tawdry, or a sentence wanting in polish, or a chain of reasoning

² Life, pp. 65-66.

loose and inconclusive? They crushed into that little temple to listen to the word of God preached by a man of God; and in that expectation they were never disappointed. Once within that church, they yielded themselves implicitly and unhesitatingly to his spiritual and moral guidance and they went with him whither he led them. Aye, and even those few who ordinarily could sit coldly in judgment upon the excellencies or the defects, the style or manner of a preacher, and who, perhaps, came just to see something of the young priest of whom the "common people" and the "old women" talked so much—even they, cool critics and lofty judges, as they held themselves to be, found themselves suddenly surprised by strange dimness of vision and a choking sensation in the throat, at the unpretending pathos of the preacher. What was the charm that held spellbound the close-packed hundreds beneath the pulpit, that riveted the attention of crowded galleries, and moved the inmost hearts even of those who had come to criticize? The earnestness of the preacher. Not the earnestness of the actor, who simulates, with cunning declamation and by impassioned gesture, the ardor of nature. No; it was the earnestness of truth, of sincerity, of belief. Father Mathew practised what he preached, and believed what he so persuasively and urgently enforced. Then, the emotion, which his voice made manifest to the ear, and which his agitated features made visible to the eye, was real, genuine, springing from the heart, thrilling his nerves, warming his blood, quickening his pulse—felt in every fibre of his frame. There was established between the preacher and the audience the most complete and perfect identity of feeling, the result of the sympathy which they mutually felt.

Father Mathew preached from the pulpit; he gathered the fruit in the confessional. The church was a small and poky one, the crowds large. Father Mathew sat in a miserably small box to hear his penitents, who came in their working clothes, bringing with them the odors that suggested their various occupations—some that of salt fish, others that of the butcher's shop or the sausage factory, and worst of all were the lamplighters whose duty it was to look after the fish oil in the street lamps. Certain mornings in the week Father Mathew sat and heard confessions from five to eight, or five to nine. As soon as the eight or nine o'clock Mass was over, and he had breakfast, he returned to the confessional. On Saturdays and the eves of holidays he sat as late as ten or eleven o'clock. Sometimes he put in fifteen hours a day hearing confessions. His penitents clung to him and brought

others. Finally his fame as a confessor was so well established that it spread into the next county, and people who came to market would not return home till they had gone to confession to Father Mathew.

In the course of his ministry Father Mathew had seen a great deal of the sin and misery caused by drink. Himself a total abstainer, he had no direct connexion with any temperance movement. There was a total abstinence association in Cork, the leading figures in which were the Rev. Nicholas Dunscombe, an Episcopalian, Richard Bowden, a Unitarian, and William Martin, better known as Billy Martin, a Quaker. Their success was very meagre. Their doctrine and practice were novel, nor had they the ear of the people. No wonder. They were all non-Catholics, and Catholic Emancipation was carried only in 1829. *Timeo Danaos et dona ferentes*. Billy Martin was the brains of the movement. He knew Father Mathew, and was well aware of his influence with the people. We know how this influence was secured by Father Mathew's sermons, by his long hours in the confessional, by his blameless, holy life. Billy Martin would say in his Quakerish fashion: "O, Theobald Mathew, if thou would only give thy aid, much good could be done in this city." Father Mathew pondered and thought. No impulsive movement appealed to him. At length his mind was made up. At a meeting in the schoolroom he delivered a short address on the evils of drunkenness and the benefits of total abstinence. Then he came to the table, and taking the pen said in a voice heard by all: "Here goes in the name of God," and signed as follows: Rev. Theobald Mathew, C.C., Cove Street, No. 1. This was on the 10th of April, 1838.

It quickly became known that Father Mathew had signed the pledge. His example was immediately followed. Three months after he signed the pledge, he had 25,000 followers; in five months he had 131,000; and in less than nine months there were in Cork, 156,000 voluntary total abstainers. The pledge as administered by Father Mathew was for life. This start having been made in Cork, henceforth the movement was national.

Father Mathew traveled throughout Ireland to administer the pledge. He went either at the invitation of the bishop or

the local pastor. His first visit was to Limerick, whither he had been invited by the Bishop, the Most Rev. Dr. Ryan. He arrived there the first week in December, 1839. Even on the day before he was expected to arrive, the streets were thronged with people from all parts of the county, from the neighboring counties, and from the adjoining province. That week he administered the pledge to 150,000 people.

In 1842 he visited Glasgow at the invitation of the bishop. Glasgow papers are staid and sober as a rule, but they grew quite enthusiastic over Father Mathew. The first day of his visit he administered the pledge to 1,500, the second to 12,000. The third day the numbers were so immense that the count was lost, but from ten in the morning till six in the evening Father Mathew was busy administering the pledge to groups of people. From Glasgow he went to Edinburgh. In 1843 he visited London, taking in on his way Liverpool, Manchester, Salford, Huddersfield, Wakefield, and Leeds. In London alone he had 600,000 adherents. Archbishop Hughes invited him to New York, where he arrived in 1849. He administered the pledge in New York, Boston, Washington, Richmond, Wilmington, Savannah, New Orleans, and Little Rock. During his American tour his secretary kept a diary. One entry may be quoted, serving as it does to illustrate Father Mathew's method: *

This will be a memorable day in Wilmington. Father Mathew, as usual, celebrated the holy sacrifice at half-past seven o'clock, lectured and administered the pledge; and at eleven o'clock preached—his text, "The Lord in His holy temple". The sermon universally applauded by all present. The little church was never filled so much before. Three-fourths were Dissenters, and many known to possess strong prejudices. All most orderly and respectful. Immediately after the sermon, spoke on temperance with much ability and force. His arguments, as usual, most conclusive, replete with spiritual quotations. The majority of the Catholic community, and several others, most respectable people, took the pledge. The Rev. Thomas Murphy and the boys on the altar were the first. The impression made by Father Mathew's sermon and discourses has had a most beneficial effect, especially with those of different opinions and strong prejudices. During the day he had some Americans, whose accession was

* Life, p. 488.

much applauded, and who acknowledged they would not take a pledge from any other individual.

Father Mathew died in 1856. To how many did he administer the pledge? No accurate figures are available. The number has been put as low as 2,000,000, and as high as 4,000,000. Three million seems a safe and conservative figure. The pledge was extraordinarily well kept. Men and women who had taken the pledge from Father Mathew were numerous in the 'seventies, fewer in the 'eighties, fewer still in the 'nineties. And the good work is still being done. Passing over local total abstinence societies, the Capuchins, Father Mathew's brothers in religion, have a flourishing total abstinence society in Church Street, Dublin, and they are invited by the bishops to preach and organize total abstinence in their dioceses. Gardner Street, Dublin, is the headquarters of the Pioneer Total Abstinence Society, the pledge of which is for life. You see its badge everywhere, in trains, in shops, and as you walk along the street. The Pioneer Pledge is remarkably well kept.

What were Father Mathew's methods? Personal example, direct appeal to the will of individuals or of groups. He never was a prohibitionist. Prohibition seems to be a purely American idea. What should be the attitude of priests toward it?

When a priest says, "Here goes in the name of God," and signs the pledge, he is on safe ground. So also, when he points out to his hearers the evils of drunkenness and invites them to become voluntary total abstainers. But when he appears on the prohibition platform, is he in the right surroundings? To me it is a matter of grave doubt. Prohibition oratory should not blind us priests to the following principles:

1. The moderate use of intoxicating drink is perfectly lawful.
2. Total abstinence is *de consilio* not *de precepto*, except in the case of him to whom on account of previous excesses drink even in moderation is the proximate occasion of sin.
3. What do our readers think of this view? It seems to me unlawful activity to engage in prohibitionist propaganda unless the man who chooses to drink in moderation is ac-

corded perfect liberty to get what he desires. Without this saving clause prohibition seems an unjust invasion of a man's personal liberty without due cause.

Frankly, the whole prohibitionist movement to me is suspect. It seems to savor of Manicheanism. When a Catholic paper has to answer an inquiry as to whether Mass is likely to be said in grape juice to avoid giving offence to the susceptibilities of non-Catholic prohibitionists, and when a minister, as at a recent Methodist Conference, proposes to censure President Wilson for putting wine on his table when he was entertaining, the average healthy-minded Catholic will pause. There is a flavor of arrogance and spiritual pride in the words and acts of those who constitute themselves leaders in the prohibitionist movement. The theory of the prohibitionists is shallow and erroneous. With them, it is the saloon and nothing else. It is not the saloon, it is the unbridled appetites of those who go to the saloon and drink to excess that are responsible for the drink evil. Father Mathew never attacked the saloon, or the saloon-keeper. By inducing the frequenters of the saloon to become voluntary total abstainers, he left the saloon empty, and the owner engaged in some other business. Another merited criticism of the prohibitionist movement is its total elimination of the supernatural. We all know its methods, meetings, speeches, whirlwind campaigns, elections. But there is not a word about prayer, about avoiding the occasions of sin, about seeking the help of the grace of God to overcome an evil habit that has been contracted. Voting the town dry will not take away a man's passion for strong drink. That means a personal effort, in which the individual needs the grace of God, and without which he will fail. Since prohibitionists have become politicians we hear the cry "A Saloonless Nation by 1920".

Prohibition? Or personal example, and voluntary total abstinence for our people? Which is the safer and sounder course for us priests?

VIATOR.



Analecta.

ACTA BENEDIOTI PP. XV.

AD R. P. SERAPHINUM CIMINO, ORDINIS FRATRUM MINORUM
MINISTRUM GENERALEM, SEPTIMO EXEUNTE SAECULO EX
QUO INDULGENTIA PLENARIA DE PORTIUNCULA PRIMUM
DIVINITUS DATA EST.

Dilecte Fili, salutem et apostolicam benedictionem.—Ingravescente in dies hac mole communium miseriarum, quae Nos praecipue habent anxios et sollicitos, omnem equidem occasionem, quae nobis offeratur, arripimus propitiandae humano generi divinae maiestatis. Nam, cum miseros faciat populos peccatum, in hoc devenimus rerum discrimen, ut nisi vulgo homines paeniteat deliquisse ac paenitendo melioresque mores inducendo Dei benignitatem mundo concilient, nulla iam salutis spes reliqua videatur. Iam vero ad excitandum in bonis vel salutaris paenitentiae vel sanctioris vitae studium, opportune contingit ut illud propediem commemoretur tam praeclarum divinae indulgentiae munus, ante annos septingentos, beatissimo Francisco deprecante, tributum hominibus, quod a Portiuncula nominatur. Neque enim huius beneficii quisquam potest esse particeps, quin ante rite confitendo peccata expiaverit, omnemque omnino culpaem amorem abiecerit. Accedit quod qui hanc lucrantur admissorum veniam, iis licet non sibi solum sed etiam pie defunctis in Christo eam lucrari: quibus

ipsa facultas rei saepius iterandae mirum quantum solatii potest afferre. Id quod, si unquam alias, est certe peropportunum hoc tempore, cum haec maximi belli immanitas multitudinem animarum, quae igni piaculari addictae sunt, innumerabilibus cotidie funeribus adauget. Itaque vehementer quidem cupimus ut toto orbe catholico ad sacras Franciscanum aedes vel ad eas quas sacrorum Antistites destinaverint, frequentior solito christianus populus, huius veniae impetrandae causa, confluat, sed ibi maxime id fiat ubi primum illa divinitus oblata est. Quamobrem statuimus ut integri anni spatio, id est a vespere primi diei mensis augusti proximi ad occasum secundi diei mensis eiusdem consequentis anni, quisquis rite confessus et caelesti dape refectus Assisiatem Basilicam Sanctae Mariae ab Angelis adierit ibique pro Ecclesia ad mentem Summi Pontificis Deo supplicaverit, toties Plenariam Indulgentiam lucretur, quoties eam aedem inviserit. Atque ad amplificandam horum sollemnum dignitatem, iis Nosmet ipsi volumus per Legatum adesse; idque muneris dilecto Filio Nostro cardinali Philippo Giustini, quem Ordo Fratrum Minorum patronum habet, demandamus. Sperandum vero est fore ut compluribus ex omni ora ac parte terrarum natale solum Francisci atque incunabula institutorum eius adeuntibus, iterum illa sanctissimae vitae species ac forma valeat ad excitandum in hominibus studium christianae sapientiae et disciplinae, in primisque illius, quae hodie tantopere elanguit, fraternae caritatis. Caelestium autem bonorum auspicem et paternae benevolentiae Nostrae testem, tibi, dilecte Fili, et omnibus sodalibus tuis apostolicam benedictionem amantissime impertimus.

Datum Romae apud S. Petrum, die XXIX mensis iunii MCMXVI, Pontificatus Nostri anno secundo.

BENEDICTUS PP. XV.

SAORA CONGREGATIO CONSISTORIALIS

DECRETUM OMAHENSIS ET KEARNEYENSIS MUTATIONIS FINIUM.

Cum Metropolitanus et Episcopi ecclesiasticae provinciae Dubuquensis, supplicem libellum ad Sanctam Sedem porrexissent ut a dioecesi Omahensi ad dioecesim Kearneyensem

transferantur comitatus civiles *Wheeler, Greeley, Howard* et ea pars comitatus *Hall* quae, a flumine *Platte* separata, versus septentrionem sita est, SSmus D. N. Benedictus XV, rebus omnibus mature perpensis, de consilio Emorum huius Sacrae Consistorialis Congregationis Patrum et suppleto, quatenus opus sit, interesse habentium consensu, annuens praefatis precibus, fidelium utilitati et Kearneyensis dioecesis incremento apprime cessuris, de plenitudine potestatis statuit ut praefati comitatus civiles *Wheeler, Greeley, Howard* et ea pars comitatus *Hall*, superius definita, a dioecesi Omahensi subtraherentur et ad dioecesim Kearneyensem assignarentur.

Statuit insuper Sanctitas Sua ut haec executioni demandentur per R. P. D. Ioannem Bonzano, Archiepiscopum titularem Melitenensem et in Foederatis Statibus Americae Septentrionalis Delegatum Apostolicum, eidem tribuens necessarias et opportunas facultates, etiam subdelegandi, ad effectum de quo agitur, quamlibet personam in ecclesiastica dignitate constitutam, ac definitive pronuntiandi super quavis difficultate vel oppositione in executionis actu oritura, facto praeterea ei onere ad hanc S. Congregationem intra sex menses exemplar mittendi, authentica forma exaratum, peractae executionis.

Hisce denique super rebus eadem Sanctitas Sua praesens edixit consistoriale decretum: contrariis quibusvis minime obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 13 maii 1916.

✠ C. CARD. DE LAI, EPISC. SABINEN., *Secretarius*.

L. * S.

✠ THOMAS BOGGIANI, ARCHIEP. EDESSEN., *Adessor*.

SACRA CONGREGATIO RITUUM.

I.

DUBIA.

Rmi Episcopi Dioecesium Vizagapatamensis et Nagporensis, qui iam receperunt Kalendarium ad usum ipsarum Dioecesium a S. Rituum Congregatione revisum et approbatum, sequentia dubia pro opportuna solutione eidem S. Congregationi exposuerunt; nimirum:

I. An eiusmodi Kalendarium alhiberi possit ab omnibus sacerdotibus sive saecularibus sive religiosis suae Dioecesis?

II. An titulares Ecclesiarum Cathedralium et Patronus Indiarum debeant ab eisdem sacerdotibus omnibus celebrari cum octava, vel sine octava?

III. An Episcopi utriusque Dioecesis possint mutare titulares Ecclesiarum, sive quia incerti sunt, sive quia nec approbati, vel non habent Officium in Calendario Dioecesano?

Et Sacra eadem Congregatio, audito specialis Commissionis voto, rescribendum censuit:

Ad I. Servetur decretum de Festis localibus diei 28 februarii 1914 ad I et III.

Ad II. Serventur Rubricae novissimae ad normam Bullae *Divino afflatu*, Breviarii Romani, tit. IX, nn. 2° et 3°.

Ad III. Nihil innovetur, si agatur de Sanctis in Martyrologio Romano vel in eius Appendice approbata insertis. Si vero agatur de Ecclesiis consecratis et de titularibus incertis, proponatur elenchus antiquorum vel novorum titularium S. Rituum Congregationi pro approbatione. Quod si Ecclesia non fuerit consecrata aut solemniter benedicta, ipse Episcopus eam benedicat vel consecret, assignando Mysterium vel Sanctum Titularem iuxta Rubricas et Decreta; prae oculis habito, quod Beatis nec Ecclesiae, nec Altaria dedicari possunt.

Atque ita rescripsit et declaravit. Die 5 maii 1916.

* A. CARD. EP. PORTUEN. ET S. RUFINAE, S. R. C. *Pro-Praefectus*.

L. * S.

ALEXANDER VERDE, *Secretarius*.

II.

DUBIA DE MISSA VOTIVA SACRATISSIMI CORDIS IESU ET DE PRECIBUS POST MISSAM.

A Sacra Rituum Congregatione sequentium dubiorum solutio exposita est:

I. An Missa Votiva Sacratissimi Cordis Iesu, a Leone Papa XIII concessa pro qualibet Feria Sexta, quae prima in unoquoque mense occurrit, prohibita sit in omnibus Festis Domini, iuxta Decretum n. 3712 diei 28 iunii 1889; vel tantum in Festis Christi Domini, ad mentem novarum Rubricarum tit. IV, n. 7, tit. VI, n. 4 et iuxta Notanda in Tabellis n. 8?

II. An Preces post Missam omittere debeat Sacerdos, qui Sacrum facit in Oratorio cuiusdam Communitatis Religiosae, dum ipsa Communitas vel lectioni meditationis, vel alteri Missae assistit, vel ad recipiendam Sacram Communionem accedit, vel pias preces in communi recitat?

III. An liceat Preces omittere in fine Missae quae celebratur in altari Sanctissimi Sacramenti si immediate post eam Sacra Communio administranda sit?

Et Sacra eadem Congregatio, audito voto specialis Commissionis, respondendum censuit:

Ad I. *Negative* ad primam partem; *affirmative* ad secundam.

Ad II. *Negative*; et in casu Preces praescriptae recitentur submissa voce tam a Sacerdote celebrante quam a clerico seu inserviente vel tantum respondente; et dentur Decreta, praesertim Decretum de precibus in fine Missae recitandis diei 20 iunii 1913.

Ad III. *Negative* iuxta decretum suprarelatum, et in casu Ssma Eucharistia administretur post Preces.

Atque ita rescripsit ac declaravit, die 2 iunii 1916.

✠ A. CARD. EP. PORTUEN. ET S. RUFINAE, S. R. C. *Pro-Praefectus*.

L. * S.

ALEXANDER VERDE, *Secretarius*.

ROMAN OURIA.

PONTIFICAL APPOINTMENTS.

17 April, 1916: The Right Rev. Felix Ambrose Guerra, Titular Bishop of Hamatha, appointed Archbishop of Santiago, Cuba.

19 May, 1916: Monsignor Henry Daly, of the Archdiocese of Westminster, appointed Secret Chamberlain Supernumerary of the Pope.

Studies and Conferences.

OUR ANALEOTA.

The Roman Documents for the month are:

POPE BENEDICT XV extends the Portiuncula Indulgence (on the occasion of the seventh centenary of its first institution) to all who visit the Portiuncula church at Assisi between 1 August (from first vespers), 1916 and 2 August (sundown), 1917.

S. CONGREGATION OF CONSISTORY by Decree 13 May, 1916, ordains a change in the limits of the dioceses of Omaha and Kearney, by transferring to the latter the counties Wheeler, Greeley, Howard, and that part of Hall county which lies north of the river Platte. All disputes arising out of this change are to be settled by the Apostolic Delegate.

S. CONGREGATION OF RITES answers (1) a doubt about the observance of a local calendar; and decides (2) that the prayers prescribed at the end of Mass are to be recited before distributing Holy Communion.

ROMAN CURIA gives official list of pontifical appointments.

DANGER IN GIVING OUT FICTION FOR RELIGIOUS TRUTH.

To the Editor, THE ECCLESIASTICAL REVIEW.

It never entered into the plans of Christ to reveal all at once the whole sum of religious truth to His disciples, or to acquaint them at any time with all the whys and wherefores of the truths which He thought it proper to reveal. He gave them as much as was good and sufficient for them, and put a veil over the rest. Had He done otherwise, there would be no such thing as divine faith. Whenever the Apostles itched to get information not intended for them, the Master never failed to administer a mild rebuke. Thus, to give a single instance, when they were curious to learn something anent the end of the world, He answered: "It is not for you to know the times and the moments which the Father has put—or kept—in His own power". That was one of God's secrets, and not for them to fathom.

What God saw fit to show us should be, and is, enough for us, and we ought to rest content with it and ask no more. The deposit of faith handed down through the Sacred Scriptures and authentic tradition is ample enough to serve the Creator's purposes, and it is ample enough to serve ours too. There is certainly no need to enlarge upon it and add to it. "The disciple is not above his master," and what sufficed for the Master must suffice for His disciples. If we attempt to go beyond that, and improve upon it, we run a serious risk of holding forth as the teachings of Christ the "doctrines and traditions of men", thereby putting ourselves in the same category with the ancient Pharisees.

All Catholic preachers and teachers admit this, of course, in theory, but all do not admit it in practice. And what I say of preachers and teachers applies more particularly to certain religious writers. A considerable quota of all three classes, not satisfied with the wide range of approved religious truth allowed them, persist in drawing on their imaginations for explanations and developments and details which have no basis of reality outside their own fancy. Growing weary of the monotony they experience on the regular and direct route, they stray off into the by-paths to seek for novelities and sensations. And being looked upon as safe guides by many of the injudicious or ill-instructed, they lead others away with them. Some of these never find their way back to the right road; and even those who do find it, have lost much valuable time in their journeying toward their destination.

What the motives of these fanciful preachers and teachers and writers may be, it is not ours to judge. While some of them are probably mere novelty-hunters trying to make an impression, or to win fame and popularity, by dishing-up the unusual, no doubt the majority are really sincere, thorough believers in their own home-made traditions and legends. They are simply following their peculiar bent of mind, and hope thereby to accomplish good. There is no need to impugn the motives of any of them. The point here is to show that, be their motives what they may, their methods are frequently hurtful to the religious faith and peace of mind of many of their hearers or readers. This is particularly true of the age in which we live. In the ages of faith the un-

founded speculations or fanciful legends of pious dreamers were not so baneful; but in the critical days in which our lines are cast, they are extremely dangerous.

First, as regards unbelievers. These, in nearly every case, are unable to distinguish between what Catholic books and sermons are approved by the Church, and what are merely the private opinions or baseless imaginings of individual Catholics; and of course it is but natural that such people should consider whatever they hear from a Catholic pulpit, or read in a Catholic book, as the genuine teaching of the Church. And when persons of discernment come across some of the "fish stories" served up to them by these imprudent preachers and writers, it is easy to forecast the result. They are likely to become disgusted with the whole sum and substance of Catholic doctrine and refuse to prosecute further the search for truth. And since they put these ultra-Catholic, unsanctioned notions on a par with our approved teachings—and that without any fault of theirs—we cannot blame them.

Again, in so far as Catholics themselves are concerned. The fact that we, all of us, have been most liberally dosed with these pious legends in our childhood and youth, and yet managed to recover, is a proof that they are not seriously detrimental to well-instructed or well-balanced people who have sense and judgment enough to separate the wheat from the chaff. But, unfortunately, there are legions of Catholics whose religious instruction never goes beyond the elementary stage, who are not thoroughly grounded in the principles and teachings of their Church, who know little beyond what they were taught as children; and to such as these the class of books and sermons to which I refer may prove very damaging in their maturer years. When they come to the age of discretion they must realize that a not inconsiderable portion of the religious pabulum on which their childish minds were fed is purely fanciful, without any foundation in fact; and, if they lack the saving grace of judgment, they are apt to put all in the same category—the true with the false or uncertain, the wheat with the chaff—and throw them all overboard.

I take it for granted that there is no need to specify here, that the reader knows what the writer is driving at. We cannot afford to mention by name any of the books or sermons to

which we refer. They must be familiar to most readers. Many of us have heard descriptions of hell, for instance, which almost forced us to the conclusion that the preacher had been there on a tour of inspection, had made a thorough study of all its machinery, and was perfectly acquainted with its every nook and cranny. They describe its temperature to the smallest fraction of a degree, the special kinds of torments designed for special kinds of sin, the appearance of the place, or state, and its inhabitants, etc. A convent-school graduate once told the present writer that she was puzzled as a child over the possibility of getting her into one of the small boxes (one foot by six inches) which the good Sister described as the abodes of the damned. And she added that she is still more puzzled now that she has taken on more than a hundred pounds since her school days. Now what, in the name of common sense, is the use of filling children's heads, or the heads of adults either, with such nonsense? Isn't hell bad enough as it is, or as it is known to us from Scripture, without drawing on our imagination for all these lurid, hobgoblin pictures? If we confine ourselves to what is of faith, or at least to what has the approval of authentic tradition, we shall have more than enough to produce the desired impression on our hearers. The fanciful details will serve only to disgust many who realize that they are but fancies; and, if the hearers are ill-balanced, they may be led to doubt the doctrine altogether.

Of course the man who would undertake to do away entirely with the legendary in religion would be undertaking an altogether hopeless task, an impossible task. There is a natural tendency to the legendary inborn in the human race. We find it all through history, secular as well as sacred. Every historical student is aware that the largest portion of ancient profane history is of this character—legendary or mythical. How much of the so-called history of Ulysses and Hector, of Æneas and Romulus and Remus, etc., is true, and how much mythical? And there is no need to go back to the heroes of antiquity to prove this point. Have not myths grown up even round the name of such a comparatively recent celebrity as our own George Washington? Men are naturally prone to weave myths and romances about the names

and memories of their national heroes, particularly their progenitors, the founders of their race or family.

And they carry that same tendency with them into their religious faith. Witness the old pagan mythology. No nation is exempt from it. And so it has flourished to a certain extent in the Christian religion itself. Even in the first age of the Church apocryphal gospels abounded—pure products of the imagination in most cases, purporting to give details of the lives and doings of the Master and His Blessed Mother and His Apostles. And the self-same tendency has been in operation in every age of the Church's history; men and women drawing on their fancy to improve on the apocryphal gospels, and to magnify the name and fame of their favorite or patron saints by attributing to them unauthenticated wonders. The writer trusts it is not necessary to state that there is no intention of reflecting on the well-attested miracles of the saints—those recognized by the Church—but only on those which have had their origin in the fancy of the enthusiast.

Assuredly the less of this ultra-Catholic stuff we have, the better for the rank and file of the faithful, and the better the outlook for the conversion of non-Catholics. And while we cannot expect to eradicate entirely this itching tendency for the legendary, for groundless marvels and fanciful picturings, it will be by no means a loss of time or energy to try to lessen the output. As we said before—and it can't be stated too often or too strongly—we have enough, and more than enough, to appeal to the hearts and minds of the intelligent, in the duly approved and tried and tested traditions of the Church, without drawing on the imagination for extra supplies.

The truth, and nothing but the truth, must be our motto, if we mean to hold the people of this and succeeding generations. I omit "the *whole* truth" purposely, because there are many whom, on account of their ignorance or unsophisticatedness, the *whole* truth might hurt instead of benefiting. As Cardinal Newman has pointed out, in several of his works, the principle of the "economy" has been in use in the Church almost from its inception. We have seen that Christ Himself used it, and the Father before Him. Thus the Almighty is said to have "winked at the times of ignorance among the

heathen", and He permitted divorce to the Jews "because of the hardness of their hearts". Joseph "made himself strange to his brethren"; Elisha kept silence on request of Naaman to bow in the temple of Rimmon; St. Paul circumcized Timothy while protesting that "circumcision availeth not".

"The principle of the Economy is this", writes Newman, "that out of various courses in religious conduct or statement, all and each allowable antecedently and in themselves, that ought to be taken which is most expedient and most suitable at the time for the object in hand." As the present writer remarked in the beginning of this paper, "Almighty God did not all at once introduce the Gospel to the world, but gradually prepared men for its profitable reception; so, according to the doctrine of the early Church, it was a duty for the sake of the heathen among whom they lived, to observe a great reserve and caution in communicating to them the knowledge of 'the whole counsel of God'. This cautious dispensation of the truth, after the manner of a discreet and vigilant steward, is denoted by the word 'economy'. It is a mode of acting which comes under the head of Prudence, one of the four Cardinal Virtues."

It is evident, from Cardinal Newman's words, that the economy refers to moral conduct as well as to dogmatic teaching; and Newman himself emphasizes this in the following observation: "I have shown above that the doctrine in question had in the early Church a large signification when applied to the divine ordinances; it also had a definite application to the duties of Christians, whether clergy or laity, in preaching, in instructing or catechizing, or in ordinary intercourse with the world around them." All of us can recall numerous instances in which it would have been the height of imprudence to give out the whole truth to the immature, the ill-instructed, or the ill-balanced, for the simple reason that they would be likely to abuse their new-found knowledge, to become full-fledged casuists in their own cases, to trifle with moral law, to go the limit, or even beyond the limit—their only aim being to stay on the hither side of mortal sin. These are instances, certainly, to which applies the old saw, "Where ignorance is bliss, 'tis folly to be wise".

Strict adherence to moral principle, and not casuistry, is what these people need. If you inform them, for example, that the theft of a certain amount is but a venial offence, that ordinarily casuists hold it requires five, or eight, or ten dollars to constitute a mortal sin, many of them will have little scruple in appropriating the amount within the limit of grievous sin. And so with many other instances that might be mentioned.

However, there is such a thing as carrying the "economy" itself to excess; and the one extreme is apt to prove as detrimental as the other. Writing on this subject, Cardinal Newman remarks: "It may be said that this principle, true in itself, yet is dangerous because it admits of an easy abuse, and carries men away into what becomes insincerity and cunning. This is undeniable; to do evil that good may come, to consider that the means, whatever they are, justify the end, to sacrifice truth to expedience, unscrupulousness, recklessness, are grave offences. . . . The abuse of the 'economy' in the hands of unscrupulous reasoners is obvious. Even the *honest* controversialist or preacher will find it very difficult to represent, without *misrepresenting*, what it is yet his duty to present to his hearers with caution or reserve. Here the obvious rule to guide our practice is to be careful ever to maintain *substantial* truth in our use of the economical method. And so far from concurring at all hazards with Justin, Gregory, or Athanasius, I say it is plain they were justified or not in their economy, according as they did or did not mislead practically their opponents. It is so difficult to hit the mark in these perplexing cases that it is not wonderful should these or other Fathers have failed at times, and said more or less than was proper." And he ends his remarks on the matter by casting a very serious doubt on the general expediency of the economy in our own day and generation, at least so far as his own country is concerned. "As to the Catholic religion in England at the present day, this only will I observe—that the truest expedience is to answer right out when you are asked; that the wisest economy is to have no management; that the best prudence is not to be a coward; that the most damaging folly is to be found out shuffling; and that the first of virtues is to 'tell truth and shame the devil'."

It will be seen from all this that the proper use of the economy is an extremely delicate matter, one requiring no ordinary degree of judgment, since even the Fathers sometimes fell into error in applying it. What Newman says of the Church in England, applies with equal force to our own country, conditions being practically the same. Unless there is a manifest reason for using the economy, for concealing part of the truth; unless there is a real necessity, or a real utility in sight, it is decidedly the part of discretion to tell the truth, without any shifting or evasion; for, as Newman says, should we be subsequently found out in what our hearers will likely consider a downright lie, it will prove the most damaging folly of all; they will lose all confidence in our guidance.

While the telling of the whole truth to those who are unable or unwilling to make a right use of it, who might even abuse it, may be, in some circumstances, highly indiscreet, rather harmful than beneficial, the other extreme, the deliberate perversion of the truth, would prove a far more serious blunder. When an inquirer asks outright whether an act or an omission is sinful or not, mortally or venially sinful, he is entitled to a truthful answer. The reply should, of course, be accompanied by explanations calculated to guard the questioner against misconception or abuse; but give the truth at all events. Otherwise the questioner is forced to one of two conclusions: either that you do not know the truth of the matter, or that you are deliberately trying to keep him in ignorance—either of which conclusions is equally fatal to the confidence he had in you.

I am aware that theologians commonly hold to the opinion that where people are inculpably ignorant of the grievousness of an offence which, in all likelihood, they would keep on committing even if they knew the truth, it is better, in certain cases, to leave them in their ignorance. It is a matter of balancing the good and the evil likely to result from a concealment of the truth. But, even admitting the validity of this balancing theory, is it not true, on the other hand, that many who are committing acts subjectively venial but objectively grave, through ignorance, would strive to rid themselves of their bad habits if they once knew the truth? Again

it might be argued that those who are so ill-disposed that they would continue in their course even with the knowledge that it is gravely sinful, are not so very innocent after all; and the wisdom of sacrificing the interests of truth for their sake is rather doubtful; there is not much of a gain to justify the risk. Better far to tell the truth and take the consequences; it will prove the safer course in the long run.

Every confessor knows of the multitudes of subjective mortal sins committed daily owing to this concealment of the truth—sometimes to positive acts of something very close to downright untruth—by teachers and preachers. Words and thoughts and omissions which are at most but venially sinful—at times not even *venially* sinful—are magnified by the ill-instructed or timorous into grave sins; and not rarely some of these peccadilloes are among the most common of human failings, failings which it is almost morally impossible to avoid altogether. Even on the balancing of good and evil theory, is it wise to permit this condition? Would it not be far more *politic*, as well as far more moral, to tell the truth? It would require more work, in the way of explanation, from religious teachers—higher motives of morality than the mere steering clear of mortal sin; the grievousness of *any* sin, no matter how apparently trifling; the dangers of trifling—“*qui spernit modica, paulatim decidet*”, etc.; but would it not be well worth while? Should not the interests of the ninety-nine be looked after as well as those of the one who has gone astray?

Does it make for moral betterment to leave our people under the impression that “damn” is a mortal sin, or even a venial sin? Or that the telling of an officious lie, or a jesting lie, or the theft of a few pennies, is grievously sinful? Do not these misunderstandings simply increase the number of subjective mortal sins? And, taken all in all, which side of the scales is the weightier, the good or the evil? Even the most innocent and inoffensive actions are frequently construed as sinful by young folks who have been misled by their well-meaning but thoroughly indiscreet teachers. To give what is perhaps an extreme instance: the present writer has heard young women accuse themselves of whistling as something seriously immoral, and that because their pious teachers

taught them that "when a girl whistles, she makes the Blessed Mother weep". Probably many of those who read these lines have had the same or similar cases to deal with.

And what I say of the moral side of religion holds equally true of dogmatic and historical instruction. Where the doctrine of the Church is clear and explicit on points of faith, needless to observe, it should be given as the Church gives it, without let or stint, no matter how strange or improbable it may appear at first blush to the hearers; and no matter how unpalatable it may be to them. But there is not very much to be feared from this quarter, unless in the case of a number so small as to be practically negligible—those who are either materially or formally heretics. The overwhelming majority will never mince matters when the faith is at stake.

It is in matters which are open and free to discussion that the real danger lies; particularly in unauthenticated "traditions". As I remarked above, there are some minds so constituted that they have a natural bent to the marvelous, the unusual. They need not to be egged on but rather to be held in check. Every people under the sun has its myths, both in sacred and secular, or profane, history. Who started them, as a rule we know not. Probably natural-born poets who came gradually to regard their poetic images as real facts. Far be it from the present writer to presume to accuse any single one of them of deliberate dishonesty. It is a peculiar psychological phenomenon, but it is a psychological fact nevertheless, that some people do come in time to look upon their dreams and wishes as living realities; their notions of what *ought* to be, or what they *think* ought to be, as really having been. And there are not wanting multitudes of a like mind or temperament to believe unhesitatingly the fictions these people give out as truth.

For example, there are the innumerable legends concerning the favorite saints of various nations; legends oftentimes as childish as the fairy tales we tell our children, and every whit as improbable and incredible as the fabulous tales of the old pagan mythology. And there are others less improbable and more plausible, pious fictions which we were taught in our childhood, and which we would all like to hold on to, but, unfortunately, cannot. For instance, many of the ele-

vating incidents recorded in the apocryphal gospels; the Apostolical Constitutions, and particularly that beautiful legend anent the Apostles' Creed—to wit: that, before setting forth to convert the world, the twelve Apostles assembled together and composed each, in order of dignity, one after another of the twelve articles—and that by divine inspiration. It is beautiful, and it seems quite plausible, and we would all dearly love to believe it; but, unfortunately, the facts are against it; it is not so. And better far the truth, howsoever bitter, or rudely awakening, than pleasing fiction. Do not tell the children these things, these poetic imaginings; or, if you do, tell them as they are. Give them their real value, or lack of value. If you do not, there is a very serious danger that many of these children when they grow up and find that they have been deceived in minor matters—and not having sense or discernment enough to distinguish between matters of *minor* and matters of *major* importance, or to give matters which are strictly of faith and those which are free their relative importance—may come to believe that they have been deceived in many more, perhaps all, of the Church's teachings. This is not likely to be the fate of the normal Catholic, reared in a thoroughly Catholic atmosphere, and whose environment and associates continue Catholic long after his school days are past and gone. But unfortunately the lines of all who have passed through our schools are not cast in such pleasant places. Many of them never add an iota to the religious instruction they received at school, and upon leaving it are thrown into bitterly anti-Catholic surroundings. And if they once come to realize, or have the realization thrust upon them by others, that much of what they were taught does not rise above the level of fairy tales or fish stories, what is likely to be the result? It is for these latter that we fear, and it is principally for their sakes that we would like to call a halt on the teaching of what is pleasing enough, but untrue or highly improbable, and have religious guides stick to the known truth, or at least to verisimilitude.

We do not belong to the people who would take all the poetry out of the child's life; who would do away with Santa Claus, and Red Riding-Hood, and Cinderella. If we had the training of children, we would not adopt the methods of

Dickens's Mr. Gradgrind. On the contrary, personally we incline to the poetic and the romantic in the training of children. And probably, so far as secular history is concerned, it may do no great harm. But, as we have tried to point out, when the faith is in question, there is entirely too much at stake to take any chances. In this connexion we may well apply to faith what the poet Burns says of honor:

But where ye feel your faith grip,
Let that aye be the border.

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THE PRIMARY EFFECT OF EXTREME UNCTION.

By the primary effect of a sacrament we understand that effect which was chiefly intended by its author, or, that effect which constitutes the adequate reason of its institution. Secondary effects are such as are concomitant with the primary effect. These are but remotely intended by the author. No sacrament could be instituted for secondary effects only.

What is the primary effect of Extreme Unction? In other words, why did Christ institute this sacrament?

To our catechisms treating this sacrament we might well apply the words of Clericatus¹ regarding certain modern theologians: "Modernos sc. theologos ita confuse loqui de effectibus hujus sacramenti, ut nullibi reperiatur apud ipsos clara et concors doctrina, quae studiosorum animum instruat, at, e contra potius non leves difficultates gignat ac dubia irresoluta relinquat." Certainly our catechisms are singularly defective in the treatment of Extreme Unction.

The catechism used in our diocese, Faerber's, gives the following answer to the question, What benefits does Extreme Unction confer upon the soul?: 1. It increases sanctifying grace; 2. it remits the venial sins and such mortal sins as the patient cannot confess; 3. it gives strength in suffering and temptations.

It is evident that such an answer is altogether unsatisfactory; indeed, it is presumptuous to foist such an answer

¹ *Decisiones sacramentales*, dec. 82, n. 1.

upon an intelligent student. None of the three effects adduced can in any manner be considered a primary effect, a reason why a special sacrament should be instituted. The first is a common effect of all the sacraments of the living, as well as of every good work performed in the state of grace. The second is the effect intended primarily by Penance, and becomes only accidentally the effect of Extreme Unction. The third is an immediate effect of Holy Communion.

The No. 2 Catechism of the Third Council of Baltimore gives a more theological answer, stating the effects of Extreme Unction thus: 1. to comfort us in the pains of sickness and to strengthen us against temptations; 2. to remit venial sins and to cleanse our soul from the remains of sin; 3. to restore us to health if God sees fit.

Here again, the first effect is a secondary one, which also is obtained in Holy Communion. The third is evidently not the primary effect. As to the second, so far as sin is concerned (and here it should have been added that also those mortal sins are remitted which the patient cannot confess), it is obvious again that Extreme Unction only *per accidens* remits sin, Penance having this as its primary purpose. There remains then the effect "of cleansing our soul from the remains of sin". There follows immediately the question, "Which are the remains of sin?" It is answered thus: "By the remains of sin I mean the inclination to evil and the weakness of the will which are the result of our sins and which remain after our sins have been forgiven."

This answer is, to say the very least, altogether inadequate. That Extreme Unction strengthens the will and diminishes inclination to evil is true, but these things are by no means all the "remains" of sin, nor nearly the most consequential remains. By the "remains" of sin we must understand anything and everything that still in any manner finds the soul imperfect in the sight of God. The effect of Extreme Unction therefore, its primary effect, that effect which our Lord intended by its institution is this: *to effectively prepare our soul for immediate transfer from earth to heaven.*

Extreme Unction, if properly received, intends to eliminate purgatory for the recipient, intends to guarantee him the immediate beatific vision after death. The purpose of this

article is to prove this thesis, or at least to allege sufficient evidence so as to interest such priests as may read this, in the study of this question. If they look into it seriously, they will derive untold consolation from their effort, both for themselves and for those confided to their charge.

The Rev. Joseph Kern, S.J., tells us in the prologue of his book *Tractatus de Extrema Unctione*,² that he found considerable surprise expressed, both on the part of the clergy and the laity, when they first heard that the principal effect of Extreme Unction was to bring the soul immediately into heaven after death. "I confess," he continues, "I myself was dumfounded, when, studying the works of the great doctors of the thirteenth century, I discovered that they taught that the proximate effect of Extreme Unction consisted in that perfect health of the soul which disposed it to the immediate beatific vision, unless restoration of bodily health were more expedient."

There can be no doubt that, because of controversies with Protestantism and Jansenism, certain Catholic doctrines and beliefs have at times been either emphasized or put into the background. Thus, for example, the practice of less frequent Communion was brought about by Jansenism. Thanks to Pius X, the ancient custom is now restored. Similarly, the Catholic doctrine on purgatory was emphasized in the Church because of Protestant attacks on this belief. This may have resulted in neglecting to emphasize sufficiently the doctrine regarding the effect of Extreme Unction. At any rate this beautiful and consoling teaching seems to have been somewhat neglected during the past centuries. Let us hope that the ancient belief will be speedily revived.

Reason seems to demand the justice of our contention, regarding the effect of Extreme Unction. When still a boy in school, I sometimes heard of people being baptized on their deathbed. I used to envy them, and wished I could be baptized on my deathbed too, as then all fear of hell and purgatory would be done away with. Here is the point: Why should a heathen, who, perhaps, has led a bad life and is baptized on his deathbed, go straight to heaven, and a Catholic

² Pustet, 1907.

who, habitually at least, has led a good life, still have to face purgatory or even be afraid of hell? That certainly does not seem reasonable. One might say that the advantage of the Catholic lay in the fact that, owing to his good works, he would get a higher place in heaven. But this would not solve our problem at all. That we have merits is due to our personal achievements. We are dealing here with sin and punishment, and so far as these are concerned the heathen baptized in the end has a decided advantage, unless we have a means that will rid us of sin and punishment as effectively and as easily as Baptism frees him. Certainly there can be no reason why Christ should not have given us such a means. On the contrary, it would seem eminently in harmony with His divine love to provide us exactly with just such a means. The hour of separation between soul and body is the most important hour in our existence. Eternity depends upon it. Christ has instituted sacraments for other, less important steps that we take in life. These sacraments, as far as lies within them, are absolutely adequate in enabling us to face perfectly the situation that will confront us after the reception of the respective sacrament. The situation we have to face after death is judgment by God. Extreme Unction is to prepare us for this, that is admitted. Must it not therefore prepare us adequately for it? And no preparation that left even the slightest difficulty between the soul and its Judge could be called adequate. Nor will it do to lay too much stress on the preparation that is required on the part of the one receiving the sacrament. His part is no more than to remove the *obices*, and then the sacrament will infallibly, out of its own inherent efficiency, produce the full effect. No greater effort can be required on the part of the recipient than would be required, for instance, in the reception of Baptism.

The above argument might also be put in this way: Holy Scripture tells us: "He loved those that were His own, and He loved them to the end." This love of our Lord could never be content with liberating our souls from sin and hell. This love of the Good Shepherd necessarily had to induce Him to provide for His beloved sheep some means of doing away with all the remnants of sin, all punishments; induce Him to institute a sacrament that would so dispose the soul

that, immediately after leaving this mortal body, it could fly into the arms of its Creator. Or was that love exhausted when it had freed us from hell? Was it not great enough to provide also a remedy against the dreads of purgatory? Certainly it was, and, in instituting Extreme Unction, our Lord gave us that remedy. As the great Suarez says: "This sacrament, if it meets no obstacle, takes away every ill from the soul that might in any way impede or retard its entrance to eternal glory. This is the kind of preparation we need for our end. It is most becoming that there be a sacrament to procure this grace for us, and since no other sacrament has been instituted for it, it is evident that this [Extreme Unction] is that sacrament."³

It does seem self-evident that one should have a means of so disposing oneself for death that entrance into heaven becomes immediate. Nor is there any reason to suppose why such a disposition should be particularly difficult to obtain. In the sacrament of Penance, ordinarily not all punishments are remitted. The Council of Trent (XIV Sess.) tells us that Penance will cleanse us perfectly only if accompanied "*magnis fletibus et laboribus*". This sacrament is therefore not available for our purpose. One might say that we have the plenary indulgence and the apostolic benediction. I answer that these depend too much upon the disposition, the piety and exertion of the patient. A plenary indulgence presupposes remission of all sins, and in so trying a need it is altogether too uncertain a thing. We must have a sacrament; nothing less will do.

From the writings of many of the Fathers of the Church it is apparent that they took for granted the doctrine that Extreme Unction prepares the soul for the immediate beatific vision. They indicate this view so plainly, that their sayings served as a basis for the scholastic theologians in their contention that this belief is well founded upon the tradition of the Church.

St. John Chrysostom, for instance, in extolling the power of the priesthood in forgiving sins mentions only Baptism and Extreme Unction. It cannot be explained why he should

³ De Sac. Poenit. et Ext. Unct. disp. 41, sec. 1, n. 44. We give the sense rather than a literal translation.

leave out Penance, except that, as was in harmony with his purpose, he alluded only to those sacraments that completely and perfectly wiped out all sin and all punishment, restoring complete harmony with God.⁴

Considering the most ancient formulas that were used in consecrating the "oleum infirmorum" we must come to the conclusion that its efficacy was looked upon in the light of our contention. Thus it was called a "Chrisma Dei perfecta", a "dispeller of every evil", a "medicine of life and salvation", a "perfecta confortatio corporis, animae et spiritus".

The prayers that were used in administering this sacrament from the eighth century to the eleventh ask for the "immediate mercy of God, so that by virtue of the sacrament the patient might immediately be transferred to eternal glory." Those who read even a few of these prayers, says Professor Kern, cannot but come to the conclusion that this sacrament will restore the same purity and innocence to the recipient that the sacrament of Baptism would bestow. Here is a sample: "Impleat te dominus Spiritu Sancto. Ipse dominus per omnia sanctificet te ad perfectum, ut integer spiritus tuus et anima et corpus sine querela in adventu Christi servetur."⁵

St. Egbert, Archbishop of York in the eighth century, tells us: "It is written that the soul of the one who has received this rite [Extreme Unction] is equally as pure as the soul of a child that dies immediately after Baptism."⁶

Dogmatic theology instructs us to have great regard for the teachings of the scholastics, in cases where Scripture or the Fathers are not sufficiently explicit on a subject, and that their weight is all the greater if they are universally in accord regarding a particular case. As for Extreme Unction, these great doctors teach without a dissenting voice that it is an undoubted truth that this sacrament is instituted for the purpose of disposing the soul of the dying for its immediate transfer to heaven. Let us adduce but a few testimonies. B. Albertus Magnus⁷ tells us: "Extreme Unction effects the complete purification of soul and body by removing every ob-

⁴ De Sacerdotio, I, III, n. 5.

⁵ Martene, *De Antiquis Ecclesiae Ritibus*, t. I, p. 865.

⁶ *Poenitentialis Liber*, I, c. 15.

⁷ In IV, dis. II. a. 1.

stacle of glory to either part of man." Again he says: Extreme Unction, because it removes all remains (of sin) "valet ad immediatam evolutionem". In another place: "To remove the remains of sin in so far as these obstruct the immediate flight of the soul (to heaven) and the glorification of the body is the 'effectus substantialis' of this sacrament."

St. Bonaventure⁸ says that in regard to Extreme Unction, this in substance must be held, that it is the sacrament of those departing from life, preparing and disposing them "ad sanitatem perfectam", and what he understands by this perfect health he explains "quae quidem est gloriae".

St. Thomas,⁹ in speaking of this sacrament, says: "Hoc sacramentum immediate disponit hominem ad gloriam"; and he goes on to state that it was not prefigured in the Old Law for the simple reason that then nothing like it could be had, as it was not possible for anyone immediately to enter heaven, which was opened only by the coming of Christ. In his *Summa* the Angelic Doctor did not get to the point of treating this sacrament specifically; death prevented him. However, in III p., qu. 65, speaking of the number of sacraments, he has this to say: "Since man sometimes incurs physical as well as spiritual infirmity, namely, sin, therefore it is necessary that he be cured of his disease. This cure is twofold. One effect of it is that which heals the infirmity, restoring health, and this, in spiritual life is effected by Penance. The other is the restitution to the former strength ('valetudinis pristinae'), and this is effected by Extreme Unction, which removes all remains of sin and prepares a man for final glory." In III p., qu. 84, a. 1, ad 1 of the *Summa* we read that in Extreme Unction "perfecta sanitas spiritualis" is conferred. It is clear that anything in the soul that could retard its entrance to heaven is incompatible with this "perfect health".

Again, some one may be inclined to say that the sacrament in question inherently possessed the qualities that we contend for, but that its full effect depended upon the exceeding good disposition on the part of the recipient. We repeat that,

⁸ Breviloquium, Pars VI. c. 11.

⁹ Suppl. qu. 29. a. 1.

too much stress cannot be laid upon the part that the patient plays. All he has to do is to remove the *obices*, and in this case that will mean no more than mere attrition, no more than would be required in Baptism. The very difference in the grace bestowed through a sacrament and through other good works comes from this, that in the latter case the grace depends upon the person principally, and in the former upon the sacrament principally. In Extreme Unction the *essential* purpose is the *perfect health* of the soul, not more or less perfect health. If it were the latter, then the effect would indeed depend upon the disposition of the recipient, but since it is the former, *perfect health*, the degree of disposition does not come into question at all, any proper disposition will suffice to get the *entire* benefit of the sacrament. In his *Summa contra Gentiles*, I, IV, c. 73, St. Thomas goes so far as to state that this sacrament is for the very purpose of procuring the immediate beatific vision just for those who, because of negligence, shortness of time, or similar deficiencies, do not sufficiently care for themselves. The sacrament makes up for the very shortcomings of the recipient; that is one of its purposes. It helps us almost in spite of ourselves.

Peter of Tarantasia, who later became Pope Innocent V, in his qu. II, a. 2, states as follows: "The effect of Extreme Unction is twofold—the health of the soul and the health of the body, which also typifies spiritual health. But not any kind of spiritual health must be understood—but that final and perfect health which disposes for immediate eternal glory."

Aureolus, called "Princeps Scotistarum", enumerating seven effects of Extreme Unction, says: "As under the sign of Baptism man enters the militant church, so under the sign of the sacrament of Extreme Unction he enters the triumphant church."

Petrus a Palude concludes his treatise on Extreme Unction thus: "That militant man be finally victorious, and victorious be cleansed so that he may enter heaven without further purification—for these two reasons are we anointed."

Our doctrine can be easily inferred also from the pronouncements of the Council of Trent, speaking on this subject in the fourteenth session. We learn that Extreme Unc-

tion is the complement of Penance; that in the latter complete justification is obtained only with great difficulty, but that Extreme Unction supplies what Penance lacks, effacing all that remains of sin even after confession. But I think I may safely conclude this article at this stage. I have brought sufficient evidence, it seems to me, that every priest can feel safe in preaching from pulpit and instructing the children in this sense: "If you, on your deathbed receive the sacrament of Extreme Unction, you will in all probability not have to go to purgatory, but you will be cleansed by the anointment just as though you were newly baptized."

If this contention is correct—and who can doubt it?—then the priest who fails so to instruct his flock is most cruelly robbing them of one of the chief consolations of our holy Faith.

F. TECKLENBURG.

Mound City, Ill.

COMMENT.

Through the Editor's courtesy I have read the above argument by Father Tecklenburg, and venture to offer a comment; not as a theological controversialist but in the interest of sound and careful catechetics for which he pleads.

It may be readily admitted that the Sacrament of Extreme Unction *prepares* the soul of the rightly disposed recipient for the immediate enjoyment of the Beatific Vision—so far as the remission of sin and guilt is concerned. But it does not seem to follow from this that the soul thus relieved of sin and guilt is actually fitted for the enjoyment of heaven, as he concludes. The enjoyment of the Beatific Vision demands more than freedom from sin or its guilt. There is need also, besides this negative disposition, of a positive direction of the habits of the soul to God as the only object worthy of our love. The habits of the soul are fashioned by man's mode of living on earth. They may bend in the direction of natural enjoyments even while the soul by an act of the will rightly guided and by the special sacramental grace of Extreme Unction turns to God and is relieved of the burden of sin and its penalty. Let me try to explain in a popular way.

The function of purgatory is not merely penitential; it is by implication also medicinal and corrective. A soul entering

it is in the condition of a child that has strayed from home and acquired certain bad habits. The offences arising out of these habits may be readily forgiven on its return home, and the child may be completely restored to the affections of the parental circle, but it will have to undergo a certain discipline eliminating the old habits, and it will have to acquire new ones before it can take its place in a company where good manners are demanded.

Father Tecklenburg adduces a comparison between the Catholic receiving Extreme Unction and an infidel receiving Baptism on his deathbed, inferring that the former sacrament must do more than the latter to satisfy the sense of justice. Apart from any argument as to the relative value and effect of the two sacraments in the given cases, it seems to me that the comparison would equally forcibly apply to two Catholics one of whom is habitually fervent and one who has been negligent, both of whom receive Extreme Unction in proper disposition. What the Fathers and scholastics really say is that Extreme Unction disposes the recipient for the immediate Beatific Vision; but this disposition creates only a condition which immediately assures him of the remission of sin and guilt, not necessarily fitting the soul for the immediate enjoyment of God's presence.

CATECHIST.

THE PRIEST AND THE AUTOMOBILE.

To the Editor, THE ECCLESIASTICAL REVIEW.

A Catholic traveling man in my parish whose business brings him in contact with a great many Catholic priests in all parts of the country tells me he has observed within the last few years a phenomenal growth in the number of priests who own automobiles. True, he says, some of them may be necessary. If they are time-savers, and not time-killers, then he heartily approves. But he notices that very many of these priests are in what are popularly known as the poorer parishes of their dioceses, or parishes in which all of the parochial work devolves upon one or two priests. He remarks, also, that a great many young priests, parish assistants, have automobiles, even when their pastors do not own them, and he has repeatedly met with young priests acting as chauffeurs for

their pastors, thus taking both priests away from the parish house at the same time.

Covering so large a stretch of the country, my friend has begun to keep a tabulated list of automobile accidents in which priests have figured, not always heroically, and he has a most interesting file of priests who were arrested for violating the speed or traffic regulations. He tells me further, and with a dry attempt at wit, that no sooner had he become accustomed to meeting priests en tour dressed in what he called "citizen" collars, than he is confronted by those same priests not wearing any collar at all, but with shirt sleeves rolled up, annihilating space, or mastering the intricacies of the latest twin-six model.

He also notes, for his business directs his attention especially to that feature, that in very many parishes whose rectors or assistants own automobiles, the Church building and grounds seem to lack the immaculate neatness and scrupulous care one so much desires about the house of God. He regrets to state, also, an increasing difficulty in making collections from these priests after selling them a bill of goods. He remarks, also, that in very many of such parishes there are no parochial schools. Most of the priests of his acquaintance and observation who own automobiles give as the reason that it enables them to work in their parishes more quickly, and more efficiently. To this we could all say a fervent Amen, although my traveling friend's personal experience is that he is required to call on these priests several times before finding them at home, which leads him to believe that their automobiles are not so much for use in the parish, as to get out of it, for what is called pleasure riding, sometimes, indeed, with the devout female sex, or visiting neighboring parishes at a considerable distance, and outside the diocese. Accustomed to go to Mass on weekday mornings, and to frequent Communion, he is often compelled to forgo this privilege because the pastor is away on a tour in his machine. Furthermore, he finds the conversation of all of these priests occupied almost exclusively with automobile matters, such as makes of machines, tires, maps, roads, etc. He finds, further, a not very consoling fact, that in visiting seminaries, or in meeting seminarians during their vacation, as he goes about his business,

that judging exclusively from their conversation many of them are anxious for their ordination, not so much for the conversion of souls, as for the opportunity the priesthood seems to open up for the purchase of an automobile.

All of which inclines my Catholic traveling friend to the opinion that the automobile may contain a germ fatal to the American clergy. He seems to think it wastes their time, that it takes them out of their parishes too much, that it makes it difficult for them to study, that it has a tendency to excite the envy of the poor in their parishes who cannot afford such a luxury, and what to him is worst of all, it seems to be attracting into the priesthood those who seek the comforts of the sacerdotal state, and not its sacrifices.

Personally, I think he is too hard on us priests. He expects us all to be like St. Paul and St. Philip Neri and St. Francis de Sales. I tell him the times have changed. I really did intend to buy a Pierce Arrow, but since he talked with me, and groaned in spirit over the outlook, I thought I would wait a while until I could ask the Editor of the REVIEW whether I should do so, and perhaps some of my clerical brethren can furnish me with some arguments that will make it easy for my conscience to get at least a "Ford".

REMOVABLE RECTOR.

STANDARDIZATION OF CATHOLIC COLLEGES.

To the Editor, THE ECCLESIASTICAL REVIEW.

At the Convention of the Catholic Educational Association held in Baltimore, the last week of June, a resolution declaring it advisable to draw up a list of standard Catholic Colleges was tabled after a lengthy and unenlightening discussion. The vote on the question of tabling the motion was almost equal. The main reasons, so far as I could observe, for opposing the motion were, first, the fear, on the part of some, that some colleges might fall below the standard, and so lose prestige in the eyes of their patrons, and, second, the fact that there was no authoritative body in existence that could draw up such a list without appearing to discriminate against the weaker colleges, or that possessed sufficient power to add sanction to its decisions.

There may or may not be justice in these contentions. My point is that the matter is too important to allow the discussion to lapse. If we had a monthly educational publication I should want to open the question in its pages at once, and to keep up the agitation during the interval between meetings of the Association.

Meantime, for the good of the cause, I beg leave to lay this suggestion before the readers of the REVIEW. Why not establish at the Catholic University: (1) a standard Catholic secular college; (2) a standard Catholic ecclesiastical college? The University authorities would, in the first place, determine the conditions or requirements of each type of college, and show those requirements in actual operation. In the second place, they would be able, by actual experience, to apply these standard requirements, not rigidly, but with fair uniformity, to other colleges that might seek admission to the list of standard colleges of either type. And, finally, the University authorities could publish from time to time the list of standard colleges, retaining on the list only those that continue to maintain the requirements.

PROFESSOR.

The REVIEW does not enter into the merits of the suggestion here made, except to record the opinion that the question is by no means easy of solution. We publish "Professor's" communication because there are some phases of the question which interest the Catholic clergy as a whole, and so long as subscribers or correspondents confine themselves to those phases of the question, they are welcome to a reasonable amount of space in the pages of the REVIEW.

THE IMPOSITION OF HANDS FOR THE VALIDITY OF ORDINATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

Qu. I should like to have your judgment on the validity of the ordination to the priesthood or presbyteratus in case the bishop uses only one hand at the essential imposition of hands, i. e. when also the priests who assist at the ordination impose their hands upon the ordinandi. *Casus non fictus.*

ANTONINUS.

Resp. According to the Roman Pontifical the ordination of priests calls for a threefold imposition of hands. In the

first, the bishop and the assisting priests place hands on the heads of the ordinands in silence. Then they hold their right hands extended over the heads of the ordinands while the bishop pronounces the prayer. Finally, toward the end of the Mass the bishop places both hands on the head of each newly-ordained priest, whilst he says: *Accipe Spiritum Sanctum, quorum remisericis, etc.*

The last-mentioned imposition of hands is not held to be essential to the ordination act, since it is of later introduction in the ceremonial, and in the Greek rite of ordination it is omitted altogether.

The former two acts would seem to fulfil the required sacramental (external) expression by the imposing of one hand by the bishop, since they sufficiently indicate the purpose of ordination.

SUNDAY EXCURSIONS AND SUNDAY MASS.

Qu. A few weeks ago some ten or twelve of my parishioners wanted to go on one of our customary Sunday excursions. As my place is some miles away from the town where the excursion train was to pass very early on Sunday morning, they drove over to that town on Saturday. "If," they said, "Mass happened to be early enough in that town not to miss the train, they would assist at Mass; otherwise, well. . . ."

Now the first Mass in that town on the following Sunday happened to be at 6 A. M. The train was due to leave the station at 6.50 A. M. The distance from the church to the depot is a ten minutes' walk. My parishioners, having a vague desire to comply with the precept of the Church, went to the church in town. Everything went on nicely for a while; but lo on that particular Sunday a pastoral letter was to be read in all the churches of the diocese by order of the Ordinary. It was 6.35 when the priest finished reading the letter. My excursionists grew nervous. Two girls gave up the excursion, but the others—as well as a few hundred of the town people—considered themselves excused from hearing Mass on that Sunday and rushed to the station.

The priests do not seem to agree very well among themselves on that point. Some, who take a generous view of the matter, claim that in our case there was a "ratio excusans". An excursion is the first vacation day that most of these young boys and girls enjoy since two or three years, they say. Other priests do not at all look

at it in the same way. They reason that our good Southern people are unfortunately too fond of worldly amusements and will omit their Mass not only when they go off on a Sunday excursion—once or twice during the season—but a good many times besides, e. g., when they have planned an automobile ride or a drive to some neighboring bathing resort and so on. “The most lukewarm Catholics,” they say, “exist in those parishes where the parish priest never or hardly ever finds fault with the actions of his parishioners.”

A third class of priests argues that in all the towns where the excursion train is to pass there should be, all during the summer, a low and short Mass—without sermon—not later than 5 or 5.15 A. M. “The pastors of these places can do this in favor of the excursionists just as well as a pastor in the city will have a low and short Mass celebrated at noon, in favor of the stylish people, who find the hour of the early Masses inconvenient and the ceremonies of the high Mass too long.”

A reply from a brother priest, or, if you will be kind enough, from yourself, will be deeply appreciated. A. V.

Resp. Leaving aside the disposition of the individual priests, a proper solution of the above difficulty should suggest itself from the following considerations:

1. Our people, especially the young, need, and will seek such recreation as is provided for them by occasional excursions on Sundays.

2. They also and above all else need to conserve their religion, and to avoid deliberate violation of the precepts of God and His Church.

3. It is the part of a thoughtful and benevolent priest to facilitate the attainment of both; that is, the observance of God's law and service, and the having of proper recreation such as offers itself in the form of periodical excursions, especially for the young people who have few other means of recreating, as in the case mentioned (since to most of these young boys and girls it is the only vacation in two or three years).

Why should not then both pastors confer with each other for the welfare of their flocks? If they foresee the excursion and know that a large portion of their people is interested in it, might they not arrange between them to facilitate the attendance of Mass and also the excursion afterwards? If

the priests were to accommodate their hour of Mass, finding some other way to inform the people of the "special announcement" or putting it in brief, or repeating it at another time, or through the other channels, it would probably be no harm to religion. At the same time it would strongly attach the people to their pastors, seeing the solicitude of their priests for their temporal as well as their spiritual welfare. It would do much more for religion than any amount of preaching against the neglect of Mass. In other words it is the "multiplying of bread", but it supposes of course that the shepherd cares for and loves his flock, and that he does not stand on custom and rights, or on the assumption that people will do their duty because they ought to do it, and that they must be driven instead of being attracted to God.

THE KEY OF HEAVEN.

To the Editor, THE ECCLESIASTICAL REVIEW.

Allow me, as an old missionary, to call attention again to a little book prefaced by the great Lehmkühl's and the late Cardinal Franzelin's words. The simple truth in a short word is that any adult seeking the grace of God can be saved at death by a true act of perfect contrition and repentance; and also that any infant can and should be baptized, even secretly, at the point of death by any one within reach, capable of doing this act of charity.

It is a sad fact that thousands of babies die, even with Catholics near and around them, without any effort being made to give them this "key of heaven". It is a matter that should be inculcated from the pulpit as well as in the classes of Christian doctrine and catechism. Occasionally one meets with expressions of sentiment such as: "This dying child is not my relative and I have nothing to do for its soul". Such was Cain's reply to God: "Am I my brother's keeper?" which denies the principle of Christian charity.

The writer, with thirty years' experience in the priesthood, is convinced that nearly always at death a little apostolic, zealous effort can save a soul, and make of it a friend waiting for us at the gates of heaven. As the Gospel says: "Facite vobis amicos ad aeterna tabernacula". J. A.

THE RIGHT OF CELEBRATING SOLEMN REQUIEM MASS IN A CHURCH.

Qu. Father John, an assistant priest in a large parish, has by his zeal and piety endeared himself to the members of his flock. Father John is asked by some of the members of his flock to sing Requiem High Masses for the repose of the souls of their deceased relatives. Father John's pastor refuses to allow him to sing the High Masses in the parish church and tries to convince him that the pastor alone has the right to sing Requiem High Masses in the parish church. Father John, rather than cause any trouble to arise between himself and his pastor, returns the stipends to his friends, telling them that his pastor will not permit him to sing a Requiem High Mass in the parish church. Father John is anxious to know what are his rights in regard to accepting stipends for Requiem High Masses from his friends and whether or not his pastor has the right to forbid him the use of the parish church when the members of the parish wish him to sing High Masses for their departed loved ones.

Resp. The pastor of a church is the appointed guardian of all that pertains to the public worship—so far as Catholics are concerned—within his parish. To him belongs the arranging of the services, the solemn Masses and devotions, the hours for the performance of the sacred functions, the public administration of the sacraments and all that concerns the external welfare of his flock. The assistant priest aids the pastor in his work, but, like a lieutenant in the army, whilst having full commission and rights as officer, is under the direction of the superior in every matter, outside the domain of conscience, that appertains to the ministration of the parish. Hence the pastor also arranges the matter of burials or requiem functions, nuptials, memorial services or other public and parochial celebrations, or he entrusts such arrangement to his coadjutor who is always presumed to act as vicar for the pastor.

The emoluments that derive from such functions are usually divided *pro rata* between the pastor and his assistants, the sexton, organist, etc. The method is as a rule regulated by diocesan statute.

Whilst no one can prevent the faithful from attaching themselves by preference to an individual priest who happens to endear himself to them by his zeal and kindly services, the

latter is not at liberty, in virtue of his position, to use the church or parochial appointments for any private or personal service, unless so far as it has the sanction of the pastor. It boots nothing to say that the pastor is peculiar, unreasonable, careless and disliked. It is far more important that authority should be maintained and respected in the Church, as in any other legitimate government, than that the people be pleased with a priest. If hero-worship were the criterion of rights and duties, rights and duties would be soon lost. The army, the civil service, any sound business company recognize this fact, and it is equally important in the external administration of the Church.

If Father John, the assistant priest in a large parish, "who has by his zeal and piety endeared himself to the members of his flock", were to add to these accomplishments that of discrete good sense, mixed with a bit of charity for both his pastor and the people who want him to sing their Requiems, he would have said to these latter: "Certainly, we will arrange to have the Mass, as you desire. However that is a matter which I must confer upon with my pastor. Since it is our Lord who really offers the Holy Sacrifice it matters not who says or sings the Mass, so far as the soul of your relative is concerned".

The people would be more likely to be edified by such unselfish reserve, especially if it were made plain to them that the Church does not regard individual qualities as essential in her sacramental ministry; and that an assistant priest may not use the church to emphasize his own popularity, any more than a captain may command his men to perform military drill for the benefit of his friends without reference to the wishes of his general.

Father John's manner implied an injudicious display of indiscretion which might easily be mistaken for pride. To return the money to those who wished to have the Mass said assumed that their faith was lodged in the pious Father John and not in Him who is offered on the altar of propitiation. Furthermore, it was a reflection on the pastor, at least by endorsement of the sentiment that places personal qualities above the essential and God-given prerogative of priestly ordination.

LOCATION OF CONFESSIONAL.

Qu. A number of priests have held a discussion about this point of Rubrics: Are we allowed, in this country, to have the confessionals in the rear of the church? They are in that place in a number of churches and in some cathedrals that I have seen. Is there any law against it? I would be very grateful to you for an answer in the REVIEW.

Resp. There is no special decree on the matter. The Roman Ritual, Tit. III, Cap. I, n. 8, says: "Habeat (sacerdos) in ecclesia sedem confessionalem in qua sacras confessiones excipiat: quae sedes patenti, conspicuo et apto ecclesiae loco posita, crate perforata inter poenitentem et sacerdotem sit instructa". There seems to be no reason why a place in the rear of the church, behind the last pews, should not be considered open and conspicuous, and in the arrangement which generally prevails in our churches it is not only convenient, but the only convenient place.

CONFESSIO AND COMMUNION OF GREEK CATHOLICS.

Qu. In my parish there are many Roman Greeks. As a rule, they seldom attend my church, nor do they send their children to my Sunday school for instruction. There is no Roman Greek church in the town, the nearest Greek priest being six miles distant. He comes only at Easter time for confessions. Occasionally a Greek child comes to catechism, and what I want to know is this: Could I lawfully give them their first Holy Communion under one species if their parents desired it? The only instruction that such children get must come from their parents. Again, in marrying a Roman Greek and a Catholic of the Latin rite can I lawfully hear the confession of the Greek and give them Holy Communion? It seems to me to be the only thing to do, in the circumstances, and I have already done so in one instance.

Resp. In regard to the confession of Ruthenian or Greek Catholics in Canada, a decree of the Propaganda dated 18 August, 1913, says expressly: "Fideles rutheni, etiam in locis in quibus adest presbyter rutheni ritus, apud sacerdotem latinum ab Ordinario loci adprobatum peccata sua confiteri et beneficium sacramentalis absolutionis valide et licite obtinere possunt". We are certain that our correspondent has the

faculties to hear the confessions of Greek Ruthenian or Ruthenian Catholics. Similarly, in regard to Holy Communion. Communion under one species is lawful for any Catholic of Oriental rite. The only requirement is that an Oriental who receives Holy Communion under both species in his own rite should make an effort to perform his Easter duty and receive Viaticum according to that rite.

While this is the law in the matter, it would be advisable that our correspondent, if he can, should persuade the Ruthenian priest to visit his town occasionally, prepare the children of that rite for Holy Communion, and administer the sacrament to them in their own rite. If the Greek priest does not respond to the invitation, the pastor is justified, as we said, in acting, especially as he has the parents' consent. However, it would be proper for him to advise the children that they are to be loyal and devoted to their own rite, and that they should, if convenient, make their Easter duty according to that rite.

THE PRE-NUPTIAL PROMISES.

Qu. A Catholic girl accompanied by a baptized non-Catholic came to me nearly four years ago and asked to be married to him. I obtained a dispensation from the impediment *mixtae religionis*. However, he refused to sign the usual conditions and they were married by the civil magistrate. She, ever since, has wished to have the marriage made valid, and he is willing to renew the marriage consent in the presence of the priest and two witnesses, but positively refuses to sign the *Cautiones*. Furthermore, he states categorically that the children born and to be born shall be baptized and reared in the Lutheran religion. I know that the decree of 21 June, 1912, makes concessions in the case of those who refuse to sign the pre-nuptial agreement, but I am in doubt about this case.

Resp. As in most matrimonial cases submitted to us, our first advice is: Consult your bishop. It is possible—not knowing all the circumstances, we cannot go farther than this—that, although the Ordinary may not be able to allow the mere *passive presence* of the pastor in this case, he may, by recourse to Rome, be able to find a solution. In an exhaustive exposition of the question regarding the obligation of the *Cautiones*, a learned theologian wrote in the REVIEW for October, 1912: “For instance, a Catholic and a baptized non-Catholic were

married three or four years ago before a Protestant minister or a civil magistrate, and therefore invalidly. . . . Let us suppose that the unfortunate Catholic consort, realizing his or her condition of concubinage, begins to repent and has recourse to the pastor. The non-Catholic agrees to renew matrimonial consent before the pastor and witnesses, but refuses to make any engagement regarding the Catholic training of the children already born or to be born. The grave circumstances in the case . . . may form a sufficient reason justifying the revalidation of the marriage, even though the *cautiones* be not made." There is, as is evident, a difference between the cases of a *matrimonium contrahendum* and a *matrimonium contractum*, even though the latter be invalid on account of clandestinity.

ANOTHER CASE.

Qu. Could I have your opinion on the following? January, 1909, John, a Catholic, married Bertha, a non-Catholic baptized, before a Protestant minister. John promised her at the time that the girls of this union would be reared in the Episcopal Church, the boys to be brought up Catholics. John is anxious now to make his Easter duty and have his marriage adjusted. Bertha consents to a marriage before a priest, but absolutely refuses to sign the promises, stating that the girls are and will remain Episcopalians. There are two boys and two girls. Could a dispensation be obtained under these circumstances? Must the case go to Rome?

Resp. Again, it is a question of *matrimonium contractum*, although the marriage was invalid, as it took place after 1908. The natural and correct procedure would be, as in the preceding case, to set forth in a petition to the Ordinary the unusual difficulties in the case, the moral impossibility of inducing the parties to separate, the very grave consequences to the children if the parents did separate, and so forth. The bishop may then refer the case to Rome, or to the Apostolic Delegate.

AN UNUSUAL FORM OF THE LORD'S PRAYER.

To the Editor, THE ECCLESIASTICAL REVIEW.

In some parts of Spain the Lord's prayer is recited in public according to an unusual form:

V. Our Father, Who art in heaven, hallowed be Thy Name.

R. Amen.

V. Thy kingdom come.

R. Amen.

V. Thy will be done on earth, as it is in heaven.

R. Amen.

V. Give us this day our daily bread.

R. Amen.

V. And forgive us our trespasses as we forgive those that trespass against us.

R. Amen.

V. And lead us not into temptation.

R. Amen.

V. But deliver us from evil.

R. Amen.

I thought this unusual form might interest some of your readers.

RENEWING THE SACRED SPECIES.

Qu. Kindly inform a subscriber how often one is obliged to renew the Sacred Species in this country under ordinary circumstances.

Resp. The question has been discussed at length in the REVIEW, Vols. XL, p. 762 and XLI, p. 630. The rubric of the Roman Ritual (Tit. IV, Cap. I, n. 7) says: "Sanctissimae Eucharistiae particulas *frequenter* renovabit". *Frequenter* is, of course, a term the meaning of which is determinable by diocesan statute, the opinion of theologians, and the pastor's own judgment based on observation, on the consideration of climatic conditions, on the verdict of chemists, etc. Seven days, fifteen days, twenty days, and in very dry, cold climates even a longer period—these are some of the opinions and decisions mentioned by theologians. It is hardly necessary to add that, while no general rule may be framed, the prudent pastor will be on the safe side and will remember that, according to chemists, changes may have taken place in the species without their being perceptible by the senses.

OBLIGATION OF ATTENDING CONFERENCE.

Qu. In the announcement of the regular semi-annual Conferences held under the presidency of the dean, in the episcopal city, it is stated that the clergy are bound *sub gravi* to attend. A holds that *sub gravi* cannot be taken in its technical sense because the common law of the Church on the question does not so bind, and there is nothing in the decrees of the National Synods that can be so interpreted. For instance, the Third Council of Baltimore says: "Those who absent themselves frequently are to be punished". B, on the other hand, maintains that *sub gravi* is to be taken in the strict theological sense of "binding under the pain of mortal sin", because the law ordering Conferences is itself *gravis*, and the authorities, in this case, are within their rights in interpreting it as binding *sub gravi*.

Resp. The question is one of obedience. As is well known, the promise which a priest, at ordination, makes to his bishop is not a vow, but a solemn and public profession of the reverence and obedience which he owes, *multis ex titulis* to his ecclesiastical superior. The rules laid down by theologians in regard to the obedience which religious, by reason of their vow, owe to their superiors do not, therefore, apply to the relations between a priest and his bishop. Nevertheless, there exists a distinct obligation on the part of the priest to observe the diocesan regulations, and this obligation may be *sub gravi*. If the diocesan authority, owing to peculiar circumstances, interprets the diocesan statutes to forbid *sub gravi* unexcused absence from a Conference, there is, it seems to us, a grave obligation to attend. Of course the superior's ruling in the matter must, *attentis circumstantiis*, be reasonable; otherwise, it does not bind. In the case before us we do not see how the phrase of the announcement, "the clergy are bound *sub gravi* to attend", can have any other meaning. We cannot, however, say, without knowing the circumstances, whether the grave obligation really exists.

THE OBLIGATION OF INSTRUCTING CHILDREN.

Qu. In a gathering of priests recently there arose a discussion concerning the decree of the saintly Pius X on the obligation of instructing children. Father A said that every pastor must give instruction once a week for one hour, except during the hot months, June, July, August. Father B held that every pastor is obliged to

give an hour's instruction every week throughout the year. Father C maintained that a pastor is bound to instruct the children every Sunday and holiday for the space of one hour. Finally Father D thought that the decree would be observed if the pastor gave fifty-two hours' instruction every year.

Resp. The words of the decree in question are definite: "Parochi universi, ac generatim quotquot animarum curam gerunt diebus dominicis ac festis per annum, nullo excepto, per integrum horae spatium pueros ac puellas . . . ex catechismi libello erudiant". The obligation rests immediately and directly on the pastor, unless he be legitimately prevented from discharging it. He may, however, discharge the obligation through the instrumentality of others whom he employs for the task. Moreover, as Lehmkuhl points out (Vol. II, n. 820), the obligation does not hold when the religious instruction of the children is provided *alicubi abundantiori modo*, or when a dispensation has been granted. If, therefore, as Father A implies, it would be seriously inconvenient to hold an hour's instruction every Sunday and feastday during the hot months, permission may be sought from the Ordinary to suspend the weekly instruction during these months.

MASS "SINE MINISTRO".

To the Editor, THE ECCLESIASTICAL REVIEW.

In your several responses about a faculty to say Mass "sine ministro" you insist that it requires a "gravis causa" to use the faculty. Lehmkuhl, Vol. II, No. 244, says: "permitti tamen potest ut, *alio ministro deficiente*, femina praesertim sanctimonialis, respondeat e longinquo, atque sacerdos solus sibi in altari omnia subministret, idque sive ea necessitate, sive vi consuetudinis *ex rationabili causa*". Hence, I don't see, according to your interpretation, what practical use there would be for the faculty at all, since, I think, the "consuetudo" is quite general to have a sister respond "e longinquo" where there is no server, and a "rationabilis causa" would be to begin Mass on time or almost any other convenience. Again, if you could get any boy or man to kneel in the sanctuary and carry the book and bring the cruets, would he not be a "minister" sufficient to fulfil the general law?

In your response in the July number, p. 83, to the query about the pastor who demands that the children, before being admitted to First Holy Communion, should know "how to go to confession", you agree with him on that point. But how much does this pastor demand under that condition? If little children must know a certain form by heart, including an act of contrition and perhaps even the Confiteor, and be able to go along fluently without any help, we will have to postpone First Communion for most of them quite beyond the age "in qua puer incipit ratiocinari". If to know "how to go to confession" means that the child must know what confession is, what it must confess, and that it must be sorry for having offended God and resolve to be better, then we must all agree with this pastor. As soon as possible, of course, every child must learn to make a confession fluently and unaided; but I think the quickest and easiest and safest way for the confessor is to dispatch a child's confession by a few prudent questions to get a sufficient accusation and a short fervent exhortation in the form of questions to elicit the contrition and resolution of amendment.

Besides, there are many more things a child must know, *necessitate praecepti*, and of more importance than "how to go to confession", so that if we begin to postpone children's First Holy Communion on this plea we will soon drift back again to the old practice. We cannot get away from the truth that to receive the loving Saviour into its little innocent heart is beyond all comparison the most important thing for every child; and to expedite that most propitious event is the best thing we can do to please the Sacred Heart.

PASTOR.

INDEPENDENT ODD FELLOWS.

Qu. A man tells me that he belongs to the Independent Order of Odd Fellows, and that the Order is different from the Odd Fellows. If he is correct, I presume that membership in the Order would not exclude him from the Sacraments. I would consider it a favor if you would give some definite information on the subject, as, no doubt, others too, would like to have the status of the Independent Odd Fellows determined.

Resp. If the Independent Odd Fellows are a distinct organization they are not, of course, included in the condemna-

tion *nominatim* of the Odd Fellows. However, membership in the Independent Odd Fellows may be forbidden by the more general condemnation of all secret societies that plot (*machinantur*) against Church or State or are deserving of condemnation on account of their aims or practices. Our correspondent should, on the one hand, be slow to accept an unsupported statement that the organization in question is not affiliated with the Order expressly condemned. On the other hand, he should not, even on the most reliable information, take it on himself publicly to condemn a society that is not expressly condemned by the Church, although he may *in tribu-nali* act on the information.

ROSARY OF THE WAY OF THE CROSS.

Qu. I wish you would give a little information through the pages of your REVIEW which, I am sure, will be of use to others as well as to me. Who, or what religious community or society has the faculties for blessing and indulgencing the Rosary of the Way of the Cross? I find the beads very useful for old and infirm people, and am anxious to know where I can have them blessed and indulgenced.

Resp. The expression "Rosary of the Way of the Cross" seems to be misleading. For the benefit of persons who are feeble or infirm, or who are otherwise unable to go to the church or chapel in order to make the Way of the Cross, the Holy See has granted the privilege by which such persons can gain the indulgences attached to the Way of the Cross by holding in their hands a crucifix specially indulgenced for the purpose, and reciting prescribed prayers. An article in this number of the REVIEW (pp. 259-265) describes in detail these conditions and tells who has the faculties to bless the crucifixes of the Way of the Cross. It is expressly decreed that the crucifix in question may be attached to a rosary. The prescribed prayers are, usually, twenty *Paters*, *Aves* and *Glorias*, and if, as we learn from our correspondent, beads to represent these are attached to a crucifix indulgenced and blessed for the Way of the Cross, such a rosary might, though incorrectly, be called a Rosary of the Way of the Cross. There is no recognized blessing, so far as we know, for such a rosary, though there is for the crucifix to which the beads are attached.

THE USE OF EASTER WATER.

Qu. Is there any ecclesiastical authority for the following statement which I find in "Advanced Catechism" by the Rev. Thomas J. O'Brien (McBride & Co., 1901), page 246: "Easter water is for the baptismal font, and for blessing the faithful and their homes at Easter time, but should not be used instead of holy water at other times"?

Is it possible that it becomes unblest after Easter: if so, what about that in the baptismal font? I have met this bit of curious teaching in many directions, but have been unable to trace it to its source.

J. H. M.

Resp. The author's phrase "should not be used instead of holy water at other times" can hardly be intended to mean that the Easter water loses its blessing after the lapse of the Easter period. Though the phrase requires correction, so as to avoid ambiguity, it was obviously meant to convey the thought that Easter water should not become a substitute for the holy water, to be blessed at other times, and thus dispense at any time with the latter blessing, since Easter water was intended to be used chiefly as an Easter sacramental.

IS AUSTRALIA AHEAD OF US?

To the Editor, THE ECCLESIASTICAL REVIEW.

The following statistics may be of interest to your readers:

	<i>United States.</i>	<i>Australia.</i>
Catholic Population	16,309,310	897,027
Number of Catholic Schools	6,397	1,284
Number of People to One School	2,549	698
Children in Catholic Schools	1,456,206	134,630
Total Number of Churches	14,961	1,706
Proportion of Churches to Schools	2.3 to 1	1.3 to 1
Number of Priests (Secular and Religious)	18,994	1,125
Proportion of Priests to Catholic Population....	1 to 805	1 to 797
Area	3,026,789	2,974,581
Population	91,972,266 (1910)	4,455,005

The above statistics (excluding area and population) are compiled from the Australian Ordo for 1916 and from the Catholic Directory of the United States for 1915. The Australian Ordo for 1916, which contains the directory, was published in December, 1915.

SACERDOS.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES. 16. THE CHRIST OF UNION THEOLOGICAL SEMINARY.

I. A Retrospect. For twenty-five years Union Theological Seminary has been an object of interest to the student of Christology. It came into the limelight first because of the higher criticism of the Bible by Dr. Briggs. He was tried for heresy by the New York Presbytery in 1892; and was acquitted. The General Assembly was then orthodox enough to overrule the finding of the local Presbytery; in 1893, it suspended Dr. Briggs from the Presbyterian ministry. Nothing daunted, the professor went on in his teaching. His fellow professors were so at one with him, that the Directors of Union Theological Seminary voted to cut away from the Presbytery. They turned their school into a "non-sectarian" seminary,—save the mark! Dr. Briggs, finding himself a *non-sectarian minister* of the Gospel, in 1900, took orders in the Episcopal Church, which was then a bit more broad in its Christianity than was the General Assembly of the Presbytery.

For a while it was rumored that Dr. Briggs would become a Catholic. In his theological question for the times, *Whither?*¹ he shows a marked respect for the Catholic Church and a desire of union with that ecclesiastical body corporate. And yet here, as elsewhere, there is an equally marked disrespect for the Papacy. Later on appeared *The Bible, the Church, and the Reason.*² The Church was set down as the "great fountain of authority"; moorings were cut loose from the "narrow set of modern Bibliolaters"; companionship with Cardinal Newman was emphatically made out to be preferable to that of hide-bound Protestantism. And yet the revised edition of his *General Introduction to the Study of Holy Scripture*³ showed how very far was Dr. Briggs from either the Catholic Church or the old-fashioned Protestantism he terms

¹ New York: Charles Scribner's Sons, 1889, *passim*, especially pp. 184 ff.

² Edinburgh: T. & T. Clark, 1892, pp. 19 ff.

³ New York: Charles Scribner's Sons, 1900.

Bibliolatry. The decision of the Biblical Commission in regard to Mosaic authorship of the Pentateuch put an end to all speculations concerning the Romeward tendencies of Dr. Briggs. He was in fact going the way of the Modernistic current; took this Modernistic current as Catholic; was quite satisfied with the Catholicity of Loisy and Von Hügel; and came suddenly upon the cataract of Papal hostility to Modernism. His disappointment is evinced in *The Papal Commission and the Pentateuch*,—a letter to Baron Von Hügel, and the baron's milksop reply on the Catholic position.⁴ The last will and testament of Dr. Briggs in matters of faith, *The Fundamental Christian Faith*,⁵ is a study of the Apostles' and the Nicene Creeds. It is remarkably favorable to the Catholic interpretation of the articles of these creeds; and yet shows the Modernistic earmarks. Thus we are told of

The incarnate relations in the human life of our Lord as a continuous and personal experience, best explained, as I think, by the doctrine of a gradual incarnation.⁶

And what is this *doctrine of a gradual incarnation*? Is it the gradual evolution of the consciousness of Jesus, or of the conscience of the Church in regard to the Incarnation? Is it the gradual manifestation of the Deity in Jesus by a fuller and a fuller immanence of God in Him? Dr. Briggs does not tell us. We can only surmise. He leaves the nature of the Incarnation to psychological research. "The question of a single or double consciousness", the "distinction of the sub-conscious state from the conscious state",—all such Modernistic vagaries will have to be hauled into the solution of this essential difficulty of Christological science.⁷

Such a vagueness of faith is no "fundamental Christian faith" whatsoever. Nothing of Christian faith survives, if its very fundamentals are allowed to be matters of doubt. If there had been in Jesus a double consciousness,—a Dr. Jekyll and Mr. Hyde transformation,—by which he wittingly or unwittingly shifted from the consciousness of humanity to that of Divinity; then he would have been either an imposter or a

⁴ New York: Longmans, Green & Co., 1906.

⁵ New York: Charles Scribner's Sons, 1913.

⁶ Op. cit., p. 311.

⁷ Op. cit., p. 318.

dupe. And as for the explanation of the Divinity of Jesus by an arousing of the subconscious into the conscious, it is mere twaddle. It means that there was, in the subconscious or *subliminal self* of the Christ, a hazy sort of an idea that he was God. Some great nervous upheaval brought this subliminal consciousness to the surface. And, presto, Jesus became conscious of his Divinity. This blasphemous theory supposes, as we have already said, while analyzing Dr. Lake's Christology,⁸ that Jesus was an ordinary man, subject to the nervous abnormalities of any so-called psychic person. No one can sincerely hold the Divinity of the Psychic Christ. Psychic persons are mere men, and very abnormal men at that.

While Dr. Briggs was thus sloughing off Bibliolatry for Modernism, the rationalism of Union Theological Seminary went from bad to worse; and there was a steady inflow of its product into the New York Presbytery. For some years past there has been an annual stir in New York because of the admission to licensure of various candidates of Union. And a few years ago, the orthodoxy of the General Assembly of the Presbyterian Church in the United States was put to the test by the heresy-trial of Dr. Francis Brown, President of Union Theological Seminary. The doctor was so fearless of his position, that he went to Europe on a vacation; he came back to find that he had been declared *not guilty*.

II. *Status in 1915.* At the Spring meeting of the New York Presbytery in 1915, the rationalism of the four candidates that had been admitted to the ministry from Union Theological Seminary so aroused the small minority of six orthodox members, that they issued a protest against the licensure of these budding Modernists. This protest was printed by Dr. Fox in his pamphlet "Does the Presbytery of New York need a Visitation?" From Dr. Fox's survey of the condition of the Presbytery of New York, we cull the data here subjoined.

1. *Ritschlian Presbyterianism.* Four graduates from Union presented themselves. Their theological papers were of the vague Ritschlian sort. Ritschl's substitution of the Jesus-value for the Jesus-fact has already been explained by us.⁹ Nothing could be more high-sounding than the veiled degradation

⁸ ECCL. REVIEW, March, 1916, "A Harvard Christology", p. 351.

⁹ Cf. ECCL. REVIEW, March, 1915, pp. 568 ff.; April, 1915, pp. 488 ff.

of the Divinity of Christ in the jugglery of Ritschlian phraseology. What is ever lauded is "the *ideal* preëxistence of Christ". Only the careful student takes note that this *ideal* preëxistence precludes *actual* preëxistence. Rarely is there a clear visualizing of this degradation of Jesus. All thought of Chalcedon's "Very Man and Very God" is lost in the maze, and the haze, and the daze of words, words, words. They "honor Him as God", but will not say clearly that such He is. They see in Jesus "the force and value of God", but will not affirm that His nature is that of Very God. Only now and then is a Ritschlian so outspoken and clear as is O. Ritschl in his article on *Albrecht Ritschl*: "Although the earthly Christ lacks the traits of divine omnipotence, omniscience, and omnipresence, he is recognized and honored as God by the faithful".¹⁰ Equally clear is Theodore Haering: "As being the full Revelation of God, Jesus is more than any 'god' of the olden time, but just for that reason He is not 'God'; otherwise He would not be a Revelation of God."¹¹

Along these very lines of high-sounding obscurity, the Union Theological candidates for licensure set forth the Atonement as "a sacrifice perpetually carried on in the heart and mind of God Himself". Dr. Payson, one of the Committee on Examination, informed the Presbytery that not one of the four papers showed "he would not say a clear conception, but any distinct conception whatever of what the Atonement was".¹² They believed in the Deity of Christ; but had their own mental reservation as to the meaning thereof. One wrote:

The Incarnation is, I believe, God's revelation of Himself to man, and I believe that in Christ He has shown us not all that He is, but what He is everywhere and always like. While Christ is the perfect incarnation, I believe that, by the work of the Spirit in the world, each one of His followers became the incarnation in the greatest possible degree according to the will of the Father.¹³

The Incarnation thus becomes, in the minds of these New York Presbyterian ministers, nothing more than the working

¹⁰ Cf. *Schaff-Herzog Encyclopedia*, x, p. 46.

¹¹ *The Christian Faith*, ii, p. 640.

¹² Dr. Fox's pamphlet, p. 5.

¹³ *Ibid.*, p. 8.

of the Spirit in the souls of men. We are all a part of the Incarnation; in all of us is the manifestation of the Deity. We all "continue the Atonement". As for the union of two natures, the human and the divine, in Jesus, One Divine Person, that is as foreign to these young men as would be Gros Ventre or Assiniboin.

2. *The Virgin Birth.* Holding so vague notions of the Incarnation and the Atonement, and admitting merely a greater measure of the manifestation of the Deity in Jesus than is to be found in the rest of men, the four candidates from Union Theological Seminary could not have the orthodox idea of the Virgin Birth of the Christ. Not one of them would clearly say that Jesus was born of a Virgin. All were carefully trained to avoid a categorical answer. The examiners could get out of them only the stereotyped formula: *I do not deny, but I cannot affirm.*

The Virgin Birth was, indeed, accepted by one of the four; he was minded to teach this doctrine "as conserving certain truths". And what truths were conserved to the faithful by this fundamental doctrine of Christianity? The Ritschlian, cornered by his examiners, made the foolish reply that the dogma of the Virgin Birth of Jesus conserved the truths of "the perfect humanity of Christ". Could anything be more absurd? Would He not have had a "perfect humanity", if He had had a man for a natural father?

3. *The Resurrection.* Another fundamental doctrine that the Union Theological product would not affirm, was the Resurrection of Jesus. St. Paul clearly taught: "If Christ be not risen, then vain is our preaching, and vain, too, is our faith".¹⁴ The young men disagreed with St. Paul. They were quite willing to accept the "empty tomb"; but were not sure whether the tomb had been emptied by the hand of man or of God. And when pushed to the wall in regard to the miracles of the Bible, the retort was given by one:

You need not ask me in detail all that part of the Bible. I look at it in the same way. You know perfectly well that I hold the same views as are held by Driver, George Adam Smith, and Dr. Francis Brown.¹⁵

¹⁴ I Cor. 15: 14.

¹⁵ Dr. Fox's pamphlet, p. 7.

Dr. Brown, President of Union Theological Seminary and of the New York Presbytery, remained ominously silent. Dr. George Adam Smith, the leader of the Presbytery in Edinburgh, and Dr. Brown, the leader of the Presbytery in New York, were committed to the denial of the miracles of the Bible,—even of the physical Resurrection of Christ. Why should the young candidate for the Presbyterian ministry be urged to accept any more than an ideal Resurrection,—the value of the Resurrection-idea to the faithful?

III. *Status in 1916.* History repeated itself one year later. At the Spring meeting, 1916, of the New York Presbytery, to quote Dr. Fox, a member of that Presbytery:

Three more candidates from Union Seminary were licensed at the April meeting to preach, and one of them will be immediately ordained without further examination, after they had acknowledged serious doubts,—so serious that they could not preach or teach the Virgin Birth of Christ, the raising of Lazarus, or the resurrection of the body of Christ, the signs and wonders of the Exodus, the pillar of cloud and fire, the Manna, the Tabernacle, the miracles on Mount Sinai.¹⁶

1. *The minority protest.* After the written and oral examination of the three candidates, whom Union Theological Seminary had presented for licensure, it was found that only three members of the New York Presbytery were opposed to the admission of the young men to the ministry. There were 128 ministers and 33 elders registered for the Spring meeting,—161 in all. Ninety-four did not vote on the licensure. And the vote in favor of the products of Union stood 64 to 3. Last year the orthodox vote was six; this year it has fallen to three!

We quote from the protest of the minority of three,—two ministers and an elder:

1°. The candidates, both in written statements and verbally, refused to affirm their faith in the doctrine of the Virgin Birth of Christ, as recorded in the Gospels of Matthew and Luke. Repeated

¹⁶ "*Critical Scholarship*" versus *The Bible*. A further survey of the condition of the Presbytery of New York as shown at its Spring Meeting, 1916, with special reference to its relations with the Union Theological Seminary. By John Fox, D.D., LL.D., a Member of the Presbytery. New York, 19 Cedar Street: E. J. Hall Press, 1916. P. 5.

and prolonged questioning failed to shake them in this position. Mr. Chaffee took the same agnostic position as to the raising of Lazarus and the resurrection of Christ's body. Mr. Douglas declared that the Scripture writers contradicted one another. Messrs. Chaffee and Douglas could not say whether or not they believed in such miraculous narratives of the Old Testament as the Pillar of cloud and fire, the Manna, and the like.

2°. All this made it plain that the candidates did not consider the statements of the Holy Scriptures, even on the most solemn facts of the Gospel, to be sufficiently authoritative to determine their faith, but claimed the right to set them aside in deference to the judgments of "Critical Scholarship".¹⁷

Such is the published protest of the minority vote of the New York Presbytery. It is past our understanding, unless we be *au courant* of the times, how the majority of the New York Presbytery adhere to the Presbyterian faith. The doctrine of their *Confession of Faith* in regard to the Virgin Birth is clear; it is such as we Catholics adhere to:

The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, of her substance, so that two whole, perfect and distinct natures, the Godhead and the manhood, were inseparably joined together in one person without conversion, composition or confusion, which person is very God and very man, yet one Christ, the only Mediator between God and man.¹⁸

This doctrine can scarcely be that of the sixty-four members of the New York Presbytery who voted to admit to licensure the Union Theological Seminary graduates in question. Nor can the ninety-four silent members of the Presbytery be deemed to have full faith in the Christ of the above-given Chapter viii, section 2 of the Presbyterian *Confession of Faith*.

2. *The tricks of Union graduates.* What has deceived the majority of the New York Presbytery? The high-sounding phrases of the Union Seminary rationalists, and the infiltration of Ritschlianism—the logical consequence of Lutheranism. If faith be not our Catholic act of the reason but the Lutheran trust in Christ, it is easy for the so-called evangelical to be

¹⁷ *Critical Scholarship*, p. 11.

¹⁸ *Critical Scholarship*, p. 18.

deluded by the usual cant of the Ritschlian. "Religion is a life, and not a creed." "What matters is not what Christ was, but what he is to you." "It is the value of Christ in your life that counts." Such cant has gradually taken the place of the old-fashioned creed of the Presbytery. And it is no wonder that young men are admitted to the ministry of the Presbyterian Church, so long as they profess to teach the value of Jesus to the Christian conscience. This they make shift to do. Be the historical or dogmatic difficulty what it may, the trick of the Union graduate is ever the same,—to cling for dear life to this life-preserver of Ritschlian faith, the value Christ is to the Christian conscience.

One young man, in his written confession of Presbyterian faith, writes:

I accept as fundamental to the Christian Gospel those truths which the doctrine of the Virgin Birth is intended to express and conserve; namely, the complete humanity and the complete deity of Christ. . . . That I cannot affirm my belief in the historicity of the Virgin Birth with the same confidence that I affirm my belief in the historicity of the Resurrection, is due solely to the fact that I believe the Biblical evidence for the former is not so strong as for the latter. I cannot, however, too strongly affirm that I both appreciate and sympathize with the experience and truth which the doctrine itself conserves.¹⁹

Yes, that is all the Union product means: "I both appreciate and sympathize with the *experience and truth which the doctrine itself conserves*." It is a religious *experience* he *appreciates*, and not an *historic* fact. The Virgin Birth is a *dogmatic truth*, not an *historic* truth. With the *historic* truth of the Virgin Birth of Jesus he does not *sympathize*. For, as Dr. Fox tells us, when pressed hard, he gave up Ritschlian jugglery; and boldly "refused to affirm faith in the doctrine of the Virgin Birth of Christ, as recorded in the Gospels of Matthew and Luke".²⁰

Another young Ritschlian graduate of Union wrote:

As I am convinced that God was incarnate in Christ because of what Christ was and is and what he has done and is doing, the exact process by which God did so incarnate Himself has become for me of secondary importance. However he was born, I know that God was in him reconciling the world unto Himself, and I am content.

¹⁹ *Critical Scholarship*, appendix.

²⁰ *Ibid.*, p. 11.

. . . The Birth of Jesus, then, becomes a problem, and on it scholars have different (views), men of profound learning and of the deepest piety holding divergent views. This being the case, I am unable to take any dogmatic stand, leaving the problem to more competent minds.²¹

Note the stereotyped proof of this Ritschlian incarnation,—“what Christ was and is and what he has done and is doing”,—that is to say, the Christ-value to the Christian conscience. “The exact process by which God did so incarnate Himself has become of secondary importance.” Because this *incarnation* means merely immanence of the Deity in Christ. Of first importance is the Christ-value; of secondary importance is the Christ-fact. This young higher critic of the New Testament showed his attitude, while under oral examination. He refused to affirm the historicity of the Virgin Birth as narrated in the Gospels; and “took the same agnostic position as to the raising of Lazarus, and the resurrection of Christ’s body”.²²

The third candidate wrote thus of “the so-called Virgin Birth”:

Scholars disagree regarding the subject. In view of all this, I feel that I must keep my mind open. The time has not come for me to reach a conclusive dogmatic position on a matter concerning which I find that Mark, John, Paul, not to speak of Christ Himself, kept silent. Far more important than physiological processes are the life and character and influences of Jesus. However he began to be, Jesus is for me the unique Son of God, my Lord and my Master.²³

There it is again,—“the life and character and influences of Jesus”, “what Christ was and is and what he has done and is doing”,—that is the Ritschlian proof of the incarnation, of the immanence of the Deity in Jesus. The question whether Jesus had a man for His Father is not faced. That were to occupy one’s self with “physiological processes”. And it is *dogmatic*, not *physiological* processes that are of importance to these young men and their preceptors. What is of interest is the process of evolution of the Christian conscience,—its evolution of Jesus the man into Christ the God Man. This evolution is the result of nothing more than a greater immanence of the Deity in Jesus than in any other man, a fuller

²¹ *Critical Scholarship*, appendix.

²² *Ibid.*, p. 11.

²³ *Ibid.*, appendix.

incarnation of God in the Christ than in any other mediator between God and man.

3. *Blasphemy of this attitude.* Do these young men and the Ritschlian professors of Union Theological Seminary ever think of the blasphemy of their attitude toward Jesus the Christ? If He was not born of a Virgin, if the "power of the Most High"²⁴ did not effect in the womb of His Blessed Mother the miraculous conception of Jesus, if He had a man for His father, then, who was that man? Such was the doubting state of mind of Joseph. The angel removed his doubt:

Joseph, son of David, fear not to take to thyself Mary thy wife; for that which is begotten within her, is of the Holy Spirit.²⁵

Is the revelation made to Joseph of nothing worth? Does the Bible err in this clear statement of the Virgin Birth? Are we to-day in the same condition of doubt about "physiological processes" as harrassed Joseph? Then the question must be pressed: Who was the father of Jesus? Not Joseph! Then, who? The ministers of the Presbytery of New York, who are the product of Union Theological Seminary, can give no answer that will remove from the mind of a decent man the revolting conclusion that necessarily follows this denial of the Virgin Birth of the Saviour. All that He did, all that He does now, wains before the horrible suggestion, made by these ministers of the Gospel of Christ, that Joseph's doubts were well founded,—that Mary conceived Jesus of man, and that that man was not her spouse.

Such being the degradation of the Christ in Union Theological Seminary, we are not surprised to learn from the daily press that Dr. Lake of Harvard has been loaned to the New York institution. He will there attempt to degrade the Saviour still more. He will dump into the New York Presbytery a batch of ministers who hold, though they dare not preach, that lowest degradation of the Divinity of Jesus which is to-day called "the eschatological Christ". We shall next year see whether the New York Presbytery has vitality enough of old-fashioned faith in Christ to slough off the skin of eschatology which Union Theological Seminary will, under Dr. Lake's benign influence, straightway proceed to grow.

Woodstock, Maryland.

WALTER DRUM, S.J.

²⁴ Luke 1:35.

²⁵ Mt. 1:20.

Criticisms and Notes.

THE SACRAMENTS. Vol. II : The Holy Eucharist. A Dogmatic Treatise by the Right Rev. Mgr. Joseph Pohle, Ph.D., D.D., formerly Professor of Apologetics at the Catholic University of America, now Professor of Dogmatic Theology at the University of Breslau. Authorized English version, based on the fifth German edition, with some abridgments and additional references by Arthur Preuss. B. Herder : St. Louis, Mo., and London. 1916. Pp. 408.

The English version of Dr. Pohle's great work comprises four volumes devoted to the Sacraments. This is exclusive of the treatise on Grace which introduces the study of Sacramental Theology.

The present volume contains the arguments for the fact of the Real Presence with its Operative Cause—Transubstantiation; further, an exposition of the sources and modes of Eucharistic ministration; and the explanation of the Holy Sacrifice of the Mass, in which the Blessed Eucharist is perpetually renewed by consecration of the elements of bread and wine.

Here, as in other sections of Dr. Pohle's work, we are impressed by the lucid method of exposition, especially in what regards the more practical or distinctly apologetic part of the treatise. Every student of theology realizes the difficulties connected with the interpretation of Transubstantiation. Around it are grouped numerous speculative discussions to which the Mystery of the Real Presence has given rise in the schools. What we most look for, however, in modern theological commentaries is the answering of certain homely objections which involve apparent contradictions. Such are chiefly the continued existence of the Eucharistic Species of bread and wine without their natural subject; likewise the mystery of multilocation; that is, the simultaneous existence of Christ in heaven and in many places on earth. Now whilst these questions can be answered only by accepting the facts as a supernatural act or miracle, just as we accept the fact of creation out of nothing, the apologist derives distinct satisfaction from having the statement of the difficulties brought out clearly and without minimizing their natural force. Not infrequently theologians are tempted to speculate upon the process of the miraculous action by adducing reasons and arguments either from analogy or by assuming certain conditions of matter and form which are purely subjective or tentative. This gives to their mode of defence a character of speciousness or disingenuousness. Dr. Pohle, while taking account of accepted scholastic distinctions, does not lay

on them any more stress than they merit, and leaves intact the supernatural cause as the chief explanation of the mystery. Even here we wish he or his translator could have avoided the Latin terminology which refers to the school methods and rarely give much light to the lay reader for whose benefit translations are after all chiefly intended. Like the formulae of algebra, these terms are meant to serve the student in argument and to save the multiplying of explanations; but the lay reader needs more. Bishop Hedley has given us a good example in this particular topic of how we may avoid technicalities which appeal to the theologian in schools only, and which are irritating to the lay reader who may want to make the subject clear to himself or to those outside the Church for whom the dogma presents real difficulties. It is quite sufficient for the average intelligence in search of truth to know that it is a fact demonstrable from Scripture and historical tradition. To believe it demands an act of faith in the power of God. That is an acceptable position, and we need not show how a divine act is produced, so long as we can demonstrate that there is no contradiction in the act and that it is only seemingly contrary to reason. "He who comes to the service of God must believe that He exists." Given the meaning of God as an omnipotent and all-loving Father, we need only seek for proof of the fact that He has spoken or acted and declared His will in our regard.

The third part of the tract is on the Mass. Particularly satisfying here, too, is the lucid treatment of difficulties. The author reviews in turn all the various theories regarding the metaphysical essence of the Mass, or rather whether and in what degree the scientific concept of sacrifice is realized in the consecration of the bread and wine. All theologians agree by their definitions in recognizing the requisite elements of the sacrificial gift and the sacrificing minister in the Mass. The problem that calls for solution lies in the determination of the real sacrificial act, or more specifically in the transformation of the sacrificial gift, since the glorified Victim, being impassible, cannot be really transformed, much less destroyed, as would be required in order to make a true sacrifice.

The author reviews in turn the different theories on this subject. In each case he adds a critical appreciation. While rejecting as unsatisfactory the teachings of Vasquez, Suarez, Cardinal Cienfuegos, of the Salamanca school, and Thalhofer, he favors as acceptable the theories of Cardinal Billot, followed by Gehr and Atzberger, of the Jesuit Lessius, and of Cardinal De Lugo. These latter hold, with minor distinctions as to manner, that there exists in the sacrifice of the Mass a true destruction of the offering. They differ in their mode of explaining the precise element or moment of this destruction or separation. Suarez, whom Arriaga, Casalius and Scheeben

have followed, does not put the sacrificial action proper in the double consecration, but secondarily in the destruction of the elements of bread and wine, and primarily in the substantial reproduction of the true Body and Blood of Christ. Here, too, we must return to the chief fact as demonstrable, namely that there is a real sacrifice, though it passes through various forms more or less in harmony with what may be considered the principal elements of the sacrificial act.

Dr. Preuss has in this, as in his other volumes, added greatly to the usefulness of the original by his references to recent literature in the vernacular. Thus the student is enabled to reach out to the practical interpretation of Catholic Dogma for educated converts and others who desire to make a more thorough study of the teachings of the Church of Christ.

Three further volumes—dealing with the subjects of Penance, Extreme Unction, Holy Orders, Matrimony, and Catholic Eschatology—will complete the work. Two of these are already in press, and the third is in preparation, so that we may look for an early possession of this dogmatic reference library of twelve volumes.

THE DEVELOPMENT OF PERSONALITY. A Phase of the Philosophy of Education. By Brother John Chrysostom, F.S.O. With an Introduction by Thomas W. Churchill, LL.D., Former President of Board of Education, New York City. John Jos. McVey, Philadelphia. 1916. Pp. 400.

Out from the convent walls within which in retirement and prayer the Brothers of the Christian Schools prepare themselves for their arduous but sublime work of education, there breaks forth from time to time a light of more than ordinary brilliancy—a light which for the passing hour at least arrests the world's attention. Unintermittingly indeed does the light of the spirit pour forth from these homes of prayer and study. Caught up by the souls of youth upon whom it falls, it is reflected and re-reflected until in its gentle unobtrusiveness it bathes the lives of uncounted thousands. But this is light suffused to which as to the all-embracing light of day men grow accustomed and quite unheeding enjoy its beneficence:

With earth's warm patch of sunshine
Well content.

Aside from this disregarded illumination, however, there breaks out occasionally from these religious hearths a light of singular power which for a time challenges notice, so that men turn to observe its nature and in its radiance to consider the object field upon which it falls. That gentle and singularly humble Brother, Azar-

ias, was one such light to the generation now passing away. Catholics in this country are not yet alive to the debt they owe to this faithful and learned teacher. A truly Christian Brother, he belonged likewise to the wider brotherhood of letters. In him were combined gifts of acute discernment, profound insight, genuine erudition, and graceful expression—qualities not usually conjoined within the same subject. Brother Azarias was at once a philosopher, a historian and a man of letters. A profound thinker, he was at home in the principles of things. A tireless searcher amidst the sources of history, no one had a finer sense of justice and loyalty to truth. With his delicate feeling for form he touched nothing which he did not adorn. Had Azarias not been of the unhonored Nazarenes he would have ranked high in the world's republic of letters. Had he been a professor in a secular university he would have taken the place justly due him amongst the acknowledged leaders of thought. Even as it was his light could not be confined to the walls of his convent or school or even of the household of faith. The lectures he delivered before secular conventions and the papers he contributed to educational literature show that he exerted an influence in the outside world of thought.

The foregoing allusion to Brother Azarias is here made because his example suggests that of another member of the same Christian Brotherhood whose intellectual activity having been long spent in a field that lies in the valleys and the meadows rather than along the upper slopes, its fruits have not been so conspicuous in the eyes of even his Catholic brethren. It may well be that to many who read these pages Brother Chrysostom will not be known as a writer; though doubtless some of the clergy will remember him as a successful teacher in Manhattan College. Brother Chrysostom's activity has consisted chiefly in translating and adapting religious and spiritual books out of the French into English—an unobtrusive occupation, though in some respects more arduous and often demanding more knowledge, skill, and tact than does original production. How difficult, indeed, such work is becomes apparent when one recalls the many monuments of foreign masters that have been disfigured by translators. The three goodly volumes of *The Exposition of Christian Doctrine*—dogma, moral, worship—and *The Manual of Christian Doctrine*—a compendium of the larger work—as also the series of graded catechisms accompanying these books; not to omit *The Catechist's Manual*—this collection forms a complete and systematic exposé of Christian doctrine. That the clergy, religious teachers and their pupils possess this valuable apparatus of Christian instruction is due to the skill and industry of Brother Chrysostom, though the title page of none of the volumes mentions his

name. For the rest not a few other manuals of devotion as well as text-books on literature and philosophy owe their existence to his untiring pen.

Other works of similar nature he has at present on the stocks—awaiting the finishing strokes preparatory to their launching. Perhaps it may not be out of place to say here that Brother Chrysostom's published work has been done between whiles—in times snatched from the labors of the class hall, which is the habitual habitat and workshop of the disciples of the saintly La Salle.

Pass we now from these generalities regarding the author to his latest work. Here we have to do with a production which is entirely original. It is a unique and a valuable contribution both to the philosophy of education and to the science though not to the art of pedagogy. It deals with the development of personality—in the first place the personality of the teacher and therefore indirectly and by necessary implication, with the personality of the taught, the pupil. It embodies a phase of the philosophy of education, that is, it brings into light and relief the rational principles of education as they condition and effectuate the development of personality. Now, surveying the educational field as we find it, we are confronted with two general methods or systems of education, methods which obviously rest on a theory of life as well as of education—the secular and the religious. The former is pursued by the normal school—an organ of the State's educational system. The latter is at home in the religious novitiate—a branch of the educational system organized in the Catholic Church and under its direction. Now suppose we take two young men. Let them be as far as possible equally equipped naturally—that is physically, intellectually, and with what we may call healthy moral tendencies. Place these two, one in the normal school and the other in the novitiate, say of the Christian Brotherhood. Give each of them equally capable instructors, educational equipment, environment, and so on. The only difference shall be that the student in the public normal school is not a Catholic and consequently accepts neither the truths of faith taught by the Church nor her sacramental ministries, much less the discipline of conventual life, such as meditation, examination of conscience, communal religious life. None of these agencies enter into the formation of his personality. On the other hand, the novice in the Christian Brotherhood, let him have equal natural opportunities but supplement them with his specifically religious endowment of faith, reception of the sacraments, meditation, brotherly association. Which of these two youths is liable to be best equipped for his vocation or profession of teaching? The answer to this question will of course depend upon the respondent's attitude toward the educational value of supernatural

faith and religious discipline. The secular may regard these factors as obstacles or as at best of little or no efficiency. On the other hand, the advocate of the novitiate will appraise them as agencies of distinctive educational value. But the answer should be no offhand decision based either on prejudice or inadequate information on either hand. It should be based on careful accurate analysis of the educational factors involved in each of the two systems.

It is scientific investigation of this kind that we find in the volume before us. Here is no *apriori* declaration that the religious system must in the very nature of things be more efficacious. Brother Chrysostom, having examined very carefully, even in places minutely, the natural educational processes, passes to a close study of the pedagogical influences of faith where it exists in the mind of an intelligent teacher. The broader horizon which the truths of faith present to the teacher, together with the intrinsic power of the habit of faith energizing in the mind, the feelings, the will, the whole soul of the educator; the mental discipline resulting from meditation and examination of conscience; the educative power of community life, and its sociological influence—all these agencies are critically examined and objectively estimated. Broadly viewed, the discussion covers three fields: the biological, the psychological and the sociological. In the first of these domains, the three educational factors, heredity, environment, and plasticity are considered. The influence of heredity is fully recognized.

It were indeed desirable that the education of a child could begin two hundred years before its birth. Nor is there any reason why one should draw the line there. It were still more to be wished that the process could be started with the primitive family, the head of the race. The Catholic system recognizes the natural deficiencies entailed by the primal sin—defects inherited by every child of the first Adam, but for which the Second Adam has instituted a remedy. There is such an agency as elevating and medicinal grace and the Catholic educator recognizes it as an auxiliary both in his own development and in that of his pupils. This of course has no place in the secular system. Based as the latter usually is upon the hypothesis that man has evolved from a material and bestial ancestry, there is no elevating and medicinal potency granted the soul by the Author of nature and of grace. All educational forces spring either from the environment—wherein the supernatural has no part—or from the material organism. So, too, with the elements of environment and plasticity. These within the Catholic system are seen to have a certain distinctively formative influence which is lacking in the secular system. The same is shown to be the case as regards the

psychological value of faith, its teachings, its sacramental instruments and the spiritual discipline it entails.

Lastly, a special educational advantage, from a sociological point of view, is seen to result from the community life of the novitiate. In the novitiate the religious teacher is aided by prayer, meditation and sacraments to conform himself to his social environment in such wise as to perfect himself in the social virtues, in other words to develop his personality by fostering the communal spirit. Each religious is for all and all are for each. We cannot here enter into the arguments whereby Brother Chrysostom establishes his thesis. We must refer the reader to the book itself. There he will find a wealth of thought and suggestion such as he will get from no other book of its class. The author has sifted the bulk of educational literature. From it all he has derived many a support for his contentions, while not a little he shows to be both pedagogically and philosophically unsound and inadmissible. He has therefore demonstrated to Catholic teachers not only the strength of their position—that perhaps was not essential nor did he specifically intend it—but he has pointed out in a fuller and more definite manner the bases, the rational grounds upon which their platform rests. He has done this, moreover, in an up-to-date method. He uses the language of the educational world. He has seized its concepts and its nomenclature and he has utilized them to explain and to set before the world of to-day the rational superiority of religious education. It is not improbable that some readers, especially those who are not familiar with the terminology of recent psychology and pedagogy, will require a little effort to accustom themselves to the more technical terminology. They have not been used to think of religious concepts in terms of modern science. The biological and sociological, if not the psychological, aspects of faith, the pedagogical value of meditation, the utilization of the reflex arc concept in the formation of habits, and so on. These are not the familiar traditional categories. However, they are all made plain and clear in the context, while they keep the discussion *en rapport* with the current forms of educational thought. Moreover, should the reader unused to these technicalities regard them as expressive of “mere analogies”, let him not forget that all forms of language by which our sense-laden intelligence strives to express its thoughts concerning the things of the mind and the spirit must of necessity be “analogous”. We have no other terms at command. We have no intuitions of things spiritual. We can only speak of them in a figure, even as we see them but in a glass darkly. The only question there can be is how to select the analogies most fitting and most suggestive. In this Brother Chrysostom has happily succeeded. He not only em-

plays the terms and figures common to the science with which he deals, but the very terminology consecrated by sacred usage.

The language of the Bible relating to the soul's activity is almost invariably biological. Man must be *born* again; his soul is to *grow* unto likeness to the *Life* who came that he might have more abundant life. And so on. The well-known author of *Natural Law in the Spiritual World* has constructed quite "a spiritual biology" which while some may think fanciful is certainly suggestive, and, eliminating its unfortunate pelagianisms, serviceable. Brother Chrysostom has done something similar though much more scholarly, critical and sound in the department of education. He has given Catholic educators a solid work—one which they can profitably use for their own instruction and feel safe in placing in the hands of their non-Catholic brethren.

F. P. S.

CONSUETUDINES IN FUNCTIONIBUS LITURGICIS seu Collectio Quaestionum quae proponi possunt pro Solutione a singulis Calendaristis, auctore Petro M. de Amicis, P.O.M., Directore "Ephemeridum Liturgicarum". Romae: apud Officinam Ephem. Lit. 1916. Pp. 158.

The decorum and beauty of divine worship depend so closely upon the exact performance of the rites and ceremonies that every true priest must of course be solicitous about the minutest rubrical prescriptions. Take for instance the matter of the inclinations at the altar. How edifying it is—or would be—to see exact uniformity in this respect. The bowing of one's head or one's body more or less, the extension of the hands thus or so, these acts are plainly in themselves trifles. Nevertheless in public worship they may take on an importance which an intelligent man, such as an *alter Christus* undoubtedly is, will not ignore much less despise.

Fortunately the faithful while assisting at the Holy Sacrifice are not critical. The sublime act engrosses them and the movements of the celebrant seem to affect them but little. On the other hand, how much more befitting it would be if the severe uniformity of the Roman liturgy were perfectly in evidence. The observant worshiper who has some knowledge of the rubrics must at least wonder when he sees Father Anthony double himself in twain as he groans or shouts in stentorian tones the triple *Sanctus*, while the beholder notes that Father Cyril simply bows the head and barely whispers the sacred trisagion. No doubt many people are edified when they see Father Seraphim stretch wide his arms *per modum crucis* after the consecration; and if the good father were really in ecstasy the rubrical innovation would be pardonable. But alas for straightfor-

ward Father George! He humbly obeys the rubrics, and never thinks of the fact that people remark how much more piously does Father Seraphim say Mass than he!

As a help toward securing uniformity the present volume will do good service. There are forty cases in all. They cover a wide range of subjects each of which is thoroughly discussed. A typical instance might be cited, that namely which regards the use of the linen card or the metal plate at the distribution of Holy Communion. The editor condemns very strongly the plate and argues no less strongly for the linen card. The purpose of the card, he contends, is simply to receive the sacred particle or any notable portion thereof should it perchance drop from the priest's fingers or the tongue of the communicant. Its purpose is not to provide for the minute and almost invisible fragments that may happen to fall. These are to be disregarded and the provision of a metal disc is contrary to immemorial usage, is superfluous and an occasion for scruples. Many priests, however, who are careful but not scrupulous do not use the plate, but the card which they carry back with them to the altar; and they frequently, if not usually find upon the card fragments, that are small indeed though quite discernible as fragments of the sacred particle. There may be at the same time bits of other white substances on the card which may or may not be distinguishable as such. The editor says nothing about the precaution taken by such priests, since he declares that the card is to be replaced (he mentions no inspection) upon the credence table or allowed to remain upon the communion railing.

There are many other vexed questions discussed and solved by the experienced editor. The book is neatly made and well indexed.

THE MEMORY OF OUR DEAD. By Herbert Thurston, S.J. Burns and Oates, London; B. Herder, St. Louis, Mo. 1916. Pp. 246.

Like all Father Thurston's books on subjects of the liturgy, this volume presents not merely comments on established doctrines or practices in the Church, but critical research, and in some cases entirely new points of view. It purports to be a comprehensive sketch of the Catholic practice of prayer for the Dead, from the first centuries down to the close of the Middle Ages.

Starting from the Jewish custom of offering alms and prayer for the departed, the author traces the devotional services in the catacomb worship. The Agapé, from being a feast of thanksgiving and a funeral love-feast in connexion with the reception of the Eucharist, gradually became an institution of charity, a dole for the relief of the poor; incidentally it attests the usage of prayer and offerings

for the dead. The Memento for the Departed Souls, in the liturgical offices, begot the order of the Dyphtichs; and thence developed the celebration of private Masses, and the use of mortuary rolls or cards. These latter, like the Agapé, became in time a source of abuse. Father Thurston traces the term "rigmarole" to some misapplication by persons who carried the rolls about with them for exploitation. The chapter on "All Souls and its three Masses" is full of novel interest. The same may be said of the chapter on "The Month's Mind". Throughout the author adverts to numerous misconceptions and fabulous traditions on the subject of devotion to the souls in Purgatory. He also contrasts the older views of spiritual writers who love to picture the physical tortures of Purgatory, with the views of later writers like Cardinal Newman in his *Dream of Gerontius*. Whilst the author is careful to point out the exaggerations of tradition in this field, and sharply criticizes the distorting views of men like Frazer, who would have us believe, for example, that the term "feeding the hungry souls" refers to a custom of offering millet porridge for the comfort of those detained in Purgatory, he does not hesitate to stigmatize present-day abuses. Thus "wakes" are instanced as a fungus growth in Catholic communities which had their origin in the laudable usages of earlier days.

PARADOXICAL PAIN. By Robert Maxwell Harbin, A.B., M.D., F.A.C.S., author of "Health and Happiness", etc. Sherman, French & Co., Boston, Mass. 1916. Pp. xxiii-212.

There are probably not very many people—would there were more!—who with Rabbi Ben Ezra can

welcome each rebuff
That turns earth's smoothness rough
Each sting, that bids nor sit nor stand, but go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe.

Here indeed is "a sublime philosophy", as Richelieu called it "the patriarch's ladder, reaching heaven and bright with beckoning angels; but alas! like the patriarch we see it but in dreams, dull slumb'ring on the earth", and therefore do we fail to appreciate even though we recognize the

paradox
Which comforts while it mocks,

that "life shall succeed in that it seems to fail". On the other hand, whosoever makes us look more steadily at the paradox and

thus enables us to see the realness of the good concealed by the apparent evil but whose face at first seems to us so repellent—he who can do this to any truly effective degree becomes in so far our benefactor. There is, of course, only one really effectual solace for pain, and that is presented to us by religion which at the same time alone answers the problem of its primal origin. Nevertheless human reason investigating the proximate causes and the effects of pain can, especially when it catches up the light of revelation suffused throughout civilized society, do not a little towards relieving some of the shadows wherein the dark problem is hidden. There should therefore be a warm welcome for the volume before us—the more so indeed, that the work, since it comes from the hand of a skilled physician who must needs be familiar with pain in all its forms and degrees, bears upon its face the mark of actuality and experience.

The author distinguishes two classes of pain. First there is “paradoxical pain that sooner or later serves some beneficent purpose and is constructive in its effect”. Secondly, there is the opposite kind which, he says, “is evil and works for harm and is destructive”. He treats solely of the former kind. By it he understands “all that is uncomfortable” but “works for good and may be classed as physical, mental and spiritual”. There is therefore something positive about pain. It is not simply an abnormality, a defect, a privation; nor is it “merely an incident in the beneficent order of things, but a profound cause from which the greatest blessings flow”. Viewing it thus, the author takes up in turn the various species of pain and considers each individually in its nature and effects. The book contains a large amount of thought that is illuminating and suggestive. Side by side with the physician the priest is more or less continually dealing with pain in one or another of its myriad forms. While the remedies which he has to administer are chiefly spiritual and supernatural he will in no wise disregard whatsoever light physical science and philosophical reflection can furnish. And so from these pages he can derive no little help. The author, we presume, is not a Catholic, but there is comparatively little in the book to indicate this. He writes reverently and with a Christian spirit. Certain incidental expressions let one surmise how much he owes to a self-sacrificing mother whose example no doubt contributed not a little towards directing his point of view and enabling him to discern

what lies concealed below
Our burden and our pain;
How just our anguish brings
Nearer those longed for things
We seek for now in vain.

While there are not a few statements in the book which the reviewer would express otherwise, on the whole he finds so much to praise and applaud that he right gladly and warmly recommends the volume to his readers.

A STUDY IN THE PHILOSOPHY OF BERGSON. By Gustavus Watts Cunningham, A.M., Ph.D. Longman, Green and Co., New York. 1916. Pp. 224.

BERGSON AND RELIGION. By Lucius Hopkins Miller. Henry Holt and Co., New York. 1916. Pp. 295.

By reason of his unique position the intellectual horizon of the theologian should, in some manner, embrace all fields of human knowledge. Every problem that agitates his time will sooner or later come to him requiring that he assume toward it a definite attitude and furnish a sincere, unequivocal answer. Naturally, this presupposes in the priest a mental alertness, a breadth of vision and a wide intellectual sympathy as we do not expect them in other professions. Thus, it becomes imperative for him to follow closely the currents of human thought and to remain abreast of the latest developments of philosophical speculation. No stir in the philosophical world, no ripple on the onward flowing stream of philosophical thought, no eddies that impede its steady progress should escape his notice. Little excuse, then, does he need for delving into the mysteries of Bergson's philosophy; for on this system the attention of thinking men is, at present, focussed.

The first of the two books mentioned above gives a fair idea of Bergson's elusive system, though it is meant primarily to be a critique and not a summary. Let it be said at once that in its critical and analytical parts the book is exceptionally strong. With a rare keenness and an invincible, relentless logic the author bares the inconsistencies and fatal weaknesses of Bergson's method. This is the more remarkable as on many issues he finds himself in accord with the brilliant French philosopher. A dialectical duel affords an exquisite pleasure that cannot easily be matched by anything else; the more so, when the weapons, magnificently tempered and of razor's edge, possess the elasticity of damascene steel and are handled by consummate masters of their art. To such a feast the book invites us. Of Bergson's trenchant dialectic powers there can be no doubt; but in Dr. Cunningham he meets no unworthy opponent. Hence there is nothing dull in this book. It sparkles with bright flashes of quick thrust and rapid repartee; it scintillates with glittering glimpses of subtle evasion and of cutting, telling argument.

Much has been said in praise of the novelty and independence of Bergson's system, and, incidentally, by way of contrast, much abuse has been heaped on the barren traditional philosophy of the Schoolmen. Now, though originality taken by itself constitutes no particular merit, it is well to reduce the extravagant claims made in behalf of Bergson to their true value. Like every other philosophy, the system of creative evolution has its roots in the past and feeds on reminiscences from dead and living thinkers. With good reason Dr. Cunningham writes: "Without Plato, Aristotle, Plotinus, Galileo, Kant, Darwin, Spencer, and a host of other previous professors, the Bergson who created the philosophy of change could not have been. These thinkers of the past exert in his work a determining influence apart from which Bergsonism as it is at present defined would have been impossible" (p. 13). As we follow the careful analysis of Bergson's thought we realize that his indebtedness to other systems is, indeed, very considerable, and that his vaunted originality, except for the terms in which he conveys his ideas, dwindles away.

The fundamental error that vitiates Bergson's method is his anti-intellectualism, which makes him accept intuition as the organ of philosophical thought. This attitude immediately involves him in a hopeless contradiction; for, though he repudiates intellect, he must make use of intellectual terms in order to state and prove his system. He finds himself in the same impasse from which Kant found no escape. "If one looks closely at the various passages in which Bergson sets forth his epistemological views, one soon discovers a certain inconsistency of statement which is extremely bewildering. He seems to be constantly vacillating between two radically different views of the intellect and its relation to intuition, without any apparent recognition of the fact that he entertains more than one doctrine. One of these views leads him to depreciate the ontological value of intelligence, and to draw a sharp and absolute distinction between intelligence and intuition, between science and philosophy; while the other view impels him to concede some sort of ultimate significance to scientific knowledge and to assign to intelligence a function within the holy of holies of intuition itself. The first view he constantly and explicitly emphasizes; the second, he seemingly unconsciously and implicitly holds" (p. 32). Yet this second view, tacitly ignored by Bergson, is the more important, since it saves him from utter, sterile subjectivism. But the moment Bergson thus reintroduces by the back door the intellect which he has ejected with so much ceremonious display by the front door, the originality of his system is gone.

If we probe the reasons for this confusion more deeply, what the author, however, neglects to do, we observe that it arises from a mechanical conception of the idea or an unwarranted identification of the idea and the idea-image or phantasm. Bergson, as many of his contemporaries, has never fully grasped the nature of abstraction. Hence his contempt for the concept and his abortive efforts to obtain a glimpse of reality by other than conceptual means.

In consciousness Bergson seeks to reach the heart of reality. What he finds there is flux and change and a certain onward urge. By a bold stroke of generalization he makes this change the ultimate essence of the world. But here again Bergson is wrong; his intuition has been badly focussed; the real nature of his inner self has eluded his grasp. "It is that the analysis of conscious experience which Bergson gives in support of his hypothesis is not an exhaustive analysis; it omits from consideration important features of conscious life, which, when taken into account, force us to the conclusion that our minds are markedly, yes, radically, different from the description which Bergson gives" (p. 110). The great fact which Bergson has overlooked and which completely shatters his arbitrary interpretation of reality, is the permanence of personal identity. At the core of all the changes, we come across something which remains identical with itself through the onward flow of duration and the successive parts of time.

Thus far we may follow the author; but now our ways part. The Creative Finalism which he opposes to Bergson's Creative Evolution cannot satisfy us. It also lacks the rallying point about which the phenomenal may be grouped. The continuity of the world can neither be explained by memory nor by what the author pleases to call creative imagination. Growth, change, duration, and time, are meaningless unless there be something which is to gain by these processes and through them expands and ripens into the fullness of being and perfection. However much one may disagree from the author, his study will prove very thought-provoking and a source of genuine pleasure.

Mr. Miller has undertaken an herculean task and one which, from our standpoint, is foredoomed to failure. For, according to our notions concerning these matters, Bergsonism and religion are absolutely incompatible. And this for the simple reason that the underlying tendency of Bergson's philosophy is in the direction of Pantheism, and that we see no way of reconciling the duties of and practices of religion with a pantheistic conception of the Divinity. But this fundamental difference of attitude will not prevent us from following attentively the interesting deductions of the author

and his logical tours-de-force in trying to distil from the philosophy of change its religious implications. The author is fully aware of the difficulties that surround his task nor does he wish to impose his views dogmatically upon anybody. But it is his opinion that some might be strengthened in their religious convictions by the philosophy of Creative Evolution, and to these chiefly does he address his message. Throughout he shows the greatest reverence for the sacred truths of religion, though to our mind he seems to whittle them away so that there is nothing left of them. Of course this is owing to the fact that the Catholic concepts of religious truth are well defined, clean cut, crystallized and of perfect rigidity, whereas those of Protestantism are vague, plastic and elastic.

In a way Bergson has rendered a service to religion by clearing the ground of a number of materialistic and agnostic theories that obstructed the path of the honest seeker of truth. "It is enough for us here that we remind ourselves of Bergson's fundamental insistence upon the reality of the soul, upon the fact of at least a partial freedom, and upon the essentially psychic, or spiritual, nature of the whole process of evolution. At several points in the elaboration of his system he comes into direct conflict with materialistic theories. . . . There is religious value, as we have seen, in all these protests, looked at merely as protests. . . . Their main service is to level the ground for the positive Bergsonian structure" (p. 57). But we must be careful not to overrate this negative service; for a philosophy must be gauged by its positive contribution to truth, not by its negations.

How Bergson's theory of knowledge paves the way for religion we fail to see; faith is based on a recognition of the validity of reason, which Bergson's epistemology deliberately undermines. It is impossible to gain a firm foothold on Bergsonian principles from which we might reach out to the higher truth of religion.

Religion requires a personal God, an absolute, infinite Being, omnipotent, all holy, and all wise. Bergson's God, if we may at all use the word in this connexion, possesses none of these attributes. By this one circumstance the religious value of his system is settled. The author himself admits Bergson's pantheistic leanings, but, apparently, they do not disconcert him. "This is Bergson's idea of the ultimate reality of the universe, and it is to this idea that we must adjust our conception of God if we are to be both religious and Bergsonian" (p. 105). "In my judgment, Bergson is more open to the charge of being a monistic pantheist than to that of being a pluralist" (p. 108). The following admissions of the author may be judged by their face value. "Certainly incarnation must be conceived of by a Bergsonian as qualitative and not quantitative.

His position is clearly incompatible with a belief in the complete, quantitative incarnation of the Absolute in a single historical being. But there is a far more serious difficulty. The consistent Bergsonian must ever keep open the possibility of future incarnations which would surpass those already given" (p. 114). It is, indeed, a strange kind of Christianity that would be willing to adjust itself to such theories. We meet similar repugnances when we compare Bergson's doctrines on freedom and immortality to those of Christianity. Between Bergsonism and Christianity there is a gulf that no effort at interpretation can bridge over. If the benevolent interpretation of the author can make Bergson's philosophy yield so little of religious implication, it is certain that measured by the more exacting standards of Catholic faith it will be found wanting. Much instruction, however, may be derived from the author's sympathetic plea, which gives evidence of great erudition and fine scholarship.

C. B.

SOCIOLOGY. By John M. Gillette, Ph.D. A. C. McClurg & Co., Chicago, Illinois. 1916. Pp. 164.

Unfortunately, from the outset sociology has received a false orientation, from which it has not yet succeeded in emancipating itself. Its inspiration is overwhelmingly, if not altogether materialistic and deterministic. The present little volume is no exception to the rule. It parades its materialism with a naive assurance, the more reprehensible because it is destined for a class of readers that are not in a condition to challenge the author's bold statements and to contest the value of his evidence. The truth of evolution is taken for granted and the descent of man accepted as a matter of course. "It is sufficient to remind ourselves that man is the descendant of a long series of ancestral animal forms having their beginning with the unicellular organism. His more immediate ancestor was not the ape or the monkey, but a member of a stock of which these forms were variants. What our remote ancestor was like we now begin to comprehend from a study of recent archeological remains, such as the Javanese Man, the Heidelberg Man, the Neanderthal Man and the Sussex Man. The gap between Man and his animal ancestors is being filled in by such missing links, and the idea of physical continuity is hardly any longer a theory" (p. 14). The existing paleontological evidence does not warrant such an inference. Genuine science is more cautious in its assertions. Summing up the present state of our knowledge on this subject, Branco says with admirable candor and scientific moderation: "Paleontology tells us nothing on the subject—it knows no ancestors of man."

The same uncritical overconfidence crops out again when the author fixes the age of man at approximately one-half million to one million years. The grounds on which these high figures are based are exceedingly slender, and a little more modesty would become the author well. The same thread of materialism runs through the whole work. There is never an appeal to ethical factors; but everything is explained as a play of natural forces and as the outcome of gradual evolution. If it were not for this gratuitous materialism, which is so plainly written across the pages and so effectually mars the neat little volume, it would be a great help for those to be initiated in the science of sociology. For in many other respects the make-up of the book deserves credit; it is concise in statement, reliable in its empirical conclusions and contains many useful suggestions for practical social reform. What the author has to say concerning the equalization of opportunity we could embody with very little change in a program of Christian social reform. The same sober common-sense characterizes the concluding chapter on the elimination of the unfit, in which a high moral tone prevails. Contact with the real facts of life prevents bad principles from working out their logical conclusions; and thus, we have in this instance again the interesting phenomenon of a book, which in its abstract principles we must condemn, but the practical deductions of which we need not hesitate to embrace. If read with due caution, the volume will prove quite serviceable to the student of sociology.

SOCIAL PROBLEMS. A Study of Present-Day Social Conditions. By **Esra Thayer Towne, Ph.D.,** Professor of Economics and Political Science in Carleton College. The Macmillan Co., New York. 1916. Pp. xvii-406.

In the presence of the very large literature on social problems already occupying the field one may well hesitate before claiming attention for any fresh addition thereto. Nevertheless the subjects with which books of the class deal are not mathematically determined either as to their nature or as to their solution. Social problems are in a measure growing things subject to laws of progress and regress and consequently calling for frequent readjustments to changing conditions both on the side of their objective elements and of our subjective knowledge. Hence the literature that deals with them will be always more or less in flux—at least as regards its surface aspects if not its nether waters.

The book at hand is one of the newest comers into the province and bears on its face certain credentials of obvious merit. The first of these is that of method. In this respect it ranks very high. Each

chapter is preceded by a schematic outline which is so perfectly constructed and presented that the eye takes in the contents at a glance. Moreover, every chapter ends with a questionnaire wherein the text is again analyzed and the vital details so set as to challenge the scrutiny of the pupil. This feature is followed by an abundant bibliography. The book is therefore a model class manual admirably arranged to answer the purpose both of lecture, instruction and recitation. As regards the ground covered, this is quite comprehensive, as will be apparent from the following list of topics: population, immigration, child labor, women in industry, sweating system, labor organization, unemployment, the blind and the deaf, the feeble-minded and insane, crime and punishment, marriage and divorce, the liquor problem, poverty, conservation of natural resources, conservation of plant and animal life, conservation of human life. The list is evidently sufficiently complete and elastic to comprise at least the most insistent general problems of modern society. As regards the solutions proposed, these, it need hardly be said, are not meant to be exhaustive nor final. They are, however, on the whole characterized by great good sense; they are sane and sound; they are practical and practicable—not aerial nor yet subterranean. A Catholic writer would, it need hardly be said, have insisted on moral and religious factors as essential for an adequate solution of most of the problems discussed. The book is well worth the attention both of social workers and of college teachers, pupils and private students. The volume is neatly made and its price very reasonable.

Literary Chat.

No language can be strong enough to express the shame and confusion which loyal Catholics must feel at seeing their religion dragged into the present European war. That brethren of the same household of faith should be arrayed in deadly conflict against one another is sad enough; but such conditions are the inevitable consequences of national differences. That Catholics, however, should do their utmost to injure one another by religious recrimination is a matter for tears. When one follows the literature pouring from the Catholic press, especially in France and England, and observes the unmistakable spirit of hatred animating it one can but blush with indignation or with shame. The ancient pagans expressed their wonderment at the sight of the early Christian brotherliness, "See how these Christians love one another!" "See how these Christians hate one another!" would seem to be the proper expression at sight of the international feeling manifested by the French and English press.

It has been all along, we need not say, the policy of the REVIEW to hold a strictly neutral position respecting the warring nations. The character of the literature sent for notice has invariably been described with impartial justice. For the most part that literature has emanated from the Catholic press in

France. Recently, however, we have received a paper-bound volume of some 450 pages bearing the title *German Culture, Catholicism and the Great War: A Defence against the Book "La Guerre Allemande et le Catholicisme"*. The latter book bears as its subtitle, in the original, "ouvrage publié sous la direction de Mgr. Alfred Baudrillart, Recteur de l'Institut Catholique de France et sous le haut Patronage de Comité Catholique de Propagande Française à l'Étranger". The French book was issued from the press of Bloud et Cie, 1915, and has appeared in an English translation entitled *The German War and Catholicism*.

People who are asking questions regarding the ethics of war are for the most part unaware that they are proposing riddles which were answered four centuries ago by the great Spanish moralist Franciscus de Victoria, O.P. His *Tractate de Jure Belli* is still the classic treatise on the ethics of war. A dissertation submitted by Mr. Herbert Wright to the Faculty of Letters of the Catholic University as a requirement for the Degree of Doctor of Philosophy, contains a sketch of Victoria's life and writings and a critical examination of the *De Jure Belli*. It is a scholarly production and will prove useful as an introduction to the text, a new edition we infer is being prepared by Dr. Wright. (Washington, D. C.)

The "Defence" is published by Doctor Pfellschifter, Professor of Theology at the University of Freiburg (i. Br.) in collaboration with a corps of eminent scholars in Germany. It covers a very wide field of subjects and quite apart from its apologetic aspect is a most interesting and instructive publication. The authorized American edition is issued by the Wanderer Press, St. Paul, Minnesota.

In the flood of prohibition tracts constantly flowing from the press it is gratifying to come across so sane a presentation of the subject as that contained in Father Homan's pamphlet *Prohibition the Enemy of Temperance*. The book was published in 1909; but the "latest edition" is dated 1916. The Bible, physiology, law, economics, are marshalled to show that the strictly moderate use of alcoholic liquors is not injurious and may be beneficial. Prohibition is not a remedy capable of solving the liquor problem. The sane and practicable measure is restrictive license. There is a large amount of sound reasoning, based upon facts and principles, summed up and systematically presented within the compass of 116 pages. The pamphlet deserves a wide circulation amongst all classes of people, whatever their religious profession. It will help to correct some of the excessive and insane notions which unfortunately have gotten a hold upon men who in other matters are perfectly safe and sound. (The author, Box 137, Salt Lake City, Utah.)

We have had repeatedly the pleasure of recommending Fr. Hickey's *Summula Philosophiæ Scholasticæ* and we renew the feeling in mentioning that the Logic and Ontology now appears in a fourth edition *recognita et adaucta* while the Theodicy and Ethics have reached each its third edition. The fact is sufficiently significant of the sterling value of a work whose merits have been rehearsed time and again in these pages. (Gill & Co., Dublin; Herder, St. Louis; Benziger, New York.)

Sister Mary of Mercy Keruel was a young religious of Our Lady of Charity of the Good Shepherd, who was born in 1880 and died in 1910 in the convent of her Order, at Angers, France. Owing to ill health her religious life extended over only a few years; but in them she brought to fruition the virtues she had formed in her girlhood. Richly endowed in character and grace, she filled up by intensity of fervor the measure of a long life. Her *Memoirs* have been rendered into English by M. A. M. from the French *Life* published at Angers, 1913. It is an edifying story of a noble, though withal a human soul. The book should find its way into the hands of our young Catholic maidens. Its

perusal could hardly fail to foster the spirit of genuine piety and self-sacrifice. The translation is worthily done. (Sands & Co., London; B. Herder, St. Louis.)

Thinking people will see nothing out of the way, even though it be an unfrequent experience, to find so much consideration as was given, in the August review of books, to a recent work on Chinese philosophy. Priests, especially those whose interest in souls is not bounded by parochial or even national limits, are not oblivious to the Renaissance now going on in the Orient—not only in the nervously energetic people of Japan but in the hitherto seemingly phlegmatic masses of China. What is to be the real nature and extent of the new birth in the East no one will venture to prophesy. Nevertheless the Orient seems to be in travail and the issue is likely to have a profound significance for the Occident. At all events broadly-thinking men are watching with interest if not with eagerness or solicitude the march of events.

But while China is awakening, as we are told along every line of material advancement, the new health does not conceal the disease and corruption, the dense darkness, pervading the vast masses of the people. A very striking presentation of the popular mentality was given to the world a few years ago by a learned scholar for a long time a resident missionary in China. The work is entitled *Recherches sur les Superstitions en Chine*, by P. Henri Doré, S.J. The first part of this remarkable study bearing the title *Les Pratiques Superstitieuses* appeared in 1911 and was subsequently sent to this REVIEW. Partly through an oversight but partly owing to the fact that the portion received is but a section of a larger whole in course of preparation, the book has thus far escaped attention.

The portion in question comprises a large collection of plates and inscriptions all done with minutest pains and relative nicety of color if not of shape, in Chinese characters. These illustrations reproduce the originals gathered with infinite pains from various parts of China. Each plate is accompanied by a full explanation in the French language.

The matter covered by the illustrations relates to superstitions concerning birth and infancy, marriage, death and burial, life after death, talismans and amulets of many sorts and purposes. The whole is a mass of most interesting even though saddening phenomena.

It is obvious to say that the portrayal of a people's superstitions is a most delicate and even dangerous undertaking. Moreover, perhaps an almost equally dismal exhibition of superstition might be gathered from the popular customs of the enlightened West. On the other hand, it will not be forgotten that P. Doré is fully alive to all this; that he knew what he was doing when he set out upon such researches and had an amply justifying reason for going to the trouble and expense which these investigations have entailed. (Chang-Hai, Imprimerie de la Mission Catholique.)

The Tariff Problem in China may make an even less intense appeal to most of our readers than will Yang-Ming's philosophy. Nevertheless it is worth while noting that the able study on that subject which has recently appeared in the Columbia University *Studies* is the work of a Chinese student who carries with him to China academic honors from an American seat of learning. And if we recollect the number of kindred and no less able monographs that have lately received distinction within the same series of *Studies* the part that American scholars are taking to bring into the lime light the hitherto relatively obscure political and economic wisdom and experience of the Chinese is not without its significance. (Longmans, Green & Co., New York.)

Perhaps it is not so generally known as it ought to be that there are over a thousand Chinese students attending the universities of the United States and Europe. An even larger number go to Japan and Japanese teachers in China itself are counted by the thousands. All this feverish quest for knowledge might be an encouraging sign did we not have the object-lesson of the effect of a similar craving for science which seized upon Japan some four decades ago. The thousands of Japanese students who flocked to Western universities brought back with them rationalism and irreligion whence have sprung frightful immorality and revolutionary and anarchistic ideas—a state of things that is giving the government much concern and confirming the oft-proven thesis that religion is essential to morality and to the very foundations of society.

Amongst the many splendid publications issued by the Society of the Divine Word, Techny, Illinois, there is none that is calculated to do more toward the spread of knowledge concerning conditions in the mission fields of the world than the little pamphlet entitled *The Hour of God in the Foreign Missions*. It comprises a number of articles which were translated from the Spanish of Father Hilarion Gill, S.J.—one of the best informed authorities in Spain on the subject treated—and appeared in *The Queen's Work*. The pamphlet contains only thirty pages but in that brief compass is condensed a vast amount of luminously and interestingly expressed information covering the outstanding features of the fields afar.

Buddhism, Brahmanism, Mohametanism, Rationalism, Protestantism—the present status of these religious organizations; what they are accomplishing and how and where—these vitally interesting subjects are succinctly discussed. Finally the prospects, the hopes and the needs of Catholicism are presented. The little pamphlet should be spread broadcast that clergy and people may come to realize that now indeed, as Father Gill insists, is the Hour of God for the foreign missions. The struggle between Paganism, Rationalism, Protestantism, and Catholicism is keener and more widespread than ever. Surely in a combat so decisive the burden of the fight ought not to be left to one or two Catholic countries whilst all the Protestant countries are working so vigorously and Rationalism and Paganism are making unheard-of efforts. The conclusion is obvious enough. Will it materialize? *Sperabimus*.

The Techny Press is not limiting its good work to the spread of mission literature. Its managers realize that music is an ally of print for the spread of humanizing and elevating influences. Hence it has issued some *Fireside Melodies*, a Collection of Beautiful Songs for Home and School. The music and the words are such as appeal to the heart—not primarily to the head as classical music is meant to do, much less to the feet, as do the vulgar ragtime jingles which unhappily have succeeded in gaining the ear and vitiating the taste of so many amongst our young people.

The series before us is designated as Volume III. It contains twenty-five pieces, amongst which are some American favorites as well as folk songs of various nations—English, German, Irish, Scotch. The arrangements are relatively simple and easy.

A More Excellent Way, a novel by Felicia Curtis, recalls in many respects, the masterful touch, high moral aims and peculiar choice of themes of the late lamented Monsignor Benson. It deals with a conversion and a vocation, topics which never fail to interest a Catholic reader, if they are handled with psychological insight and literary skill, both of which the author commands in no slight degree. The motives that lead to the conversion and that finally blossom into a religious vocation are worked out with that subtler knowledge of the human heart that comes from feminine intuition. The characters are not logical abstractions that move like reasoning automatons through the pages, but real beings of flesh and blood drawn from life as it surges about

everyone of us. Rich colors borrowed from the sea and the mountains form the background for the delicate character delineations and the gripping soul struggles. The plot, though not new, holds the attention and interest of the reader to the happy consummation. The wooing of the lovable uncle is told with infinite tact and a sly humor. The introduction of a family ghost we are inclined to regard as a severe and unnecessary strain on the imagination of the reader. Others may look upon it as a particularly happy stroke. (B. Herder, St. Louis, Mo.)

Good models for occasional sermons are not very frequent, and yet the necessity may arise for every minister of the Gospel to hold forth on some unfamiliar occasion. In such circumstances Dr. Keane's, O.P., collection of discourses may prove a source of ready inspiration and a time-saving help. (*Sermons Preached on Various Occasions.* B. Herder, St. Louis, Mo.) Many of the subjects therein discussed have the ring of actuality, and any day may again bring them to the fore. Father Keane is a direct and forceful preacher, one who can move the will and touch the spring of tears. He speaks his message with the ardor and courage of the prophet, and it would be well for our times to heed his earnest words.

There is no need to expatiate on the oratorical excellence of Monsignor Besson's well-known discourses. It is enough to say that the publishers are bringing out a new edition of his admirable conferences which, when first delivered, charmed and roused thousands. We have before us the great Bishop's conferences on the God-Man, which have reached the thirteenth edition. (*L'Homme-Dieu.* P. Tequi, Paris.) Dogmatic sermons become more necessary as the spirit of unbelief is spreading. There is an urgent call for them at present. Monsignor Besson's exposition is clear and to the point and his arguments are lucid and impressive.

Those of a more methodical mind may have sometimes longed when reading the *Imitation of Christ*, for greater logical sequence and a closer coherence of its aphoristic sentences so loosely strung together; for even St. Francis de Sales has called this delightful booklet a charming labyrinth of piety. Father Dumas, S.M., meets the wishes of these rigid dialecticians by publishing an edition of the *Imitation* in which we find appropriate headings, comprehensive summaries, and elucidating commentaries. (*L'Imitation de Jesus Christ. Introduction à l'Union intime avec Dieu.* P. Tequi, Paris.) This analysis is a clew that will guide us through the labyrinthine treasures of this wonderful storehouse of piety; it will contribute toward a deeper understanding of its mysticism and unlock its spiritual wealth.

The Merit of Martyrdom, a sermon by the Right Rev. Monsignor O'Riordan (Desclee et Cie, Rome, Italy), unfolds before our eyes a glowing picture of Ireland's sufferings and glories. The history of the nations presents no more thrilling and majestic spectacle than Ireland with its crown of thorns and its unbroken faith. A quiver of emotion runs through every line of this magnificent eulogy, which pays a well-deserved tribute to a people whose loyalty to the Church has not been shaken by centuries of persecution.

The Armenians may also be called a crucified nation for untold woe has come over them. They are a victim of this dreadful war which has brought such a full measure of misery to the peoples of the earth. *L'Arménie Martyr*, by the Abbe E. Griselle (Blond et Gay, Paris), treats, in a sympathetic spirit, of the sufferings of this unfortunate nation.

The natural expression of genuine religious emotion is verse. If the rhythm and the rhyme meet the exactitudes of metrical art all the better. If they halt slightly here or there, the sentiment, if true, will atone for the fault. This may be said of a wee booklet entitled *My Beloved to Me*, Thoughts and Prayers

in Verse by S. M. A. The verses, as Father Joseph Rickaby, S.J., tells us in his neat little preface, are the expression of the earnest and tender devotion of a cloistered nun in a convent whose chief work is the Perpetual Adoration of the Blessed Sacrament. This will suffice to commend the booklet to the devout reader and his religious friends who like to pray at times as they sing, in number and cadences. (B. Herder, St. Louis.)

One of the last things that came from the tireless pen of the late Monsignor Benson was a brief preface in which he introduced a charming little volume entitled *God's Golden Gifts*, by Flora Lucy Freeman. Ingeniously, as was his wont, he points out that while it is intellectually or metaphysically—that is in the very abstract—true that the present has no reality, is just a point—a “line without breadth across which the future transforms itself into the past”—actually, physically, concretely the present is the *only* reality. And so the little volume embodies “a simple and deliberate attempt to draw attention to the treasures of the present”—an effort urged on by the power of love and gratitude, to catalogue the gifts of God that are ours “to dispose of according to His will or our own, or best of all, according to His will and our will welded together”; gifts that have come out of the past and will go to form the future; gifts of sight, hearing, memory, reading, friendship and other such that belong to nature—or if you will natural grace; and gifts of a higher order—the ministry of angels and Mary, and the Cross, the Presence, the Bread, the Life unending. Each of these gifts is taken up in turn and made to tell in graceful form, frequently in verse, the story of its beneficence. It is a bright little book well calculated to cause unheeding people to stop and think and “count their blessings”; and to be grateful and generous and so to make themselves and their fellow mortals better and happier and hopefuller for the best things to come. A book of gifts it wears a style and shape that make of itself the fittest of gifts. (Kenedy & Sons, New York.)

During the past two months many school teachers—religious and otherwise—have been busy forecasting plans and methods for the year of work opening with the present month. The feverish demand for scholastic progress has converted the vacation period into one of intense activity. The teachers who teach during the working months instead of giving themselves to play during the summer days, as do their pupils—or even to general or special or cultural reading, as do not their pupils—devote themselves to strenuous work, convert themselves into pupils and place themselves at the feet of other teachers to have themselves taught. To none of them may it be said: “Thou that teachest another teachest not thyself”. They teach themselves actively and passively—teach and are taught. No doubt all this is wise. Any how it seems to be inevitable.

Among the things teachers of grammar schools have been reading and if not yet heeding are going to put into practice in the near future is the paper written by Father John A. Dillon, Superintendent of Parish Schools in the Diocese of Newark, and published in a neat little brochure under the title *Technical Grammar, its Place in the Elementary School Curriculum and its Terminology*. The paper was read at the Eleventh Annual Convention of the Catholic Educational Association. The pamphlet contains besides this paper the Report of the Committee on Grammatical Nomenclature and Classification, and embodies a wealth of practical information and suggestion. Those who are watching the results of recent pedagogical innovations note the passing of certain elementary disciplines. Grammar especially seems to be taking a place amongst the vanishing arts or to be becoming absorbed in “language lessons”. While it is true that grammar used to be taught much too mechanically and apparently for the sake of its own technicalities, and too far aloof from living speech, the danger seems to lie of late in running to the other extreme, i. e., of laying aside the mechanism of grammar entirely. Speaking with experience and study, Father Dillon makes a strong plea for a safe middle

course. Let the *art* be taught first in the primary grades and let it be followed by a well-defined science. (John Joseph McVey, Philadelphia.)

Probably many of the clergy have seen ere this the pamphlet issued by the America Press entitled *A Campaign of Calumny*, The New York Charities Investigation. Those under whose notice it may not have fallen as yet, and who desire to have in permanent form a reliable account of the whole affair which has created so much sensation in New York City—and indeed throughout the country at large—will find a full and fairly thorough account in this brochure of sixty-eight pages. The illustrations, photographs taken before there was any thought of the official investigation, tell quite a different story regarding the condition of things in the institutions in question from that with which the latter were charged. Aside from its summary of the charges and the evidences pro and con the pamphlet is a fine example of acute argumentation. It might furnish illustrative material for a class of logic somewhat more practical than the familiar

Nullus asinus est lapis
Atqui omnis asinus est substantia
Ergo aliqua substantia non est lapis.

A pellucid illustration of form! Infinitely less instructive, however, it need not be said, than the arguments constructed by the author of this pamphlet—a man who would be equally at home, we fancy, in the chair of Dialectics or in the post of a cross-examining attorney.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

GOD'S GOLDEN GIFTS. By Flora Lucy Freeman. With a Preface by the late Monsignor Robert Hugh Benson. P. J. Kenedy & Sons, New York. 1916. Pp. xiii-240. Price, \$0.75 *net*.

CHRISTUS IN SEINER PRAE-EXISTENZ UND KENOSE, NACH PHIL. 2:5-8. I. Theil: Historische Untersuchung. Von Heinrich Schumacher, Dozent der Neu-testamentlichen Exegese, Catholic University of America. (*Scripta Pontificii Instituti Biblici*.) Verlag des Paepstl. Bibel Institutes, Rom.

MY BELOVED TO ME. Thoughts and Prayers in Verse. By S. M. A. B. Herder, St. Louis; Sands & Co., London. 1916. Pp. 32. Price, \$0.30.

SERMONS PREACHED ON VARIOUS OCCASIONS. By the Very Rev. Dr. Keane, O.P. B. Herder, St. Louis; Sands & Co., London. 1916. Pp. vii-353.

PANIS ANGELORUM. A Memento of My First Communion. St. Bede's Press, London; B. Herder, St. Louis. Price, \$0.45.

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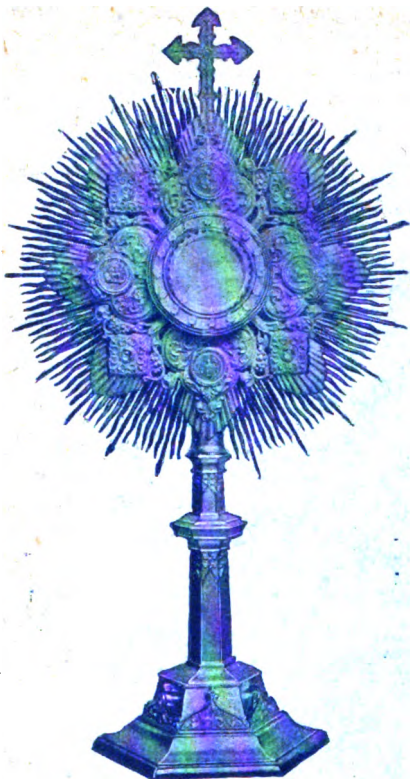
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Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. V.—(LV).—OCTOBER, 1916.—No. 4.

THE PERSONAL INFLUENCE OF THE PRIEST.

I.

ORDINATION confers upon the priest the power of accomplishing certain supernatural results. By virtue of it, he administers the sacraments which are efficacious channels of grace. Their efficacy is limited only by the disposition of the recipient. The priest obtains through ordination the power also of official prayer. He is technically the representative of the Church, the mediator who brings God to man and man to God through the course of normal spiritual processes. His official acts of prayer and worship are effected by virtue of his priestly office. Without a doubt that effectiveness is increased through his personal integrity and the spiritual zeal that is lodged in his heart. Some of the activities of the priest are therefore efficacious in and of themselves, regardless of his personal merit. Others are more or less efficacious according to his merit and spiritual zeal. This difference is suggested by the well-known phrases, *ex opere operato* and *ex opere operantis*.

There is the third form of power exercised by the priest which is distinct from these two. It is that of personal influence. A priest diminishes or enhances his value to the priesthood and his service to souls as he displays personal traits that are repellent or attractive in a human way to those with whom he deals. Manner, views, actions, motives, as they appear in his life, unite in producing an impression which conditions unfailingly his rôle in the world. Personal influence is a subtle form of power acquired without willing it and exercised largely free from the priest's control. This occurs

because it relates to an attitude on the part of others and to traits in ourselves. Human hearts possess an instinct by which they demand in a leader purity of motive, unselfishness of spirit, tact, sympathy, and insight. When these are found in a leader, his subjects offer to him obedience, love, and trust. They insist on finding their security in his wisdom, their firmness in his strength, their loyalty to ideals in his noble proclamation of them. The power of personal influence is acquired not because we aim at it but because it results from what we are and what others find in us. It is a grace freely given. Such priestly influence imparts to the whole range of spiritual life in the people a joyousness and wholesome security that are incomparably attractive. No priest can with good conscience be indifferent to his influence on the lives of others. That influence should come at all times within the scope of his anxious care. A priest is conspicuous in his community by reason of training, office, spiritual power, and personal influence. He is obliged before God to make reasonable effort to exert only such influence upon the lives of others as will bring happiness to them, honor to God, and spiritual peace to himself.

A priest may be popular without exercising the type of personal influence now held in mind. There are priests who obtain popularity at the heavy cost of dignity. One of this type is easily deceived. The people are glad to meet him, to speak with him, to be singled out for attention. But his power ends there. The priest who has the grace of real personal influence invites trust and pledges his admirers to generous consecration to the law of God and the spirit of His holy service. Personal influence is the soul of all sympathetic leadership in the world. We look up toward men thus gifted, eager to obey them, glad to be advised by them, grateful when taught of them. The people know that when doubt harrasses them, release is sure if they can but lean on such a priest. They know that when hard battles with temptation must be fought and the standard of spiritual integrity is in danger, the views of such a priest or even the thought of him will turn the tide of battle and give promise of victory. Wisdom, decision, skill in charting pathways through spiritual mazes are among the gifts that heaven gives to a priest of this type. The words of

the Gospel take on new meaning as they fall from his lips. The sanctions of the divine law take on appealing charm in answer to his touch. The attractiveness of the moral and spiritual ideals of life acquire new force as he raises his hand in benediction. The thought of such a priest is infinitely comforting to hearts that lean on him. No one imputes to him an unworthy motive or a selfish thought. He accomplishes by noble aim and pure intention much that we seek to achieve through meanness and indirection. His admonitions are taken kindly. The purity of his motives, the excellence of his judgment, the foresight of his wisdom, and the firmness of his strength, hinder all resentment when he chides, disarm all opposition when he leads, and protect him against all suspicion and misrepresentation.

The example and teaching of a priest who has the gift of personal influence become part of the current conversation in the little world which he governs. The mention of his name starts gladness to the eye. It is as music to the ear. A priest of this type helps every father and every mother in the parish in the work of rearing their children. His character reinforces every noble lesson, every moral precept found in the traditions of Christianity and transmitted in Christian homes to little children. Such a priest is present in every heart and soul by inspiration and example. He becomes a loved member of every Christian household. His shadow across the threshold of a home is as a carpet over which joy and peace and strength and faith enter to take up their dwelling within. The thought of him, the appeal of him, is part of everyone's virtue, part of everyone's self-respect, part of everyone's standard of honor and character. Who shall count the lives pledged to everything that is noble through the silent action of the personal influence of a priest of this type? Who shall count the sinners won back to God by the searching power of his example? There is nothing good or wholesome in his community that is not enriched by the thought of him and reinforced by his presence or his word. There is not a form of malice or sin that is not ashamed and self-accused in his presence or within the sound of his name. Inferiority forgets its lowliness when he is near. Superiority excuses its arrogance in his presence. All ask themselves whence come the tact, the

wisdom, the certain strength that set such a priest apart from the rest of men and lift him in familiar eminence above us. Whence this miracle that enables a priest to perform the feats of strength through gentleness, to achieve the tasks of mastery by self-surrender, to dominate a community by abdicating all pretence to power? Whence comes it that by never asking advancement, all precedence is forced upon him? Whence comes it that weapons forged in heaven seem so powerful in his hands, so ineffective in ours? Whence is it that self-respect and kindness, self-discipline and piety are possible to him in spite of a busy life that is not without its humor and relaxations, when many of us feel that touch with the lower interests of life is to be obtained only at the surrender of the higher.

Personal influence is not conditioned by learning, for we find it among those who are by no means conspicuous for ability or training. We find it sometimes among children, among busy men, above all among busy Christian mothers. Goodness alone does not insure it. All of us have known types of goodness that repelled us. Was it cynic or historian who invented the phrase "pious crank"? A certain little girl prayed more wisely than she knew, when she asked God to make all bad people good and good people nice. At any rate, many of us have known good people who were not nice. Their personal influence was not helpful in the weary struggle toward the kingdom of God. Although personal influence is not conditioned on learning, yet learning adds to it very greatly. While it does not necessarily accompany goodness, it can not be genuine except when goodness is present. While it does not necessarily follow from the priestly office, when found associated with that office, there results one of the noblest forms of power that the world can know.

A silent revolution is now going on in the world, of which we priests have been slow to take account, although it bears directly on us. Changes in leadership have placed a most exacting challenge before us. That challenge touches us directly in our own personal influence over the faithful and in the community in which we live.

There was an amiable, well-educated priest in a Western state who boasted to his friends that he was the best-posted

and ablest man in his county. The priest is no longer the best-posted or ablest man in his community. There are in all cities many types of leadership with which the priest can no longer compete. We find in the business and professional worlds, one type of superiority. We find in public and political life, another. We find among our educators many types of superior leadership. The American public is disposed to accept leaders without credentials of any kind if they have the gifts of the orator and the conviction of a message. It is on account of general carelessness in examining the credentials of leaders, that radicalism of all kinds is able to produce so many. And these leaders are able to steal away from us very many whom we have had under our care for years with every opportunity to influence and train them.

Now, as the French proverb has it, one may be sharper than another but one cannot be sharper than everybody. The superiority of the priest in his own community is overtopped at many points. The members of his own parish are in constant touch with other types of leadership. They do not fail to make comparisons and to draw inferences. There is a general tendency to measure leaders not by what they claim to be but by what they are. No one can find fault with this. Although the priest may be in contrast with abler scholars, with more gifted organizers and really eminent orators, he will have no competitor to dispute his power or challenge his leadership or impugn his wisdom when God adds to the tremendous power of the priestly office the gift of personal influence. No charm in any other type of leadership can ever weaken the loyalty of the faithful when they count a priest of this type as their leader. The case could not be otherwise. The heart of the world throbs in harmony with the eternal truths that underlie existence. The race believes in spiritual ideals that are nobler and more enduring than any transitory object of human ambition. The herald of those ideals will never be without his own secure eminence when his equipment and merit are worthy of his office.

II.

One finds little satisfaction in attempting to describe personal influence. It is elusive. It defies analysis. It can be

felt and recognized when it cannot be described. The work of the critic is less exacting. One may enumerate certain traits that destroy personal influence. And one may with ease examine one's conscience in respect of them.

No priest who is selfish will have this gift. He will have the power of his office. He will have the moral power that accompanies his technical leadership in his parish. He may even have a certain following in whose eyes his selfishness takes on the color of virtue. But a selfish priest, whose aims and judgments are selfish, who thinks of his work and does it in reference to some self-seeking purpose, will never know the charm of personal influence or the reach of its imperial sway over human hearts. Kipling expresses this thought in *The Light that Failed*. "The instant we begin to think about success and the effect of our work, to play with one eye on the gallery, we lose power and touch and everything else. If we make light of our work by using it for our own ends, our work will make light of us. Success isn't got by sacrificing other people. You must sacrifice yourself and live under orders and never think of yourself." The instinct of the people refuses to trust selfishness, although they are often slow in discovering it. It may be refined as well as crude, subtle no less than brutal. It is selfish to prefer one's comfort to one's duty; to do as little as possible for others; to chill sympathy into indifference and zeal into caution; to insist on precedence and recognition in all circumstances. It is selfish to be keenly conscious of rights and privileges and only dimly conscious of duty and opportunity. Out of these finer forms of selfishness come resentment, pessimism, shirking of duty, self-assertion, all of which are traits that the world refuses to trust. They hurt seriously the personal influence of a priest and diminish the force of every appeal that he makes in the interest of spiritual ideals. We have much to learn from George Eliot's description of Felix Holt. "His strong health, his renunciation of selfish claims, his habitual preoccupation with large thoughts and with purposes independent of everyday casualities, secured for him a fine and even temper, free from moodiness or irritability."

A priest who lacks a clearly-defined sense of justice will be without personal influence. One who is unfair, whose stan-

dards are colored by prejudice, who uses his exalted office to punish those in disagreement with him, and is guilty of discrimination or favoritism, shows that no impersonal ideals of justice inhabit his soul. The instinct for justice is universal. Even those who benefit by injustice are never freed from the feeling of guilt. Resentment kills the sense of justice. It acts like poison. It falsifies standards and vitiates thinking. It puts a blemish on every virtue that it touches. The *Jungle Book* tells that in the law of the jungle, once an offence has been punished, it is totally overlooked or forgotten. There is no surviving resentment. Such a law might honor the priesthood. No priestly heart can refuse faithful obedience to every dictate of justice and to every propriety by which the interests of justice are safeguarded. The priest who is unjust will have little of the personal influence which means so much to his exalted office.

A priest who is without genuine human sympathy will lack personal influence. One who is curt in speech, too reserved in manner, reluctant to express emotion, ashamed of his sentiments and unwilling to do anything that appears to be sentimental, will diminish his personal influence when he does not destroy it. The priest is sent to grieve with those who suffer and to be glad with those who rejoice. He must have an understanding heart. He must invite confidence and give strength. He must be one whose touch brings consolation, whose word is the messenger of help, whose insight points the way through struggle, doubt, and sin. Through sympathy chiefly, comes understanding, that subtle approach of mind to mind, of heart to heart, of feeling to feeling, which is like an osmotic process that mingles the hidden and varied experiences of human hearts in one commonly shared treasure.

A sense of humor will be found in a priest who has the gift of personal influence. He will have understanding for the playfulness of life. He will be quick to note the incongruities that minister to our laughter. He will appreciate the divine warrant for the humor that helps us to look through the clouds to the sunlight beyond and to find in that vision relief for weary hearts. The gift of humor gives to leaders and to office just that elasticity that makes authority charming.

If the gift of humor is not rare, discretion in the use of it is rare. It is difficult to hinder the sense of humor from degenerating into a taste for comedy, to prevent the smile of a wise man from becoming the grin of the clown. Humor is just as delightful as indiscriminate wit is ugly. The former imparts atmosphere, suggests a point of view, a way of seeing things as they are and of detecting pleasant surprises to our logic, to our dignities, and our illusions. It indicates a happy compromise between the claims of time and of eternity, between dignity and simplicity, work and play, each of which is part of the composite of life and is intended by God to play its part in the work of our sanctification. Good people who have lacked a sense of humor have done no little harm in the world. Priests who lack a sense of humor make life very difficult for members of their congregations. Priests who lack discretion in their sense of humor surrender their dignity and diminish the prestige of their exalted office.

Common sense will do much to enhance the personal influence of a priest. Francis Thompson says. "High sanctity like genius, contrary to the vulgar notion, is eminently commonsensible". Perhaps we differ in our definitions of common sense. Ruskin calls it "practical insight into the things which are of instant and constant need to men". Without discussing definitions, we may assume that common sense is nothing in the world other than objective judgment. It is the ability to rate at their relative value all of the factors or circumstances in any situation, to balance them over against one another, to reach a decision and base upon it a policy. It is the work of common sense to balance the conflicting claims that enter into everyday life. It is its business not to overrate the spiritual nor to underrate it; not to overrate the temporal nor underrate it; not to overrate the playfulness of life nor to underrate it. Common sense neither overrates nor underrates anything in life. It seeks and aims to follow the perfect balance among the objects of valuation and desire which touch our lives at any point. A priest who is too subjective, errs against common sense. One who is "touchy", errs against common sense because he overrates the importance of his temperament and feelings in the cosmic order. One who fails to make allowances for the limitations of life and for the

average of action and motive in circles with which one deals, will be at fault in judgment and uncertain in advice. In this he will offend against common sense. Much of what St. Thomas tells us concerning the function of prudence among the virtues, may be said of the function of common sense in everyday life.

A priest who would have the gift of personal influence must be a supernatural man. The spiritual forces of the world must be real to him. He must live close to the eternities. The touch of God must be about everything that he says and everything that he does. The instinct of the faithful makes them keen in measuring the depth and quality of a priest's holiness. That instinct discovers to them with sure enunciation the evidences of inner piety that are associated in their minds with the standards of the priesthood. No priest who is not a man of interior life will have this gift of personal influence in its noblest form. Only interior life can release us from the tyranny of circumstance or from the risk of placing our happiness in recognition or relations over which we have no control. The priest whose joys and griefs lie in things that are under the control of others or whose affections assemble around honor, recognition, and power that is at the disposal of others, will meet disappointment and feel resentment and be unhappy with enduring regrets. But when the interior life is deep and God is known and His ways are loved and His valuations become the law of life, all will go well in the priestly heart. When the priest's standards of judgment and action, of joy and sorrow, find their law and measure in his own sanctified heart, then he will have peace and strength through all his days. When the interior life is genuine, one will not warp an attitude to suit a prejudice nor trim a principle to protect an ambition. One will understand with happiness the supreme law of renunciation, formulated with cunning wisdom by a colored woman, "Not wanting things is better than having them". Happiness is within our own power when our lives are rightly ordered. Ruskin tells us, "Happiness is in little things—if anywhere—but it is essentially within one and being within seems to fasten on little things." The supernatural interior life brings happiness, declares the consecration of a priest, and draws for him from

the faithful the confidence and happy obedience that are the solid foundations of his power.

III.

It is a much more pleasant task to study the priest whose life shows the blessed power of personal influence than to examine the life of one who lacks it. Each of us is to a great extent responsible for temperament, manner, and action. When these operate to chill piety or discourage confidence, to awaken resentment or weaken resolution or shatter spiritual loyalty in the hearts of the faithful, God holds us to a strict accounting. The average priest is able to guess with fair accuracy whether his personal influence over the faithful is helping souls or causing them distress. Perhaps the habit of self-examination would discover to us failings at this point to which we might give attention with profit to ourselves and to the faithful. There is, however, another form of personal influence that merits passing attention. Every priest has a right to his limitations of ability, and in a sense, of temperament. God intends our fixed limitations to protect us. We at times through false attitudes permit them to worry us. No priest should at any time go beyond the protecting lines of his limitations in what he aspires to do or in what he attempts. If a priest feel that he has no ability to do any work outside of his parish, he will be wise in confining himself to his parish. But he should make sure that his certainty is born of intelligent zeal and not of laziness. The priest who finds time and opportunity for wider action in the larger world, should feel called upon to take his place there and throw the power of his influence to the support of the moral and spiritual ideals of his faith and country.

In the Church, as in the world at large, progress depends on a law of surplus service. The priest who is willing to think, worry, struggle and plan for the larger impersonal welfare of God and Church, is the chief promise that we have of the progress of spiritual truth in the world. Service over and above what is named in the bond; service given generously and without compensation, given because of spontaneous ideals, generous impulses, and far-reaching zeal, conditions all forward movement in the world. Every man who has the

capacity of surplus service, who has the gift and grace of wider solicitude drawn from great ideals, becomes a power in the larger world and symbolizes the forces that make for righteousness and peace. The priest who identifies himself with the wider life of his time is like a sensitive organ through which the Church becomes aware of currents in the world about her and is enabled to adapt herself to changing times. Perhaps the founders of religious communities of both men and women had this vision and this impulse. Those priests who find it possible to identify themselves with the larger interests of Church and country, who free themselves from the chilling effects of parochialism, become the crowning glory of the Church, the most powerful vindication of her exalted claims. In this type of priest we find the largest sweep of the graces of personal influence and the divine last touch added to priestly power.

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JON ARASON.

The Last Catholic Bishop of Iceland before the Reformation.

ICELAND was discovered at the end of the eighth century by monks from Ireland and Scotland who erected a church at Esinberg dedicated to St. Columbilla,¹ but failed to establish a lasting settlement. Scandinavian vikings arrived about the year 860, and a lively immigration from Norway began in 874. It received its impetus from King Harold Harfagre who by his tyranny offended the independent lords, thus forcing them to go in quest of a new home. Over the British islands they made their way to Iceland with their families, serfs, and more valuable belongings, and in the middle of the tenth century the whole of Iceland was possessed by about 400 independent proprietors, the total population counting some 20,000 souls. About the year 930 all Iceland accepted a constitution, and the Althing, or general assembly, was established. It was presided over by a lögsögumadr or judge

¹ Finni Johannaesi, *Historia Ecclesiastica Islandiae*, Havniae, 1772, Tom I, pp. 35-36.

and met yearly in June at Thingvalla. Thirty years later the country was divided into four parts, each having its court from which appeal could be made to a supreme court.²

The Scandinavian settlers were pagans, though paganism had lost much of its hold over them. On their journeys the vikings came in contact with Christians and among the Celtic immigrants many remained true to their Faith. The first missionary, the Saxon Bishop Frederick, was brought to Iceland in 981, but he met with opposition and remained only a few years. In the meantime different Icelanders had become converted in Norway where King Olaf Tryggvasson was laboring for the conversion of his subjects. Olaf sent the Icelfander Stefnir Thorgilsson to preach Christianity in his native country; his methods, however, were so violent that his propaganda was stopped by the Althing in 997. In that year Dankbrand, a German priest, arrived, and although the opposition made his visit very short, it was not without fruit, for before leaving he baptized a number of prominent Icelanders. These, when the Althing met in 1000, were numerous enough to form a party of their own under Gissur the Wise and Hjalti Skjeggjarsson. Between them and the staunch adherents of the old religion stood a party which regarded the religious issue from merely a political point of view, and when its spokesman, in the interest of the State, proposed a general acceptance of Christianity, his proposition was accepted without further resistance. Upon their return from the Althing the freemen were baptized almost without exception.

For a period of fifty years following upon this event the Faith was kept alive by a few visiting English, Irish, French, and German bishops. Finally, in the year 1056, the foundation for a native hierarchy was laid, Isleif Gissursson being consecrated bishop and Skalholt made the episcopal see.³ In 1106 a second see was erected at Holar, embracing the Northern quarter of the island, the remaining sections being left

² A. Baumgartner, S.J., in *Kirchenlexicon*, vol. 6, art. Island, p. 1009. Valtur Gudmundsson, *Islands Kultur ved Aarhundredeskiftet, 1900*, Copenhagen, 1902, p. 15.

³ Finn. Joh., op. cit., Tom I, pp. 262 and 320; Konrad Maurer, *Zur Politischen Geschichte Islands*, Leipzig, 1886, p. 264.

under Skalholt. The bishops at first were suffragans to the metropolitan of Hamburg, but in 1103 the Icelandic Church was transferred to the province of Lund and in 1152 to that of Nidaros.⁴ Canon Law was in force as early as 1053⁵ and enjoined by the diocesan synods. Schools were erected by the bishops in which the hitherto illiterate people received ample education. The clergy frequently studied at French and English universities and in Norway, but with the appearance of monasteries in Iceland higher learning has its homes within the country. Only Benedictines and Augustinians established themselves on the island. The first Benedictine monastery was erected at Thingeyr in 1106 and was followed by that of Mukathvera in 1155. Two Benedictine convents of nuns were founded, one at Kyrkiubaj in 1186 and one at Reinenes in 1296. Five Augustinian houses were established: Tyckvabaj in 1168, Flatey in 1172, which was moved to Helgafell in 1184, Videy in 1226, Mödruveller in 1296, and Skrida in 1493.⁶ The monasteries became centres of learning of the first rank. Not only Sacred Scripture and theology were taught and studied within their walls but also languages and philology, the classics, history and geography, poetry, jurisprudence, medicine, mathematics and sciences.⁷ The schools were equipped with splendid libraries. In their shadow sprang up the rich and noble literature embracing history, historical and mystic sagas, religious and other poetry, law, etc., which has made medieval Iceland famous throughout the world. Thus the Catholic Church in a few centuries had transformed a semi-barbaric people into one of the world's most cultured nations.

The Icelandic free state lasted till 1258, when King Hakon Hakonsson of Norway took advantage of the discord and strife which had arisen between the bishops and lords to force the country under his dominion, and in 1264 the whole nation had sworn allegiance to him. In 1380 Iceland and Norway were united to Denmark and from the time of the Kalmar-

⁴ Trondhjem; Finn. Joh., op. cit., Tom I, pp. 104, 219.

⁵ Baumgartner, op. cit., p. 1012; Finn. Joh., op. cit., Tom I, p. 105, says 1123, which, however, refers to collection of diocesan laws.

⁶ Ibid., pp. 28, 29, 41, 55, 65, 77, 83, 96, 105, 113.

⁷ Ibid., pp. 217-218.

Union (1397) Iceland came under the sovereignty of the Union king who resided in Denmark.⁸

At the beginning of the sixteenth century the see of Skalholt was occupied by Bishop Ogmund and that of Holar by Bishop Gottskalk. In 1520 Gottskalk died, and for four years the see was vacant. As yet the influence of the Protestant Reformation had not touched Iceland, but its waves were soon to break over this distant country. It was on Gottskalk's successor, Bishop Jon Arason, that fell the lot to check them at their first appearance, only to be overpowered as they increased and, fighting to the last, to die the death of a martyr for his Faith, the last Catholic Bishop of Iceland.

Jon Arason was born at Gryta in Eyjafjord in the year 1484. His parents, Ara Sigurdsson and Elen Magnusdottur, were both of good family but in rather reduced circumstances.⁹ Under the direction of his maternal uncle, Abbot Einar of Mukathvera, he received his education and was trained for the priesthood. As a youth he went to Holar and there remained till his twenty-fourth year, when he was ordained priest and appointed to the parish of Helgastad in Reykadal. A year later Jon exchanged Helgastad for the prebend of Hrafnagil and also received the governorship of Eyjafjord. While stationed there he made two journeys to Norway in company with Bishop Gottskalk, whose intimate friendship he enjoyed.¹⁰ At the death of Gottskalk in 1520 Jon and Peter Palsson were elected jointly to the prefecture of the diocese and two years later Jon was made vicar.¹¹ In this capacity he now set out to secure various estates which were withheld from the see, but was hindered in his undertaking by Judge Teitus Thorleifsson, who at Sveinstad opposed him with a band of soldiers and passed a sentence denying the just claims of the diocese.¹² This episode marks the beginning of a series of skirmishes between Jon and his opponents.

⁸ Valtyr Gudmundsson, *op. cit.*, p. 29.

⁹ Frasnir Magnúsar Björnssonar um Jon Biskup Arason, and others in *Biskupa Sögur*, Copenhagen, 1856, Tom II, p. 317. Finn. Joh., *op. cit.*, Tom II, p. 645.

¹⁰ Finn. Joh., *op. cit.*, Tom II, p. 648.

¹¹ *Ibid.*, pp. 648-649, 651.

¹² *Ibid.*, p. 649.

In the year 1522 a letter arrived from the Archbishop of Nidaros empowering the people of Holar to elect a bishop according to their own free choice, and, with the exception of Peter Palsson, all the electors voted for Jon Arason. Bishop Ogmund, however, who according to custom acted as administrator of the diocese, violently opposed this choice. Wishing to secure the see for his own protégé, Jon Einarsson, he resorted to very high-handed measures. These were deeply resented by the clergy who confirmed Jon's election and appealed to Nidaros.¹³ Such was the state of affairs when in 1523 Jon Arason prepared to leave for Nidaros to receive the Archbishop's confirmation of his election. Unfortunately the sailors engaged to conduct him to Norway were delayed, and Jon was forced to spend the winter in Iceland. Ogmund, taking advantage of his predicament, dispatched three different messengers carrying a letter in which Jon was suspended and forbidden to leave the country. Jon, however, eluded the emissaries and sent a peace delegation to his antagonist, who now made the most friendly assurances, at the same time secretly sending an army of 300 men to attack and capture Jon. But Jon received warning in time, fled to Kolbeinsa where some German sailors were preparing for departure, and after some further delay finally reached Norway in safety. Ogmund now held a synod at Videvalla and accused Jon of many grave crimes, including the theft of the Church property, compelled the clergy to revoke his election and appointed Peter Palsson questor of Holar.¹⁴

In the meantime Jon Arason had arrived at Nidaros, before the Archbishop and Canons had presented his defence against Ogmund's accusations. On the testimony of some prominent priests he established that the treasure he had been accused of appropriating had been hidden for fear of Ogmund. So successful was his defence that he was acquitted of all charges of theft. The Archbishop approved his election and consecrated him bishop of Holar.¹⁵

In 1525 Bishop Jon returned to Iceland to take possession of his see. His first act was to take an inventory of its differ-

¹³ Ibid., p. 651.

¹⁵ Ibid., p. 655.

¹⁴ Ibid., pp. 651-654.

ent goods, and he found affairs in the state in which they had been left at the death of Gottskalk. Besides ornaments, vestments, sacred vessels, books and utensils the see possessed cattle and horses to a value of about 11,000 ounces of silver, and a number of ships.¹⁶ When this business had been concluded, the bishop set about to secure peace and order in his diocese. But this was no easy task. He struck a blow at the opposition by removing Ogmund's friend and powerful ally, Teitus Thorleifsson, from his office as Judge over the Northern part of the country, replacing him with his own relative, the Governor of Skagfiord, Rafne Brandisson. In this manner Jon, who already was Governor of Eyjafjord, gained control of the political power in Holar. Through Rafne, Teitus was summoned to court to defend his activity at Sveinstad in 1522, and the court which sat at Seila in 1527 sentenced him to exile and the loss of his goods in favor of the crown and the heirs. Rafne was appointed executor of the seized estate and obtained from King Frederick confirmation of the judgment. Having by vigor and justice rendered harmless a most dangerous opponent and conspirator, Jon now was able to turn his attention to the administration of his see. Delinquent pastors were tried before ecclesiastical courts, removed from their benefices and suspended, worthier men were appointed in their stead and vacancies filled. Synods were held at which the affairs of the diocese were regulated and the pastors instructed in their duties. In 1528 Jon had called from Sweden a certain Matthias to take charge of his Latin correspondence. This Matthias mastered the art of printing and with his aid Iceland's first printing-press was erected in Holar, one of the first fruits of which was a *Manuale Pastorum* printed in 1530.¹⁷

King Frederick of Denmark died in 1533 and under his successor, Christian III, the Protestant Reformation was formally inaugurated at the Diet of Copenhagen in 1536. On this occasion all the Danish bishops were imprisoned and replaced with Lutherans. The following year the king issued his Ecclesiastical Ordinance by which both doctrine and ceremonial practices were changed in accordance with the Luth-

¹⁶ Ibid., p. 657.

¹⁷ Ibid., p. 721.

eran teaching.¹⁸ It was Christian's policy to accomplish the Reformation by force, and consequently he distributed unscrupulous agents over his domain. In 1536 Klaus von der Marwitz was appointed Governor of Iceland and immediately set out to confiscate ecclesiastical goods and so violently oppress the people that bitter complaints were sent to the king.

About this time two Icelanders, Odd Gottskalksson and Gissur Einarsson, returned home from Wittenberg, where they had become thoroughly imbued with Luther's teaching. Odd was a sincere character and is certainly the only one of the Reformers in Iceland who can be named with honor.¹⁹ He translated the New Testament into Icelandic, and this version was confirmed by a royal edict in 1539.²⁰ Gissur for some time kept his new convictions so secret that Ogmund made him his coadjutor in 1539.²¹ He found a strong supporter in David Gudmundsson, an intimate friend of Ogmund, who had employed his services not only in political but also in ecclesiastical matters. This David, who for temporal advantage embraced the Lutheran doctrine, was a man of wealth and power, but a notorious character, dishonest in his dealings and living in open incestuous adultery.²²

In 1540 Jon and Gissur received royal letters demanding that the ordinance be enforced and observed in Iceland. At the Althing that year Jon entered into council with twenty-five prominent men and in concert with them he sent a reply to the king signed by himself, the Lögsögumadr and other prominent laymen. The statement recognized the king as ruler in secular matters only.²³ The confiscation by the crown of ecclesiastical goods was now in full swing. In 1539 Klaus von der Marwitz started to seize the monasteries, beginning with Videya, the royal grant of which he sought to claim for himself by means of an obviously forged diploma.²⁴ In

¹⁸ Ibid., pp. 274, 659.

¹⁹ Bishop Thorhallur's discourses at the Jon Arason celebration in 1900 in *Études Religieuses*, vol. 127, pp. 401-404.

²⁰ Finn. Joh., op. cit., Tom II, p. 274.

²¹ Ibid., p. 274, and Dietrich Schäfer, *Geschichte von Dänemark*, vol. iv, p. 435.

²² Finn. Joh., op. cit., Tom II, pp. 669-670.

²³ Ibid., p. 659.

²⁴ Ibid., p. 280.

August the royal prefect, Dietrich Mynde, came to Skalholt and abused Bishop Ogmund, but in the ensuing tumult he was killed by Von der Marwitz who accused the bishop of the crime.²⁵ Ogmund later freed himself from the accusation and Von der Marwitz was imprisoned and removed from his governorship.²⁶

To remedy conditions the king in 1541 sent Christopher Huitfeldt to Iceland.²⁷ He arrived with a troop of soldiers and immediately sent letters to Ogmund and Jon containing the king's promise that the prefect would observe the laws of Iceland, and the two bishops set out for the Althing. Arriving, however, at Kalmanstunga, Jon Arason learned that Ogmund had been intercepted and captured by Huitfeldt's men and his goods confiscated, and fearing a similar fate Jon did not continue his journey. Instead he wrote a letter to the Althing wherein he explained his absence, forbade all Icelanders to promulgate any judgment concerning the diocese or himself, and stated his intention to appeal to the king and to the Norwegian Senate.²⁸ He wrote another letter to Huitfeldt explaining his present inability to appear on the ground that he was detained by his friends and denying his opposition to the royal ordinance provided it should receive approval of the Catholic Church and especially of the Chapter of Nidaros.²⁹ Jon then returned to Holar. After robbing Ogmund of nearly all his goods, and forcing the people to take the oath of allegiance, and appointing Thorleif Palsson Judge in Ara Jonsson's place and David Gudmundsson assistant Judge, Huitfeldt appointed as his vice-prefect Peter Einarsson and set sail for Copenhagen, carrying with him the aged Bishop of Skalholt.³⁰

In the same year Jon was most graciously invited to come to Copenhagen in order to discuss ecclesiastical affairs with the king and Gissur, who had received the royal appointment to the see of Skalholt. After having turned over to Huitfeldt

²⁵ *Ibid.*, pp. 282-283.

²⁶ *Ibid.*, p. 283.

²⁷ *Ibid.*, pp. 284, 660.

²⁸ *Ibid.*, p. 660.

²⁹ *Ibid.*, p. 661.

³⁰ *Ibid.*, p. 285.

the treasure of Skalholt, Gissur set sail for Copenhagen, but Jon, pleading ill health, sent a deputation to represent him.²¹ The members of the deputation gave the sovereign their oath of allegiance and returned in 1543 bearing, besides the ordinance, a royal edict by which offerings for Masses, etc., were abolished and a fixed salary allotted to the clergy.²² Jon, however, did not intend to yield to royal interference in ecclesiastical matters. On the contrary, he endeavored to regain to the Church the goods which had been confiscated and to strengthen the faith among the Icelanders. By force he wrung from the hands of the Reformers the parishes and benefices which they held, and constantly journeying through the country he did all in his power to eradicate heresy, dedicated and reconciled churches, said Mass where Mass had been abolished, confirmed children and punished those who opposed him.²³

In 1548 Gissur died. Fearing that an election of a new bishop by the Althing would result in favor of Jon and his son Björn, the Protestant clergy held a meeting at Skalholt and elected the pastor of Stadarstad, Martin Einarsson, who hurried to Copenhagen to obtain the royal confirmation of his election.²⁴ In the meantime the Catholics had chosen the learned Abbot Sigurd of Tyckvabaj, who in 1542 had refused to sign the royal ordinance. Sigurd appointed Jon administrator of the diocese and went to Copenhagen on the same errand as Martin, but there he died two years later.

In the capacity of administrator Jon centred his efforts in an endeavor to restore Skalholt to the Catholic Church. But the Reformation party, determined not to give up what it had gained, offered stubborn opposition, and difficulties also arose from another source. A royal letter had arrived disapproving of Jon's activity and calling him to answer before the king. When Jon refused to obey the royal summons the Althing declared him guilty of revolt. Undismayed, however, he returned to Holar where he gathered a band of two hundred armed men in an effort to overcome the opposition. It

²¹ Ibid., p. 284. See document no. 1.

²² Ibid., pp. 274, 662.

²³ Ibid., pp. 667 and 735, *Litr. F.*

²⁴ Ibid., pp. 670-671.

was his intention to call a national synod, make laws and constitutions and take all measures to restore the Faith. But on his return he found Skalholt occupied by three hundred men organized by Jon Biarnsson, whom Martin had appointed questor, and commanded by David and Martin's brother Peter. His threats of excommunication were of no avail and after an unsuccessful attack he was obliged to retire. Jon now undertook a series of expeditions into other parts of the diocese, invaded and seized goods which had been confiscated by the Reformers, and held a synod in Hvamm (1548) by which David's judgments and decrees, issued in assumed ecclesiastical authority, were declared null and David sentenced to excommunication, exile, and loss of his goods.³⁶ David, however, managed to have his case heard in court where, thanks to the royal protection and old letters from his sometime friends Bishop Ogmund and Gissur, he was declared free of guilt and his goods pronounced immune from seizure under penalty of exile.³⁷ Elated by this success David openly ignored both the enactments of the synod and a subsequent sentence of excommunication, and Jon, having exhausted all other means of bringing him to order, finally resorted to force.³⁸

While these things were happening in Iceland Martin had arrived in Denmark, where he was appointed by the king Bishop of Skalholt and received a rescript granting royal protection to all Protestant pastors and their families in Iceland. A royal diploma was sent to Iceland declaring Jon an outlaw and forbidding the people to show him obedience. David also received a letter from the king bidding him capture Jon and his sons. At the same time Martin returned from Denmark, and Jon was now compelled to remain at home in safety while all his enactments in Skalholt were declared illegal.

In August, 1547, Jon Arason had written to Pope Paul III describing the state of affairs in Iceland and, it seems, also to the emperor asking for help.³⁹ In the late autumn of the following year the Pontiff's reply arrived encouraging Jon in

³⁶ Ibid., p. 676.

³⁷ Ibid., pp. 677-680.

³⁸ Ibid., p. 683.

³⁹ Ibid., p. 674.

his struggle. Stimulated by papal encouragement Jon determined to do his utmost to suppress the Reformation. The Pope's letter was solemnly read at a synod in Holar and copies in the vernacular were distributed among the people, and then Jon made a tour of visitation and called a synod at Thingeyr (1548) where it was decreed that all heretics should be apprehended and imprisoned till they should have done penance.³⁰ Martin and his intimate friend Arna Arnorsson were the first to experience the effects of this decree. Jon sent an expedition into the province of Borgarfjord, led by his sons Ara and Björn, and Arna and Martin were taken by surprise and made prisoners.

In the meantime several decrees had arrived from Copenhagen ordering the capture of Jon Arason, and David and Peter Einarsson had received letters from the king bidding them to aid the Royal Prefect Lafrans Muhle in this undertaking. Through a suspended priest the news of Martin's imprisonment were brought to the king, who, infuriated, ordered the clergy of Holar to renounce obedience to their bishop and elect another, preferably Gislaus Einarsson, in his place. To prevent his clergy from voting for Gislaus, Jon excommunicated him. The Bishop of Siaelland wrote to Jon advising him to submit to the king, insinuating that mercy could be expected if he embraced the Lutheran creed. But Jon scorned this advice. Knowing that an order concerning his capture had arrived, he did not await his enemies at home, but went to the Althing with an army of four or five hundred men, restored his son Ara in the office of Judge, and appointed a college of twelve priests which proclaimed him inspector of the churches of Skalholt till a new bishop should be appointed by the Pope. This done, he marched on Skalholt, where again he was opposed by an army under Jon Biarnsson. After some delay and only upon Martin's explicit command Biarnsson surrendered, at the same time resigning his office. Touched by his fidelity, Jon restored him to the post. In the presence of a rejoicing multitude the cathedral was reconciled. Synods were held and the acts of Thingeyr were confirmed; sacerdotal ordinations were performed and the affairs of the dio-

³⁰ Ibid., p. 688.

cese arranged. Martin's goods were seized and Martin himself held in custody at Skalholt. After two months' stay at Skalholt the bishop with his army went to Videya, the monastery that was held by Lafrans Muhle. Lafrans and his satellites were overpowered and fled to Denmark, and the monastery was restored to Abbot Alexius and his monks. Jon now made a tour through the provinces of Kjalnes and Borgarfjord, establishing order, providing for the administration of the Sacraments, and restoring churches and monasteries. Finally he returned to Holar.

Jon was now master of Iceland, and Catholicism well under way to restoration. It was important at this juncture to secure a Catholic incumbent for Skalholt, and Jon sought to obtain the see for one of his sons. Ara and Björn wrote a letter to the Royal Chancellor Johan Friis in which they set forth: 1. that Martin Einarsson had left Iceland with forged letters of election to Skalholt purporting to be signed by twenty-four priests, whereas in reality, contrary to custom and to the royal ordinance, he had been elected by only six or eight pastors; 2. that he had seized goods belonging to the Church and prevented the execution of the bishop's acts and judgments; 3. that Lafrans Muhle had committed many injustices of which he had been convicted in court; 4. that in this Lafrans had been aided by the infamous Peter Einarsson, Brynjolf Jonsen, Gunnlaug Arnason, and Olaf Hiallason, who had fled on account of their crimes. All these accusations the writers are prepared to support by oath. They requested the chancellor to inform the king of the actual state of affairs in Iceland, and pointed out that they practised the Christian Religion and the Holy Gospel as it had always obtained in Iceland and as the king had commanded. Finally they asked that an order be sent to the Lögsögumadr proclaiming an election to the bishopric by the whole people in the Althing.⁴⁰

But Jon's dream was not to become a reality. As long as David Gudmundsson was at large, Jon's safety was constantly threatened, and realizing this the bishop determined to secure his person. Toward the end of September, 1550, with a force of one hundred and thirty men, among whom were Jon Jons-

⁴⁰ Ibid., pp. 707 and 739, *Litr. H.*

son of Borgarfiord and Freystein Grimsson of Stafholt, he occupied Saudafell about a mile from Snoksdal where David had his residence. David, hearing of the bishop's arrival, assembled eighty men with whom he remained at Snoksdal awaiting Jon's attack. But when the latter did not move he sent an insulting letter to the bishop in which he claimed the goods whereof he had been deprived and denied all authority on the part of Jon.⁴¹ He then ordered his men to arms, and leading them in a semi-circle approached Saudafell under cover. A heavy fog made his gray-clad men almost invisible, and the cohort was reduced to half its normal size by two men riding on each horse. The approaching party first encountered an outpost commanded by Ara and Björn, who attacked, were repulsed and forced to retire to the mansion where Jon had his quarters. David pursued the fleeing enemy till he reached a hill a spear's throw from the church; there he halted and entrenched. Ara now opened fire from the roof of the mansion; but the guns did not carry far enough to be effective. More effective was a fusillade of invective exchanged between Björn and David which ended by David proclaiming amnesty for anyone who would come over from Jon's side to his own. In Jon's ranks there were two traitors, and this was the signal for them to act. Hardly had David's voice died down before Jon Jonsson and Freystein Grimsson with their men began to run over to his side. Jon Arason now went to the church. Fire was again opened on David as he began to attack. Closing in upon the remains of Bishop Jon's troop he divided his line and surrounded the church, thus completely enveloping the enemy. In the king's name, Judge Orm, who was present, now proclaimed peace and free exit for the bishop and his men, but his proclamation was disregarded by David. Jon succeeded in locking himself in the church and barricading the door, but David ordered the east wall to be battered down, and through the breach Jon was taken captive to Snoksdal.⁴² Sigurd, upon learning of the fate of his father, sent Bishop Gottskalk's nephew with twelve men to plead with David for his release, but without avail.

⁴¹ *Ibid.*, p. 745, *Litr. K.*

⁴² *Ibid.*, pp. 710-711.

Martin had now returned and with him David called a tribunal of twelve men including the Judge to determine what was to be done with Jon Arason. This tribunal pronounced the famous judgment of Snoksdal, stating: 1. that before the tribunal had been presented two royal rescripts commanding David to capture Jon and his sons; 2. that according to the royal mandate and the sentence of the Althing, Jon and his sons had been justly captured; 3. that David now was free from the care and custody of the prisoners who should be held by the prefect till the next Althing, before which they should appear with their legal advisers, witnesses, etc. Jon declared himself and his sons content with the sentence, and David left them in the custody of the Prefect Christian. During the beginning of their captivity they were allowed certain freedom, but after an attempt by Ara to assault David they were confined in strict custody at Skalholt. Christian now feared that the population of Holar would rise and attempt to free the prisoners, and Jon Biarnsson decided that the grave would be the only safe keeping-place for the bishop and his sons. After a lively discussion, and in spite of the objections of David and others, it was decided that the prisoners should be executed. They were placed in separate cells and a confessor was assigned to each. The bishop, who up to this time had been confident that they soon would be released, now seemed to lose all hope. Björn lamented and begged for his life; Ara spent the night in prayer and singing.

At dawn the following day, 7 November, 1550, the prisoners received Holy Communion. Ara was the first of the three to be led to the pale. Calm to the last, he encouraged the executioner to do his work right bravely, and, after a brief prayer, received the fatal stroke. Björn followed, wailing and begging for the mercy that was not granted him. All were willing to spare the life of Jon if he would promise not to seek revenge for the death of his sons. He rejected the condition, saying that, inasmuch as they had followed his commands in life, he would follow their example in death. Crucifix in hand, he stepped out from the cathedral, where he had spent some time in prayer, and recognizing one of his friends among the crowd gave him his episcopal ring in trust for his daughter Thorunna, with the request that his goods be distributed

among the poor before the pillage of his residence began. Almost his last act was to offer forgiveness to David, who snubbed him in return. Sorrowfully he approached the pale, and kneeling down he bent his head as he said: "Into Thy hands, O Lord, I commend my soul".

When the sun rose the following morning the three bodies were still lying on the ground. Finally interment was allowed, but outside the cemetery and without ceremony. Shortly after Easter, Sigurd managed to have the bodies exhumed and transferred to Holar, where they were received by an immense multitude; and amidst lamentation and tolling of the church bells the martyr bishop and his sons were laid to rest in the cathedral. Miracles, it is attested, were wrought in Jon's honor, many being cured from sickness by touching his coffin.⁴³

Jon Arason died in his sixty-sixth year, the twenty-sixth of his episcopate, the only Catholic bishop in the German and Scandinavian countries during the Reformation to give his life for the Faith. Fifty years passed after his martyrdom without anyone daring to write a word in favor of this great man, and almost all subsequent histories of his life are colored by unworthy prejudice. But to the people of Iceland, Jon Arason always was and still remains a national hero, of whom the country is proud. Like all great men he had his faults, the worst of which, perhaps, was his worldliness. His good qualities by far overshadow his defects. To his family he was a most loving father; he was generous, especially to the poor and needy, hospitable, loyal to his friends, affable and indulgent. Although eminently just he was a lenient judge who was loved by his subjects and sought for by many. To genuine ability as a soldier and statesman he joined rare literary talents. His writings⁴⁴ consist chiefly of poems, both sacred and secular. Many of these are still on the lips of the people. But what we most admire in Jon Arason is his upright and manly character, his unshakable loyalty to his convictions, and the heroic faith which brought him the crown of martyrdom. Justly, therefore, the Icelanders paid a noble

⁴³ Ibid., p. 724.

⁴⁴ Biskupa Sögur, vol. ii, pp. 509-596.

tribute to his memory when in 1910 they celebrated the third centenary of his death.⁴⁵ On the petition of the authorities of Reykjavik Solemn High Mass was sung in his honor and eloquent speeches were delivered by the most prominent men of the nation, among whom was the Protestant Bishop Thorhallur Bjarnarson.⁴⁶

With Jon Arason fell the last support of Catholicism in Iceland. The people of Holar, deeply stirred by the news of his death, organized an uprising and the Prefect Christian was attacked and killed. But the king soon succeeded in gaining control over the country. In a short time he had by violence and force extinguished the last spark of Catholicism. All the church property was confiscated and the clergy made the salaried tools of the government, while the people were deceived as to the true nature of the movement by which changes in ceremonial practices and other outward forms were slowly and gradually introduced. For over three hundred years no Catholic priest was tolerated in the country, and it was not until 1859 that the missionaries reappeared. Freedom of worship was granted in 1874 and missionary work was permanently resumed in 1895. At present there are about sixty Catholics in Iceland ministered to by a few Marist priests. In Reykjavik they have a church and a school and also a hospital in charge of the Sisters of St. Joseph.

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CATHOLIC AUTHORS AND ECCLESIASTICAL APPROBATION.

AMONG the various causes that work harm to faith and morals not the least is improper reading. They who express surprise that the Church should venture to restrict the liberty, especially the intellectual liberty, of her subjects seem not to have grasped this truth. The members of the Church are bound together in the unity of the same faith and the same system of morals. It is obviously the duty of the Church to prevent misrepresentation or misinterpretation, especially on

⁴⁵ Each, according to Norman custom, counting 120 years.

⁴⁶ "Isafold," 8 Nov., 1910.

the part of those who speak in her name, of her dogmas and moral code. Ever mindful of her obligations, centuries ago she enacted stringent laws bearing on the printing and dissemination of injurious reading. The Sacred Congregation of the Index was instituted in 1571 by Pope Pius V for the purpose of examining, condemning, and proscribing such works. Since however an ounce of prevention is worth a pound of cure, the Holy See has ever insisted on the necessity of preventing, as far as possible, the publication of harmful literature. Diocesan bishops are admonished again and again of their obligation in this matter, especially in modern times, when a multiplicity of publications of every character, the longing among all classes for omnivorous reading, and the subtlety of our enemies in introducing their venom where least expected, have made ecclesiastical authorities unusually cautious. Pope Pius X of happy memory was by no means derelict in warning assiduously his faithful children against present-day methods and dangers. Who does not recall his Encyclical *Pascendi dominici gregis* of 8 September, 1907, which he later embodied in the *Motu proprio Sacrorum antistitum*, under date of 1 September, 1910? The scope of the present article, however, is not to lead our readers over the vast field of dangerous reading, but rather to explain, in response to repeated queries presented to the REVIEW, the restrictions that are imposed on Catholic authors, clerical or lay; and particularly what ecclesiastical permission is required for their publications.

This ground is covered chiefly by the Constitution of Pope Leo XIII *Officiorum ac munerum*, issued 25 January, 1897, the provisions of which were repeated to some extent in the Encyclical of Pope Pius X, to which reference was made above. In the preamble of this constitution we are told the reason for legislating in this matter, the history of said legislation, and the necessity of mitigating in some degree existing regulations. The Pope then abrogates the decrees that are found in the Council of Trent or elsewhere anent this question, retaining in force only the Constitution *Sollicita et provida*, which was promulgated by Benedict XIV, 9 July, 1753. Several general decrees—forty-nine, to be exact—follow, divided into two sections or titles. The first part or title, com-

prising twenty-nine decrees, contains a general prohibition of certain classes of works, irreligious, heretical, superstitious, and immoral. The second part treats of the publications that require ecclesiastical approval, the particular authority or ecclesiastical person to whom these writings must be submitted, their examination and approbation. Certain brief admonitions are added for the guidance of printers and publishers. The constitution of Benedict XIV, which is still in force, need not detain us, as it regulates the duties of the Sacred Congregations of the Holy Office and Index and their consultors in examining and prohibiting books. A Brief, *Romani Pontificis* of Leo XIII. bearing the date of 29 September, 1900, which serves as an introduction to the present Index of Prohibited Books, and which has likewise the force of universal law, dwells on the purpose, regulations, and work of the Sacred Congregation of the Index.

BOOKS PROHIBITED.

To the printing and dissemination of certain classes of literature, whose chief aim is evil, the Church can never consent. First of all, the duty of the Church to prohibit with all her power books subversive of morality needs no proof. Obscene or lascivious books which *professedly* teach, treat, or narrate what is detrimental to morals can never be countenanced. An exception may be noted in regard to the classics, which, because of their elegance of style, are allowed under certain conditions, especially in expurgated editions. Medical, theological, or other necessary publications are not included in this prohibition.

While purity of morals is necessary, purity of belief is no less so. There is usually an intimate relation between a man's religious belief and his moral code. Intellectual knowledge tends to express itself in action. Christian morality would not long stand, were the foundation of dogma which supports it destroyed. It is incumbent on the Church to guard the purity of Christ's doctrines, as well as the code of morals which He has left in her keeping. These principles have been inculcated from the beginning of Christianity. They are found in the Epistles of St. John and St. Paul and in the second Epistle of St. Peter. It was none other than the great Apostle of the

Gentiles—scarcely to be accused of narrowness and bigotry—who inaugurated the practice of publicly burning heretical works; and counting the price of them, they found the money to be fifty thousand pieces of silver.¹ What a great number must have been thus destroyed at one time!

It will be apparent then that the Church cannot in any way sanction the writings of apostates, heretics, schismatics, or others, which propagate heresy or schism; or works that strike at the very foundation of religion—works which *data opera* or professedly condemn the worship of God, the veneration of saints, the institution and the effects of the sacraments, the primacy of Peter, the ecclesiastical hierarchy of orders or jurisdiction, the inspiration of the Sacred Scriptures, the clerical or religious state; works which teach or commend superstition, sorcery, magic, witchcraft, necromancy and the like, duelling or suicide; books that declare divorce to be licit, or condemned societies to be useful and not pernicious to Church or State, or which defend other errors condemned by the Church. To seek ecclesiastical consent for these or similar publications would be in vain.

PAPAL APPROVAL.

The Holy See reserves to itself only in a few cases the right to sanction the publication of books. First of all, let us say that no one is allowed to republish a book which has been condemned by a special decree of the Holy See, even after such book has been corrected. The phrase until corrected (“donec corrigatur”) is equivalent to the expression “until corrections have been approved by the Holy See”. Permission to republish these works must come from the Sacred Congregation of the Index.

Editions of the Bible in the vernacular *without explanatory notes* require *papal* approval: which has never been given. If the usual notes of the Church, the explanations of the Fathers and theologians are added, *episcopal* approbation will suffice. The publication, while their cause is pending, of anything pertaining to the beatification or canonization of God's servants is subject to the consent of the Sacred Congregation of Rites. Collections of the decrees of the various Sacred Roman Con-

¹ Acts 19: 19.

gregations are not to be published without the permission of the Congregation in question and under the conditions laid down by the same. Authentic or typical editions ("editiones typicae") of liturgical works are reserved to pontifical printers, with the consent and under the supervision of the Congregation of Rites. Under this head are contained the Breviary, Missal, Ritual, Pontifical, Martyrology, Ceremonial of Bishops, Offices and Masses *proper* to a diocese or religious order, and some other minor publications. Faithful reproductions of typical editions ("editiones juxta typicas") may be permitted by bishops, who must see that the original text is carefully followed. No one, of course, is allowed to make any change in these works. A declaration of this conformity with the typical edition, together with the *imprimatur*, should be appended.² A bishop, however, is not authorized to permit the reprinting separately of the new Psalter. This is still subject to the rules which govern "editiones typicae".³

Permission of the Holy See is required to reprint typical editions of liturgical *musical* books, and they must bear the Ordinary's guarantee that they are exact copies of the original text and notes.⁴ Bishops may allow melodies or excerpts from these authentic editions, even with the addition of rhythmic signs and similar helps for the instruction and guidance of singers.⁵

EPISCOPAL PERMISSION.

The approbation demanded by the Church, when not reserved to the Apostolic See, must be sought from the Ordinary of the place where the work is *published* ("ubi fit publici juris, in vulgus spargitur, publice divulgatur seu editur"). This constitutes a change in legislation. Formerly the approving of a book belonged to the Ordinary of the place where the work was *printed*. A book may be printed in one place, and published or disseminated in another or in several others. The approval or permission of one bishop is sufficient. Hence a book which bears the approbation of the Ordinary of the

² S. R. C., 17 May, 1911.

³ S. R. C., 15 January, 1912.

⁴ S. R. C., 11 August, 1905.

⁵ Ibidem, 11 April, 1911.

place where it is published, may be circulated and read in any diocese. This, nevertheless, does not prevent an individual bishop from forbidding the reading of the book by the faithful who are subject to his jurisdiction. If the work have several publishers or editors, and in different dioceses, the approval of the Ordinary of any one of these places will suffice. In a diocese where there is a multiplicity of publications, the examination of which is too great a task for the diocesan censors, the bishop may accept the judgment, the *nihil obstat*, of the censor of the place where the work is printed or where the author resides. The work may be presented for examination either in manuscript or in printed pages. The latter is the practice in Rome. Any corrections that may be demanded must of course be made before the final printing.

WORKS REQUIRING APPROVAL.

To ecclesiastical examination must be submitted all books that concern the Sacred Scriptures (text, translations, commentaries), Dogmatic, Moral, Natural, Ascetic or Mystic Theology, Ecclesiastical History (periods, persons, councils, heresies), Canon Law, Ethics, or other religious or moral subjects; and in general all *writings* (periodicals, reviews, newspapers, not merely *books*) that have a special bearing on religion or morality, such as works on liturgy, natural law, lives of the saints, sociology from a religious or moral and not merely economical or political viewpoint. Under this head are likewise included prayer-books, books of devotion, concessions of indulgences, and the publication of Litanies, except those of the Sacred Heart and the Blessed Virgin and others that are in common use and ancient. Catholic newspapers, whose purpose is to defend faith and morals, fall under this provision. Hence in many dioceses previous permission is required to start such periodicals. The Ordinary *may* demand that each edition be submitted. Books or writings whose object is to introduce new devotions, or which narrate *ex professo* supernatural events, such as new apparitions, revelations, visions, prophecies, or miracles, require episcopal sanction.

In addition to ecclesiastical approbation where prescribed, as above, members of the secular clergy must *consult* their own Ordinary before giving to the world a *book* on any subject.

The same is true of those who belong to religious congregations that are not exempt from episcopal jurisdiction, though in practice bishops are accustomed to leave such matters to religious superiors. While the law does not demand in this case the *approval* of the Ordinary, nevertheless an opportunity is afforded him of examining the work, and of prohibiting it, if deemed advisable. The secular clergy too need the previous consent of their Ordinary to undertake the management or editorship of a newspaper or periodical. Under this head ("diaria vel folia periodica", i. e. newspapers, whether they appear daily or at greater intervals) reviews are not included, as they are rated as books; nor is the bishop's permission necessary merely to contribute or collaborate. A religious even of *simple* vows,* is not free to publish any book without the consent of his superior. He will obtain likewise the *imprimatur* of the Ordinary when prescribed.

Prefects Apostolic and missionaries who are subject to them must observe in publishing books the decrees of the Congregation of the Propaganda. A bishop needs an *imprimatur* for a book written by himself, if published by another outside his own diocese; if published both within and without his own territory, no *imprimatur* is necessary. It is the opinion of canonists that a bishop requires no permission for a book of which he is the author, even though he publish it solely in another diocese. Cardinals who publish books in Rome, submit them to the Master of the Sacred Palace and to the Cardinal Vicar, thus observing the general law, though probably they are not obliged to do so. The sanction of these same representatives of the Holy See is sufficient for the publication outside Rome of a book whose author lives in the Eternal City.

DIOCESAN CENSORS.

The Encyclical *Pascendi dominici gregis* prescribes that in every diocese there should be a number of censors *ex officio*. They are chosen from the secular and regular clergy, distinguished for piety, prudence, and learning, who will not be biased or influenced by improper motives. It is their office to examine works that require ecclesiastical approval. In the

* S. C. Relig., 15 June, 1911.

administration of their duties they shall look solely to God's glory and the salvation of souls. The dogmas and constitutions of the Church and the decrees of general councils shall be their guide. Where these are silent they shall be led by the common opinion of theologians and not by the influence of individual doctors or schools. The Ordinary will determine the number of diocesan censors necessary. One censor suffices for each work to be examined. He should be chosen with reference to his special knowledge of the matter treated in the book in question. The identity of the censor is not to be divulged to the author or publisher till he has passed favorably on the book submitted to him. Annoyances may thus be avoided, especially if the book be not favored. The censor shall give his opinion in writing. If nothing stand in the way of the publication of the book in question ("si nihil publicationi libri obstare videbitur"), the Ordinary should not refuse the required permission. This must be given gratis and in writing. It will be printed in the book itself, at the beginning or at the end, under the usual form *Nihil obstat* signed by the censor, and followed by *Imprimatur* over the bishop's signature. Greater authority is conceded to a bishop in preventing the publication of a book than in proscribing one that is already in circulation. Under extraordinary circumstances, though rarely, the bishop may allow the omission of the censor's name. For a just reason alone may an Ordinary refuse permission to publish. A sufficient cause for such refusal might be found in the inopportuneness of the book, or because it might promote discord, etc. The Ordinary in granting an *imprimatur* neither positively approves the book in question nor does he assume any responsibility for the same. An *imprimatur* is merely permission to publish. It is equivalent to a declaration that in present circumstances there appears to be no legitimate reason for suppressing the work.

PRINTERS AND PUBLISHERS.

It is prescribed that no book that is subject to ecclesiastical approval shall be printed unless it bear on the title-page the names of the author and of the publisher or editor, together with the place and year of printing and publishing. It is, however, within the province of the Ordinary who grants the

imprimatur to allow for sufficient reasons the omission of the writer's name, or the use of a pseudonym. If the work is a translation, the name of either the author or translator is considered sufficient.

The editor is the one who is responsible for the publication, the one in whose name the book is given to the public. An association or firm, as well as an individual, may be editor or publisher. Very often the editor is the proprietor of the printing office or publishing house. If the writer edit or publish his own book, there is no obligation of appending the name of the printer. In this case the work is usually published under some such form as "prostat apud auctorem". A book may be distributed in a place other than where it was printed. Several thousand copies may leave the press at the same time and be circulated later in different editions. The law demands that the place of printing and the place of publication, as well as the date of both, be given. Printers and publishers should bear in mind that new editions of works already approved need a new approbation, even though no change has been made in them. Causes might have arisen or have become known since the granting of the previous *imprimatur* that would militate against a republication. Such at any rate is the law. When however the new edition is identical with the old, the omission of a new *imprimatur* is not, according to canonists, a serious matter, where there is no scandal or contempt of authority. Translations of an approved book must also be approved. According to a declaration of the Congregation of the Index (19-23 May, 1898) excerpts or chapters edited separately require no special approbation. Nevertheless, if from various articles a new book is compiled, ecclesiastical sanction is necessary.

PUNISHMENTS.

When the Holy See proscribes a book, the prohibition extends to the whole Catholic world. No inferior may abrogate the law of a superior. To publish such a book would be to incur excommunication, the absolution of which is reserved in a special manner to the Sovereign Pontiff. Any one who, without the Ordinary's sanction, prints or is responsible for the printing of books of Sacred Scripture, or annotations or

commentaries on the same, incurs *ipso facto* excommunication. In this case any confessor may absolve, if the penitent is properly disposed. To avoid excommunication *approbation* of the Ordinary is necessary, not the *publication* of the same. In all other transgressions of the constitution *Officiorum ac munerum* punishment is left to the judgment and prudence of the bishop according to the gravity of the offence committed. He may in extreme cases, if deemed advisable, resort to canonical censures.

REDRESS.

When the tenor of a book is not objectionable, but only certain statements or passages which may be corrected or omitted, the Ordinary must give his reasons for refusing an *imprimatur*. Such is the force of a decree which was issued by the Congregation of the Index on 3 September, 1898. The purpose of this regulation is to prevent arbitrary action on the part of the Ordinary. Is there no appeal from the Ordinary's adverse decision? As nothing is specifically mentioned in Canon Law in regard to this particular point, general principles of law must govern us. No appeal, strictly so-called, is allowed. Recourse, however, may be had, as in other matters, to the Holy See. Meanwhile the ruling of the Ordinary is effective. Ordinarily the bishop's decision will be sustained. One bishop, nevertheless, is not bound by the refusal of another. Possibly the purpose of the author might be served by publishing his book elsewhere.

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THE SMALL NUMBER OF CHRISTIANS IN THE WORLD.

NOT infrequently it is put forward as a matter of mystery and even of scandal, that Christianity has fallen so far short of success in its appointed task of gathering to itself all the peoples of the world. A religion which, in all its undertakings, enjoys the unstinted coöperation of Omnipotence, might be reasonably expected to have accomplished, in almost two thousand years of missionary effort, something considerably more than the conversion of, let us say, two-fifths of the

human family. Distressing and perplexing must even the most stolid find the thought of the millions upon millions of human beings to whom the Divine Redeemer, with His saving words and works, is as if He had not been. In the absence of explanation, one seems driven to the conclusion that great mystery and, perhaps, not a little scandal attach to the matter.

Considerable mystery, without doubt, does attach to the matter, as need hardly be said to those who at all take thought about the ways of God with man. Without lapse of time, the Omnipotent God, had He so desired, could have communicated to the whole world the news of the Redemption, and at once could have brought all peoples to the submission of faith. He could have dispensed entirely with human instruments, or, having elected to use such instruments, He could have so empowered them from His own unlimited power that nothing could have held them from prompt and complete world-conquest. For reasons into which we have small power and no interest to search, Divine Wisdom chose to leave in the hands of men the cause of Christian progress, chose, therefore, to leave that cause subject to all the limitations and vicissitudes of a human apostolate. He would not wholly stand aside; no, He would lend His aid, now by inspiring and sustaining His chosen messengers, now by enlisting strong natural allies, now by opening up new fields, and occasionally perhaps by beating down excessive opposition. Yet for all that, He would leave the work of conquest mainly in human hands and largely at the mercy of whatsoever things have power to hamper, to restrain, to prevent, or even to undo, the success of human endeavors. Around this matter of Christian expansion, then, hang such clouds of mystery as hang around all other matters of revealed religion. Where this truth is not held in constant remembrance, no right judgment is at all possible. God, we insist, has taken counsel with Himself, and, for reasons which He has not disclosed, has decreed that by human agents should His religion win its way, through trial and difficulty, to universal dominion.

Mystery there is, assuredly, but, be it added, not scandal. On the contrary, from any true view of the matter must arise admiration and wonder. Certain as it is that God has decreed to depend for progress on human agents, equally certain is it

that only by long, stern, and glorious struggle, have such agents succeeded in wresting from the powers of darkness even the present limited Christian holdings. Over an agonizing way and against every manner of foe, the religion of Christ has had to win each least advance, and only through unnumbered miracles of grace has it at length achieved the results we see. Only by the further multiplication of miracles upon miracles could it have come into greater possessions. Results, viewed merely in themselves, offer the most insufficient grounds for judgment. Just judgment is possible only to him who carefully reads through the long story of the centuries of struggle, and so puts himself in the way of understanding over how great obstacles, and through what heroic labor, and by what astonishing favor of Heaven, the boundaries of Christ's kingdom have been extended. Volumes would be necessary for the putting of the matter in its true light, since, to say the truth, very little less than the re-telling of all Church history would quite suffice. Happily, however, even in a short paper certain larger facts can be recalled, to serve, at least in some small way, as helps against false and distressing notions.

At the very outset, to proceed chronologically, history with much insistence bids us to recollect that God's Church, for the first eight hundred years of her life, was obliged to struggle desperately and uninterruptedly for the possession of the old Roman world, and, furthermore, that only through the most heroic efforts, wonderfully sustained and supplemented from Heaven, was she finally even in part successful. This old Roman world, broadly outlined, extended from the Euphrates River on the east to the Atlantic Ocean on the west, and from the Rhine and the Danube on the north, to the deserts of Africa on the south. It constituted the whole civilized world when the Apostles began their labors. Naturally enough, it was the world to the conquest of which the Church directed her first efforts, and, what greatly concerns us, it was the world to the ultimate conquest of which she was to find necessary eight centuries of labor. Now against one enemy, now against another, she had to battle for possession, and in the end, after all her brave battling, she held as her own only a rather small part of the field. From that old world subtract

Spain, north Africa, Egypt, and the East to Asia Minor; to what remains, add Ireland, Scotland, and western Germany; in the result, behold the whole Christian world after eight hundred years of constant, heroic conflict. At once, we may affirm, not a little light is cast on the subject of our interest.

Against what enemies and by what superhuman efforts, Christianity won and maintained even such small holdings, both sympathetic and unsympathetic historians have recorded. For the first three centuries the battling was against the mighty Empire of Rome, heartless and determined. Modern historical research has confirmed with emphasis the traditional estimate of that unequal conflict, hopeless but for God's superabundant aid. The Edict of Milan proclaimed the victory; it was not a concession but an acknowledgment of the Christian triumph. Yet, as was soon painfully apparent, if it proclaimed victory, it also sounded the call to a new conflict. The disrupting interference of Emperors, and, even worse, the rapid influx of pagans, once the Empire had smiled on the erstwhile hated cult, hurried God's Church into a new warfare hardly less terrible than the one just ended. Not all her powers, without God's special intervention, could have saved her from the moral, doctrinal, and constitutional enemies which now warred on her from within her very fold. Once again, however, she wonderfully struggled forward to victory, but, this time, before she could quite grasp the crown, new foes had come upon her, and a new and very different struggle had challenged all her powers. The story of the coming of the barbarians in the fifth and sixth centuries is too familiar to need recounting here. Suffice it to say that the invaders just about brought to naught the fruits of all former labor, and threatened even to destroy the Church itself, as they did actually destroy the great Empire of Rome. Into a third struggle, then, the Church, with ranks reformed and with God once more powerfully aiding, threw all her strength, and still a third time fought through to victory; by the end of the eighth century, she was in assured if not perfect mastery. But, sad to record, while she thus fought, another enemy, the Mohammedans, came up out of the East, and violently swept from her grasp the vast regions from Asia Minor through northern Africa to the Pyrennees in Spain. Small, we have

said, was Christ's kingdom after eight hundred years of labor, but, to those who thus recall, even in outline, the vicissitudes of those years, it seems not small but large. To such, the wonder really is that the kingdom had so great extension, or, rather, that it had existence at all.

In the following period of, let us say, some seven hundred years (814-1492), this kingdom of Christ pushed out its boundaries to the limits of the available world. To the north and to the east in Europe went on the work of conquest until practically all the peoples of Europe were enrolled under the banner of Christ. Thus, to the north, Denmark, Norway, Sweden, Finland and Lapland, and to the east, the numerous Slav and Hungarian countries, including a considerable part of Russia, were brought to accept the Gospel. We should, perhaps, add that even in Iceland, and, for a time, in distant Greenland and in inaccessible China, remarkable conquests were made. Also, that if in Asia Minor and in a goodly part of south-eastern Europe, Christian control was finally forced to yield to Turkish control, Spain in the west, thanks to a kind of perpetual Crusade through the whole period, was at length won back to Christ. Such, then, in large outline, were the gains to Christ's kingdom in this second period.

Small advance toward the great goal, one is tempted to say, but once again, on reflection, one is forced to readjust one's estimate. The way itself was terribly beset with difficulties, in character not unlike those which, in a later day, empurpled with martyrs' blood the way of progress among the American Indians. More adverse still, the spirit and the energy of the kingdom within the old borders were, for long stretches, ruthlessly trampled upon and all but crushed out. Thus, in the ninth, tenth, and eleventh centuries, mainly because of a second barbarian invasion—Scandinavians on the west, Saracens from the south, and Hungarians from the east—this old kingdom was so overwhelmed by misfortune that, had it been only human, its very last spark of life must have been extinguished. So, also, in the fourteenth and fifteenth centuries, this kingdom was again so brutally set upon by enemies that once more only through Heaven's special favor was life itself preserved. Even the two centuries of happier memory, the twelfth and the thirteenth, were not without their absorbing and exhaust-

ing trials and their still more absorbing and exhausting labors for imperative old-world causes. With much justice, then, may we assert that the missionary achievements of the period can appear small only to one who closes one's eyes to the correlated findings of history. It is, in reality, a great glory that, in such troubled and distracted centuries, was to be found the zeal of right quality and quantity for the conquest to Christ of so many uncivilized peoples.

Greater glory still, the zeal was to be found for even larger conquests, and would, in fact, have won such conquests but for a certain impassable barrier. The available world, be it remembered, was limited on the east and on the south by what may be properly termed the Mohammedan wall. Between Christendom and the rest of the known world stood the hordes of Islam, offering in themselves no field for "the pacific arts of the missionary", and yielding no passageway to the missionary fields beyond. Such did all men of the time conceive to be the fact. What chiefly interests us, however, is the attitude of Christians in presence of the fact. We have already made mention of the long conflict by which the Christians of Spain, in real crusading spirit, finally drove from their land the terrible Moslem invaders. Of the Crusades proper, we may say in the words of Father Thurston, S.J.: "The same zeal which had formerly sent men to preach the Gospel to the heathen in the unexplored tracts of northern and central Europe, now led them to brave the hardships of a military campaign two thousand miles from home on the torrid strands of Palestine and Egypt. The work was less edifying, the results were less happy, but the same spirit of generous self-sacrifice in the cause of Christ inspired both the one movement and the other." More edifying and also more directly pertinent to the matter of our interest, is another truth which the same writer will recall for us. He writes: "The famous Raymond Lull, the *Doctor Illuminatus*, who died a martyr at Bougia in Tunis in 1315, and is now beatified, was only one of an immense band of missionaries who, during the thirteenth, fourteenth, and fifteenth centuries, never ceased in their efforts to secure a foothold in Morocco, Tunis, Algiers, Lybia, Egypt, and Abyssinia." Finally, we recall that in the fourteenth century Christian missionaries, making their way

to the distant East over a circuitous and perilous trade route, actually established Christianity in the chief cities of China, only to disappear mysteriously and almost without record. Such facts, even thus simply recalled, help us to understand how hopelessly confined was the available mission-field of the period, and how impossible were greater gains for Christ until a Columbus and a Vasco da Gama should open up new worlds for conquest.

In the last decade of the fifteenth century, the discovery of America and the finding of a new route to the East (1498), joint results of long-continued searchings for a way round the Mohammedan barrier, released Christianity from the former restraint and gave it vast new fields for missionary labor. At once the challenge of opportunity was accepted; while yet the news of discovery resounded in the astonished ears of Europe, already, in distant East and in distant West, were raised the pleading voices of the apostles of Christ. It was, as is well known, the glorious beginning of a period which, in heroic zeal at least, was to run on gloriously through four centuries even to the present hour. Unhappily, however, results seem hardly to have kept pace with effort; territorial expansion, it is true, has come in goodly measure, but not corresponding growth through the conquest of new peoples. Thus, in the vast worlds of Asia and Africa, together holding almost two-thirds of the human family, are to be found, at the end of these four centuries, comparatively few Christians, in all not so many as to constitute one-twentieth of the whole population. Nor can it be said that such failure is offset by missionary successes in the two Americas, inasmuch as such successes have brought, in point of numbers, relatively inconsiderable gains of new peoples. In truth, this latest missionary period, viewed for the moment only in results, seems to present to the questioning Christian a very distressing problem.

The problem, however, is not nearly so distressing as it at first appears to be. Through all this period, one must remember, the life of the Church in the old world was a life of bitter, unrelenting warfare, in which was taxed to the utmost and all but exhausted every resource, spiritual and material. The period which was beset at its dawning by the dreadful Refor-

mation, and at its close by the century-long Revolution, could hardly be considered, to say the least, a propitious period for the exercise of the foreign apostolate. A brief survey of conditions at the beginning of the nineteenth century will somewhat help to give fuller meaning to these words. Father Mac-Caffrey has a paragraph well worth quoting. He says: "The suppression of the Society of Jesus in France, Spain, and Portugal, and the expulsion of its members from the colonies where they had labored so fruitfully, deprived the Christian neophytes of their most trusted advisers, and drove many of them to return at once to the rites they had abandoned. In America, in Africa, in China and Corea, the suppression of the Jesuits meant the total or partial destruction of the work that had been accomplished by years of sacrifice. At the same time, the outbreak of the French Revolution led to the confiscation of ecclesiastical property, the dissolution of the religious congregations, and the closing-up of seminaries and colleges which had been established for the education and training of the missionary volunteers. The supply of priests from France, Spain, and Portugal was suddenly stopped, and as the missionaries died out no new recruits were at hand to take their places. Finally, owing to the French occupation of Rome, the energies of the Congregation of the Propaganda, which was entrusted with the general supervision of the Catholic missions, were paralyzed; the local superiors did not know where to seek for direction; and, as a result, a general chaos and confusion supervened." Reasonably, then, may one claim that, had home conditions been different through this period, very different would have been the story of missionary successes in distant lands.

Much the same may be affirmed of conditions in the distant lands themselves. Of the West, little need be said other than that expansion there, if it was mainly territorial, was remarkable, and, what is more to our interest, it made heavy demands on the painfully limited missionary resources of the afflicted Church. In the task of establishing Christ's religion in North and South America, the Church, it is true, dealt, for the most part, with old Christians, emigrants from Europe; but, equally true, she found the work a very real missionary work, and, of necessity, a constant, heavy drain on the general missionary

reservoir. Consequently, in turning to hostile conditions in Asia and Africa, one cannot afford to forget by how many and by how great labors in North and South America, and, for that matter, in Australia, were depleted even such missionary resources as old-world misfortunes left to the Church.

As for Asia and Africa themselves, not much of all that should be said can be said here. Certain larger facts, however, promptly come to mind and may be briefly noted. Thus, it may be set down at once that, of these vast worlds, the Mohammedan countries, and Africa as a whole, and Japan, really constitute a negligible part of the problem. Nothing short of stupendous miracles, tirelessly repeated, can ever give to Christianity any reasonable ground for hope of Mohammedan conquest: Africa, in any large way, has been a possible mission-field for scarce a century; Japan, closed to the outside world for over two centuries, was again thrown open only some sixty years back. At once, then, the problem is reduced almost a third, and is left hardly more than the problem of India and China. In these two countries, as no one is likely to deny, conditions and events have been supremely hostile to Christian progress. Thus, to enumerate without comment, there have been the impregnable civil, social, and religious customs and institutions, the long and destructive Rites Controversies, the occasional persecutions, the eastern trade and state policies of Christian peoples, and, finally, the scandal of dissenting and rival Christian apostolates. To round out the sad story, we must add that to these countries applies in a special way what has been said in general about the harm done to foreign missions, during this whole period, by the many Church misfortunes in Europe. Small wonder, then, that after four centuries the many millions of Asia and Africa are still unconverted to the Gospel of Christ.

Over an agonizing way and against every manner of foe, history now warrants us to reassert, has Christianity had to contend, century after century, for coveted expansion, and only through bravest battling has it been able to advance, conquest by conquest, even to its present limited holdings. History, in fact, the further it is consulted, leads us the further to wonder, not that so many millions are still in darkness, but, rather, that so many millions have been reclaimed. It would

have us to understand that nothing short of unflagging Pentecostal zeal, bountifully sustained and supplemented from Heaven, could have been equal to the burden of a work so difficult and so extensive. No need to appeal to it further for detailed account of the apostolic laborers themselves, though it is eloquent with the splendid story. With proofs unto weariness would it attest that missionary zeal has matched against all opposing forces a heroism which, scorning even cruelest tortures and death, has given to each succeeding age its highest examples of fortitude and courage. Not even may we delay to draw a lesson from more recent missionary annals, though, not to fail wholly in justice to this later-day zeal, we may quote Chateaubriand's well-known tribute to the laborers of a century ago: "Neither oceans nor tempests, neither the ices of the pole nor the heat of the tropics, can damp their zeal. They live with the Esquimaux in his seal-skin cabin; they subsist on train-oil with the Greenlander; they traverse the solitude with the Tartar or the Iroquois; they mount the dromedary of the Arab, or accompany the wandering Caffir in his burning deserts; the Chinese, the Japanese, the Indian, have become their converts. Not an island, not a rock in the ocean, has escaped their zeal; and, as of old the kingdoms of the earth were inadequate to the ambition of Alexander, so the globe itself is too contracted for their charity." For our purpose, however, it is enough that we attend merely to what history, in every chapter, tells of the hostile forces which, ever arraying themselves in bitterest opposition to each least Christian advance, have made the winning of the present Christian millions an achievement beyond human words of praise.

The sum-total of Christian conquests, set over against the unlimited divine commission, may seem distressingly small to those whose range of vision extends not beyond the present, but not to those whose eyes can range across the centuries and can take in at least the larger facts of history. Certain it is that the fuller one's knowledge of the past, the less one's discomfiture at the thought of present Christian boundaries, or, rather, the higher one's admiration and pride at so much gain against impossible foes. God, without doubt, easily could have overridden every obstacle, and with slightest effort could have added conquest to conquest, even as He could have raised

up children of Abraham from the very stones of the street. So, had He wished, He could have put His cause above dependence on human agents and out of the reach of human harm, even as, at a word, He could have summoned to His own aid more than twelve legions of angels. Not such, however, is His way of dealing with His interests among men; wonderfully He protects and furthers these interests, but never does He take them from the hands of His human agents. Only with this divinely decreed dependence do they quarrel who, knowing aught of the past, still cry out against the halting progress of Christian expansion. To all others, the present Christian holdings, viewed in the light of history, rightly appear to constitute a triumph too great to have been won by anything short of the most heroic missionary zeal, supported, directed, and miraculously empowered through the centuries by Omnipotence itself.

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ON UNDERSTANDING SCHOLASTIC FORMULAS.

THE author of *Clerical Studies* writes on p. 70: "It has been the experience of the writer for many years that of those who have been taught Scholastic Philosophy only in Latin not more than one in a half-dozen brought away much more than a set of formulas with only a very imperfect notion of their meaning, though not unfrequently accompanied by a strong determination to cling to them all indiscriminately, and at any cost." This passage seems appropriate here as suggesting the drift of the title of this paper. It is reproduced for this purpose and not with a view to discuss the merits of a course of study represented as producing little more than a spirit of unreasoning loyalty in the students. Though even thus considered much might be said from a Catholic outlook in appreciation of it. For in view of the odd inaccessibility to metaphysical ideas, and the consequent superficiality, so noticeable in the votaries of Positive Philosophy, it will be readily admitted that a system or method which fosters in seminarians a wholesome disposition to cling to the formulas of metaphysics at any cost, though of course not indiscrimi-

nately, does a commendable work for them. Yes, a necessary work, if they are ever to master theology; for in the measure that they know metaphysics will they understand Dogma. But it is not the intention to enter into so large and so important a question. The object aimed at is much less significant. In the meantime it would be interesting as a side-light to be told just what years of experience revealed in the case of those who were taught Scholastic Philosophy only in the vernacular, or in a hybrid form. As no data are furnished on the point, the philosophic status of these uncovenanted ones must be passed over with the debatable remark that the former, under competent instructors, had an even chance in the race with their latinized brethren; and that the latter most likely developed true to the type they were fashioned after. It may be also observed in passing that another interesting bit of knowledge afforded by experience in this matter is to the effect that ninety-nine per cent of those who ever did get a familiar acquaintance with Scholastic formulas got it "only in Latin". The writer quoted does not proceed in as many words to account for the condition he describes, but the context clearly implies that he considers it was due very largely to the exclusive use of Latin in the lectures. This is another specimen of these easy allegations that one could wish for more proof of. *Post hoc, ergo propter hoc*, is bad logic; and this is the only argument offered in explanation of the alleged results. At the end of the chapter, however, it is intimated that the outcome referred to may be traceable to other source than the medium of instruction. In regretting the subsequent lack of interest in philosophic studies this writer concludes that the student's unconcern to see more of the matter studied, is a proof that he has seen very little in his course; or, as he dryly observes, "It may be because little has been rightly shown him" (p. 73).

The study for mastery of Scholastic Philosophy is beset with many difficulties to our English caste of mind, and peculiar methods of philosophizing (both delightfully illogical, except *juxta viam suam*), but the use of Latin as a medium of instruction is certainly the least of these. The proof of it is that this subject-matter is vastly more elusive and intangible in an English translation than in the original. The native obscurity

of metaphysical features is not clarified by a vernacular medium. They are always seen through a glass darkly. Perhaps it is that a Latin setting somewhat reflects the meaning; at all events in becoming familiar with the *milieu* where these principles grew up, we more readily grasp their significance. Moreover, the modern mind's appraisal of the metaphysical in general is not inadequately represented by "The poet's eye in a fine frenzy rolling", etc. And we, rather sensibly indeed, refuse to take seriously the result of such performance, or defer to it as a fundamental in scientific research. In the language of current philosophic literature, "These things are not verifiable". In our effort, then, to acquire Scholastic Philosophy this cant about its unverifiableness—its being only Platonic, when it is not altogether puerile—has to be got rid of. The student must learn to recognize the aptness and reliability of abstract reasoning as a scientific standard between the imagination of the poet, on the one hand, and the animal aplomb and stupidity of positivism on the other. To this end some appreciative knowledge of the intellectual atmosphere in which metaphysical ideas flourished, and an acquaintance with the methods of cultivating them practised by their advocates, doubtless constitute a valuable ally, and the conciliation of this ally, the acquisition of the "historical estimate", is, it would seem, the natural accompaniment of the study of Latin.

But a caveat must be entered here. It is mere pedantry of the schoolmaster type to pretend that the sense of Scholastic formulas can hardly be construed in the vernacular; implying thereby, as is always implied, that it can be easily got at in the original, and that you have but to drench the student's mind with Latin literature and philosophic lore will forthwith thrive under the compelling influence of "the last enchantment of the Middle Ages". Metaphysical notions are evasive in any language, and to plead the lack of Latin after four years' study of it is to offer a poor excuse for not understanding them. A modicum of Latin suffices, but some other qualities *are* essential.

Of course it would be unreasonable to indicate a particular factor as the sole agent responsible for an effect that is evidently the outcome of a variety of causes. But it is a safe

venture to say that if our five unprofitable students failed to get correct notions of the meaning of certain formulas, it was *not* because of their little Latin, but because of the false assumption, perhaps the official assurance, anyway, because of the misleading impression, however obtained, that an English translation expressed the meaning of the original. This "only in Latin" argument is altogether unequal to the burden of responsibility usually imposed on it. It is a serviceable, though a transparent mask. To put it on is not to hide the true features, but to adopt the ostrich-like method of concealment; and this device helps to make evident the truth that the wearer has "only got the tune of the time and outward habit of encounter; a kind of yeasty collection; and do but blow him to his trial—the bubbles are out".

It is a notorious fact, easier to understand than explain, though susceptible of proof, that the difficulties of acquiring a competent knowledge of Scholastic Philosophy increase with the attempt to learn it in the vernacular. And the daring adventurer who should hazard this method would have to be rather cleverer, and incomparably more erudite than his Latin associate to be successful. It will be objected, of course, that it is obviously a disadvantage to be obliged to study philosophic principles in a foreign tongue. It may be granted that this is true, in a sense, but in the circumstances it is nugatory as an argument. If this were the sole motive, the only gain in the study of Latin, then such compulsion would be a real hardship amounting to a useless tyranny in a liberal education. But so long as Latin is studied for other reasons, and gives satisfactory results, this objection will remain an empty protest. Anyway, in the present instance, all other considerations apart, it is available only when a translation would furnish the coveted knowledge in less time and in as full a measure. But if, as is the case, in following a version in the vernacular the student "draws at each remove a lengthening chain", then the question assumes an aspect that negatives the argument. Moreover, and this is the burden of complaint, in proportion as we depend on a literal translation, we incur the almost inevitable consequence of mincing vocables that "keep the word of promise to the ear and break it to the hope". It is not far to seek the proof of this. We are then

using a verbiage, which, at the first blush, and in the last analysis says nothing to the point, and says it badly. However profitable these word-for-word renditions may be for the grammarian, to the philosopher they either convey no sense at all or suggest an erroneous one. For there is not alchemy enough in the words of any language to transmute by a verbal version the principles and formulas of a scientific system into the intense meaning and connotation of the original. This is true in the fullest sense in reference to Scholasticism.

The problem then that confronts us is to impart the genuine meaning of certain Scholastic formulas to our five Latin-deaf students, and resorting to translation won't solve it. This assertion may be verified by contrasting some of the formulas that were but vaguely apprehended, with others which the students easily understood. The reason for the results in both cases will be apparent and we shall then be in a position to assign causes. These formulas are legion, and the reader can help himself. The present purpose will be best attained though, by taking a few Scholastic dicta whose equivalents are found in Positive Philosophy, and are recognized as axioms of modern science. If these when translated furnish but a hazy notion or a trivial one, and yet are full of philosophic sense when rightly understood, then we must say, *Hinc illae lachrymae!* Take the familiar dictum about efficient causality as observed in the activity of nature and formulated thus: "Omne agens agendo repatitur," or, "Omne agens patitur". From the days of Aristotle to St. Thomas, and after, this principle was so well understood and hacked that it became axiomatic. Doubtless it was as trite in the quadrivium of those days as the axioms of Euclid, or the law of definite proportions in chemistry are in the colleges of the present. It certainly was fully operative as a scientific principle with the philosopher of the Middle Ages. It had passed through the medium of the commonplace and postulate stages, and almost took the rank of a self-evident truth. But translated now to the best advantage, the result is not very illuminating. If you proposed it, neatly done into English, to an educated scientist of to-day, as a proposition fraught with wondrous possibilities, he would have to be very well educated indeed not to laugh at your simplicity. And yet the meaning of this

seemingly jejune expression, this "jargon of the schools", is practically the same as that of Newton's great principle, "Reaction corresponds to action; they are equal and opposite".

Another example occurs in, "Agens quo longius extenditur eo magis decrescit". The sense here is not so elusive; but construed to fit into physical science, how unwieldy it becomes. Could our students be blamed for not guessing that this dictum meant, "The particles of matter attract each other inversely as the square of the distance"? The rub is that these formulas are flouted nowadays; whereas, after passing through the same process in the modern scientific refinery as they were subjected to in the intellectual atmosphere that produced them, and in the system that sanctioned them, these Scholastic aphorisms have become the guiding principles of present-day science, wafting a cloud of incense to their miscalled first enunciators. True, they still come unto their own, but, alas! five in every six of their own receive them not. Let us take a third example. This shall purposely be absurd on the face of it, yet literally true when rightly understood. It is the old hackney without horse-sense—"Corruptio unius est generatio alterius". The unfortunate five would be much enlightened, no doubt, when their imperfect notions were supplemented by number six translating, and perhaps commenting thus, "Ah, yes, how well the great Newman expressed it in that most delightful of sermons, The Second Spring: 'Dissolution does but give birth to fresh modes of organization, and one *death* is the parent of a thousand *lives*'." Now, the fact is this saying as it stands states an absurdity. This will bear bringing out. No reputable philosopher ever maintained that corruption is generation, that decay is the cause of life; that putrefaction or dissolution is in a real sense the source of live organization or an essential *antecedent* of new and fresh vitality. Reason persuades us all that corruption cannot mean generation, and biologists assure us that reason tells true; so do Thomists: "Corruptio enim est via ad non-esse sicut generatio est via ad substantiam".¹ This sentence goes to the heart of the matter, and is conclusive. Still, the above-cited dictum will pass muster as it is in any circle where Scholastic Phil-

¹ St. Th. in IV Metaph. lect. 1.

osophy is rightly understood. And it synthesizes quite aptly the truth of a fact of daily occurrence. The Scholastics had a method of classifying phenomena according to their causes. In the observation and study of procreation they followed the same method, and thus propounded this principle. In defence of it a Thomist would explain about as follows: Generation has two aspects, *in fieri*, and, *in facto esse*. Viewed as an accomplished fact, it is instantaneous; as a natural process of reproduction it is of gradual evolution. This phase of the phenomenon is the one that concerns us here. Generation thus considered is always linked with corruption; hence, this latter may be set down, in general, as a necessary consequence of generation. Speaking more directly to the purpose, however, and scientifically, generation precedes, for, regarded in respect of the formal, efficient, and final causes, it comes before corruption. But viewed in reference to its material cause, the opposite is true, and corruption is an essential antecedent of generation. Now, as the wording of this formula was worked out, and rightly so, with a view to the material cause only, and since that same is called *corruptio*, we very properly say as we do. He would then explain what was meant by the material cause somewhat like this: The procreation of progeny is effected by the intervention of a progenitor. And, when the work of generation is in the act, the semen, which is intended by nature to produce the offspring, is detached from the parent organism. This is called the material cause of generation. And since the doing of this kind of deed is a *quasi corruptio*, inasmuch as the progenitor loses something of itself, we quite consistently establish the dictum. And we are not to blame if you misconstrue the meaning, any more than a modern scientist is responsible for my not understanding that by "gas pressure" he means the incessant bumping of the molecules of a volume of gas against the walls of the retaining vessel; or that by the word "temperature" he indicates the measure of the velocity at which the molecules of a liquid in a receptacle are moving, and shooting out of it in what he calls "evaporation". As one of your own philosophers puts it, "A little learning is a dangerous thing". Of course, he would put this with incomparably more dignity, force, and terseness in Scholastic language. He would have started out thus:

"Corruptio unius est generatio alterius? Distinguo: est generatio passiva, id est, origo viventis, etc.; nego; est generatio activa, scil. actio qua vivens producit sibi similem in specie, subdistinguo: respectu causae formalis efficientis, et finalis, nego; ad causam materiale quod attinet—transeat; vel concedo". Then would follow a lucid exposition, of which the foregoing is a poor imitation with a foreign accent. But this is "juggling in words"! Yes, and as you value your reputation for "adapting the philosophic tenets of the past to the needs of the present day, and, adjusting them to the trend of modern thought", pretend to know nothing about it, and be a popular though unconscious "synthesist". It is plain then that, instead of an absurdity, we have in this formula a definition, rather deftly made, of active generation, and that the notion it contains is in no way associated with putrefaction. We must construe it: "Fertilization is generation", or call it simply "mating". All of which seems quite understandable, and is in exact agreement with the science of biology. The point here, in quest of which we have gone so far afield, is that the attempt to translate this formula into the vernacular as above-sketched, not unduly it is hoped, constitutes the only absurdity connected with it; and that this is ample reason to account for the unsatisfactory results remarked upon, without having recourse to the "only in Latin" theory.

This phase of the appeal might be here allowed to rest with the jury. "Satis enim verborum fecisse videor". But before proceeding to a further aspect of it, a piece of corroborative evidence will be offered. Lest it should be countered that these examples have been merely industriously chosen; that they are isolated specimens not really characteristic—the subjoined extract is presented to show that both they and it are in reality true types of a system. This selection contains an instance in another sphere of the enigmas to be met by the student who has lacked deference for "the form of sound words" because of the meaning they enshrine, and lightly attributed all backwardness to the prevalence of the Latin germ. "Concedimus et impertimur plenariam indulgentiam et remissionem omnium peccatorum, etc., etc."² This is the usual form of language. Of course, it is correct; and equally

² An Encycl. Letter promulgating a Jubilee Indulg.

of course it means what it says. What? But even the Holy Father can't remit sins extra-sacramentally! Does he claim to? Why, yes, listen: "We grant and impart a plenary indulgence, and *remission* of all sins". Of course, the Indulgence part is all right, but that about the "remission of sins" is wrong. Ah, no. "The form of sound words" is never heretical. But the expression "remission of sins" has no meaning, except when used in reference to the sacraments, and they are not intended here. Exactly. And for that reason this form of words can't be employed here. The words are "*remissionem omnium peccatorum*", and they are as theologically, and exactly correct as the English verbal equivalents are doctrinally wrong. Bah! that's a quibble. No, it's merely a recognition of scientific language. The English translators of such documents seem to think so too, for they often, if not always, omit the word "remission" in their versions. They thus, as knowing what "remission of sins" means in English, show their appreciation of the difficulty. A more palpable proof could hardly be found of the inadequacy of literal translations. What a tedious chapter of explanations must be gone through in defence of a word that to all intents and purposes seems to have been inadvertently used. This is the kibe that puts us to our slipper, for theology and philosophy know not "seems". We must find out all about "*reatus culpae*" and "*reatus poenae*" with their tangles of "temporal" and "eternal" before we can understand the propriety of using the word "*remissio*" in this context.

Enough of digression, though. Let us now see what becomes of the meaning in an actual translation of one of these formulas into the vernacular; even when carefully done, and with an eye to Anglo-Saxon phraseology; which, of course, is usually obsolescent English. Happily for the purpose we have a live example at hand. There is a well-known aphorism current in metaphysics to express the Aristotelic rationale of the origin of material forms, viz., "*Formae de (or e) potentia materiae educuntur*". This, like all of its kind, is of course a precipitate that had for ages been held in solution in the alembic of the human mind. And it must be so regarded. It purports to be a description of the process involved. The ever-changing, though still abiding activity of forms in

nature had always arrested the attention of investigators. Eventually, the consensus of philosophic opinion appears to have crystalized in this aphoristic dictum. In a previous number of the REVIEW the meaning of this formula came up for discussion. The present writer proposed that the rendition, "Forms are educed from the potency of matter", did not even approximately express the notion contained in the original, and, as an explanation of the true sense, the following was submitted: "Forms presuppose in matter an appetency for, and a capacity to retain them, and are produced in, or induced into matter whenever these dispositions are at hand". In the same issue another formula, "Creative eduction *from* the potency of matter", was characterized as being the former twisted into an antinomy.⁸ A writer in the January number, p. 93, resents all this, under the saving title "Propriety in the Use of Words". He condemns the foregoing paraphrase of the aphorism, and sets up a defence of the hybridized formula animadverted on. As the two points in dispute have a direct bearing on the object of this paper, it is purposed to examine them in detail. We shall thus have a further proof of the inability of literal translations to convey the "sound sense" of scholastic formulas; and when this is wanting it is a mere ineptitude, examples of which will be treated below, to pretend that verbal identity preserves "the form of sound words". This writer objects to the foregoing explanation of the Aristotelic dictum on the grounds that it not only fails to bring out the meaning, but deprives the formula of all significance as a philosophic adage. Now, the aphorism is so axiomatic in metaphysics that one might as easily prove the whole greater than its part, as attempt a defence of the paraphrase into which it has been turned above. But it can be canvassed on its own merits, and without further ado it will reveal its proper complexion and import.

POTENTIA.

At the outset, it must be observed, as this writer seems to have overlooked it, that the notion involved in the word "potentia" of the formula refers to "*potentia passiva*" only. It

⁸ ECCL. REVIEW, Nov., 1915, pp. 565, 566.

is objected, then, that the paraphrase "empties the aphorism of its meaning". The writer instances the signification assigned to "potentia" as an exhaust of the sense, and protests that this word cannot be made to signify impotency, or simple possibility. Well, it might be granted that such was the intention; for, besides promoting courtesy, this concession would tend to heighten the effect of the language used by giving it the force of a paradox. But no such vividness can be claimed for the original. Here is what has been so oddly interpreted: "The English equivalent of *potentia* in the context is really impotency, impuissance, or possibility". And this was premised in the effort to express in English the meaning which the word-for-word version above cited so miserably travesties. Just how this sentence furnished the paradox singled out for censure is of interest only as suggesting that in appraising it the interpreter probably eschewed the French word because its Latin analogue was not readily recognizable, and would therefore lessen the advantage of equivocating, which is the usual means of keeping orthodox in these matters, and which is the method deplored. Not of course because it seems to safeguard orthodoxy, but because it imparts no information. For it talks a dialect in English, intelligible, it is true, to those who have studied the subject-matter in the parent Latin, but one that suggests nothing to the student or inquirer—except, perhaps the idea that Scholastic Philosophy is the prototype of Emersonian transcendentalism. At all events, "In *potentia* contineri illud dicitur, cujus non actualis entitas, sed *possibilitas* est in alio, quatenus est in illo unde fieri potest".⁴ Such is the expert testimony of a competent expounder of St. Thomas. The claimed equivalency is therefore verified *a fortiori*; as the English word "possibility" means much more than the Latin *possibilitas*; this having a very restricted sense in metaphysics.

INDUCED INTO MATTER.

This writer proceeds to show that the above expression is another exhaust of the sense as given in the paraphrase. He does it thus: "It is proper to say that the sculptor *educes* the

⁴ Pesch, *Phil. Nat.*, V. I, p. 243.

form from the *potency* of the marble, because it is latent there." Now, as the wording of this aphorism actually involves a metaphor taken from art, we have here the pivot on which the question of its meaning turns. As artificial agents operate to produce a desired effect, so, it has been inferred, do the forces of nature. How, then, do artists, and consequently natural causes, operate? St. Thomas tells us: "Artifex . . . potentiam materiae non confert ad recipiendas formas quas *inducit* . . . formae quas *inducit* artifex," etc. (2 dist. 18 q. 1). Again: "Sicut enim instrumentum *inducit* effectum principalis agentis . . . ita secunda agentia *inducunt* effectum primi agentis . . . et *inducunt* proprios . . . effectus in quantum. . . ." ⁵ "Igitur forma generantis est principium actionis ut forma substantialis *introducatur* in generatum." ⁶ And to include every action under the sun, as it were, he has this: "In morte animalis quaedam forma imperfecta *inducitur* in materiam. . . ." (*De pluralitate formarum*). According to St. Thomas, then, it is correct to say that the artist, living organisms, lifeless matter, and even the agents of dissolution *induce* the forms into matter. Hence the expression "Forms are induced into matter" is not only unexceptionable, but brings out the real meaning. Of course the version, "The agent educes", is in common use, and is proper enough as a sort of hyperbaton, or catachresis—so called in Rhetoric. It can hardly be cited as a proof that the direct form is wrong though. But while this writer's language, thus explained, is allowable, the reason he gives to prove its aptness, viz. "because it (the form) is latent there", being erroneous, rather shows that the language itself needs an apology. Latent, in the context has no available sense in English. True, the condition spoken of might be called "latitation". Then, you would have to issue a "latitat" to educe it from its lurking. But St. Thomas puts a quietus on such mistaken notions: "Multis error accidit circa formas,—ex hoc quod . . . et ex hinc processit error eorum qui posuerunt *latitationem* formarum,—et ideo non inveniunt ex quo formae generantur posuerunt eas *praeexistere in materia*". ⁷

⁵ *Summa c. Gent.*, C. 66.

⁶ *Ibid.*, C. 69.

⁷ *De Virt. in Comm.*, 2, 11.

The writer continues to illustrate eduction: "Hydrogen and oxygen are in potency to become water, and a given agent, say a current of electricity, may educe from these gases the substantial form of water." This is rather loosely said for one who descants on "propriety in the use of words". However, hydrogen and oxygen are not in potency to be anything, or become anything but hydrogen and oxygen. The "*materia prima*" is of course "*ad omnia parata*". And hydrogen and oxygen brought together in due proportions are "*in potentia*" to be transmuted into water; but no agency on earth, or beyond it, can extract the substantial form of water from them, for the plain and simple reason that it is not there. "*Sunt igitur formae in materia nec formaliter, nec virtualiter, sed subjective vel potentialiter tantum*".⁸ And we have seen what is meant by saying a thing is *potentialiter* in another—*cujus possibilitas est in alio, quatenus*, etc., as above quoted. We are further told in this connexion that because no other elements in nature have the inherent capability of becoming water, it thence follows that its chemical symbol is H_2O . Perhaps, this recondite reason accounts for, and in its way justified the eduction asserted; but one had always thought that water was thus symbolized for another, and quite an obvious reason. Again: "By rubbing two sticks together you produce fire, which is properly said to be elicited or educed from the potency of the wood. Wood is capable of taking fire".⁹ This example is amazing, to say the least. It is almost enough to prove the theory about the five, who have been represented as bringing little more than great faith and faulty notions from the study of Philosophy. And the reason alleged for its fitness is *absurdum et ultra*; ridiculous, and then some. If fire is educed from wood, then you have a new substance, *apart* from the matter out of which it has been educed. Whereas it is an essential condition of the so-called eduction that the form be brought into being *in the matter*, that it be *dependent on the matter*, and that it constitutes the formal principle of the compound *with the matter*, as the material element. Now, surely it doesn't follow, as this writer puts it, that, because wood is inflammable these essential requisites are verified?

⁸ Pesch, l. c.⁹ ECCL. REVIEW, Jan., p. 93.

Be this as it may, since the sticks are at hand they might as well be used, like Aristotle's proverbial verbera, to knock a man's eye out as an instance of "eduction from the potency of matter". And the demonstrator could convincingly exclaim: "En ratio profundissima!" Here's an example of passive eduction: this eye was in potency to come out; otherwise it could not have been educed. The reasoning is sound; and it is orthodox too. But, *risum teneatis amici*? Lame apologies, and inane explanations like the foregoing, which is by no means imaginary, are accountable for much of the ridicule aimed at Scholasticism. The following familiar petition is respectfully suggested as a preventive of such philosophic folly: "*Educes me de laqueo hoc, quem absconderunt mihi*".

"PRODUCED IN MATTER."

The expression, "produced in matter", next offends against propriety in language and is condemned outright. "An authentic explanation" furnished by an extract from a passage in St. Thomas is substituted as a restoration of the true meaning. The writer by the use of italics draws attention to this, as who should say, "The first authority of the land condemns your paraphrase". Now, this has such a ring of *Roma locuta est* finality about it that one hesitates to demur. *Eppur si muove*. In the face of the unsubstantial odds thus conjured up it must still be held that the version above submitted correctly construes the aphorism; for (and this may be added, as an offset to the seeming obduracy) such is the only significant sense the formula will bear. Here is a conclusive statement from undoubted authority: "Formae igitur e potentia materiae educi nihil est aliud quam *produci eas in materia*, (hac) concurrente subjective ad ipsarum productionem *secundum potentiam*, quam habent naturalem, *illas recipiendi*".¹⁰ The author then admonishes the reader not to imagine that the Peripatetics attributed any efficiency to the so-called eduction, as it is a mere metaphorical expression adapted to designate the process whereby new forms appear in nature. And he clinches the argument thus: "Eductio passiva non quidpiam actuale dicit, sed materiae *aptitudinem* AD NOVAM FORMAM

¹⁰ Pesch, l. c.

sustentandam".¹¹ About the whole passage¹² from which the "authentic explanation" was educed little needs to be said. It is the answer to a difficulty stating that, as forms are not of material composition, they cannot be made out of matter and are therefore created. St. Thomas has replied to this staple poser in several places. In this instance he concludes the explanation: "Et sic non proprie dicitur quod forma fiat in materia, sed magis quod de materiae potentia educatur". Which means: "And so in accordance with the foregoing reasons it does not express with philosophic exactitude what really takes place, to say that the form is produced in the matter, for, strictly speaking, since the purpose, scope, and issue of the productive act is a compound of matter and form, what is produced is the composite entity. It is therefore more correct to say that the form is brought into being by the agent's reducing the matter from a state of passive potentiality to one of actuality." Nor is this taking any unwarrantable liberty with the original, as the subjoined observations will evince: "Potentia materiae" and "materia" are identical; "et ideo potentia materiae non est aliud quam ejus essentia".¹³ And the reason is that since to allege of matter a disability to retain any form is all one with denying its existence, it thence follows that the claim of matter's ability to receive and sustain a form adds nothing to its nature. *Potentia* is therefore of the essence of matter—not, of course, any specific quality, but *potentia passiva* in general; or, as it turns out to be, possibility. The sense in which "fiat" is used becomes plain by considering this extract from the body of the passage in discussion: "Forma autem non proprie fit, sed est id, quo fit, i. e. per cuius acquisitionem aliquid dicitur fieri." To these may be added the following citations from St. Thomas: "Unde causalitas generantis vel alterantis [contrasting reproduction and creation] non se extendit ad omne illud quod in re invenitur sed ad formam [i. e. the matter preexists] quae de potentia in actum educitur."¹⁴ "Agens naturale non agit formam sed compositum; reducendo materiam de potentia in actum."¹⁵ "Forma ens dicitur non quia ipsa sit, sed quia ea

¹¹ L. c.¹² *Quaest. Disp.*, q. de pot, a. 8.¹³ *Sum.*, I, q. 77.¹⁴ 2 *Dist.*, I. q. I, a. 2.¹⁵ L. c., a. 4.

aliquid est, et forma fieri dicitur, non quia ipsa fiat, sed quia ea aliquid fit, dum scilicet subjectum (materia) reducitur de potentia in actum."¹⁶

From all of which it is abundantly evident that, "The form is educed from the potency of matter," besides making nonsense, is not even a roundabout approach to convey the genuine gist of what is intended by the Scholastic, "Forma de potentia materiae educitur", in any context. Verbally Englished the expression loses both marrow and rind. St. Thomas's incidental remark, then, merely discountenances the use of the word "production" in reference to the form when it is a question of reproduction. For the form not exactly "fit", but "confit", "cooritur", "conproducitur", "educitur in esse per hoc quod. . . ." This, however, does not throw any light on the formula itself. Much less does it make good the summary assertion about the emptying process complained of. Least of all does it prove that the adage is not a metaphorical expression meaning, inasmuch as it can have any sense, that the form is produced in matter what time the compound is brought into existence. But St. Thomas has not left us altogether in the dark as to what he thought it signified. "Omnis forma", he says, speaking specifically, "quae educitur in esse per materiae transmutationem est forma *educta de potentia materiae*; hoc enim est *materiam* transmutari, de potentia in actum educi."¹⁷ It appears then that when the form is said to be "*educta de potentia materiae*" (that is, "de materia" as above explained), the meaning is not that the form is educed from the matter, but that the matter is itself reduced, or subjected to a process whereby it passes from the bare possibility of accommodating a certain form to the actual entertainment of it "in rerum natura".

And again: "Actum [i. e. forma] *extrahi* de potentia materiae, nil aliud est quam *aliquid* fieri actu, quod prius erat in potentia".¹⁸ Recalling now what "aliquid esse in potentia materia" means, we may translate: For a form to be extracted from matter, that is, brought into being referentially to a given matter's capacity of retaining it, signifies nothing more

¹⁶ *De Virt. in Comm.*, a. 11.

¹⁷ *S. c. Gent.*, 1. 2. c. 86.

¹⁸ *Sum.*, 1, q. 90, a. 2.

than that a something is produced in actuality which could hitherto claim only the possibility of existence. Finally: "Anima sensitiva et vegetativa et aliae hujusmodi formae *producuntur in esse* ab aliquibus agentibus corporalibus transmutantibus materiam *de potentia in actum*."¹⁹ "The souls of animals and plants, and other such forms, are brought into being by the operation of certain corporeal agencies, which transmute the *matter* from a state of possibility (as regards the form intended by nature) to that of actuality." Just how this is done constitutes one of those secrets that nature has not yet revealed.

It should be observed, however, that it would be quite impossible in the compass of a few sentences to express the minimum of the nature and functions assigned to the form in Thomistic Philosophy. One text from St. Thomas will suffice to show this, for "*ex pede Herculen*". "In natura igitur rerum corporearum, materia *non per se* participat *esse*, sed per formam, forma enim *adveniens* materiae facit ipsam *esse actu*, sicut anima corpori."²⁰ Besides other things, this text proves conclusively that the aphorism in question is altogether metaphorical. For, if the form is described as "coming to the matter", how can it be said to be "educed from the matter"? In view of this alone how utterly void of sense and signification becomes the facile rendition in dispute! As elsewhere observed in this regard, such purely verbal version conveys a correct notion to those only who know that the words don't mean what they say.

All this is *actum agere* of course. But in extenuation it is hoped that, "*Ita nescientibus fiat cognita ut tamen scientibus non sit onerosa*".

A HYBRIDIZED FORM.

The foregoing make manifest the failure of a translation to express the sense of Scholastic formulas. No better success attends the attempt to construct a formula after a modern fashion. Such, for example, as trying to fuse the disparate ideas, creation and eduction, in the following: "... the vital principles of plants and animals He drew out of preëxisting material. I have called this operation, 'creative eduction

¹⁹ *Sum. Theol.*, I, 119.

²⁰ *Quaest. Disp. de Spirit Creat.*, a. 1.

from the potency of matter'; the expression is correct, and in accordance with the use of the Schools".²¹ The writer proceeds to defend this by an appeal to what he calls "seminal causes" in the first institution of things. The argument for propriety of language drawn from this source is somewhat far-fetched. But since the writer has been at the pains to bring it, there is no option allowed, and we must accord it consideration in showing that it quite fails of its purpose.

In the first place, there is no such thing as "seminal causes" in this connexion, but suppositional attributes of a material nature called by conventionality "*seminales rationes*". And while "ratio" in general may be rendered by "cause", it so happens in this case that "*seminales rationes*" is a generic expression, used as a sort of technical term to account for the origin of organic life. It is applied to certain properties of matter, which investigators recognized in, or retrojected into the elements at the dawn of Creation. Even so we might conveniently call them "seminal causes", for the matter of that, provided we understood them to be neither causative nor seminal in any proper sense.

But the fact that all writers about this epoch refer to them as above, and are much concerned to explain them as compared and contrasted with semen and cause, leaves us no choice. They talk, for example, about "*semen seminalisque ratio, causa causalisque ratio*". Thus—"semen significat principium productivum, ratio seminalis regulam dirigentem illud in sua operatione. Causa causalisque ratio opponitur semini seminalique rationi. Rationes causales in formis idealibus sunt; rationes seminales in formis naturalibus"; etc., etc.²² And still they might be designated causes, for no particular importance attaches to the name, so that the thing be understood. If the subject discussed were correctly represented, it would matter little what one called it. But the cue "seminal causes" put us on a wrong trail and the result is disappointment in a false notion.

This is well illustrated in the attempt to prove by the assumed existence of these misnamed causes that "the Creator drew the vital principles of plants and animals out of pre-

²¹ ECCL. REVIEW, Jan., p. 93.

²² St. Bonaventure, 1, 2 Dist., 18 q. 1.

existing material"; which is not only a purely gratuitous assertion, but is an erroneous one as well. It detracts from the idea of Creation, "*productio rei ex nihilo sui et subjecti*"; and such surely applies to living beings. Nor is this all. The action of the Creator is characterized as "creative eduction from the potency of matter"; which, besides being self-contradictory, exalts eduction quite beyond its province. The (so-called) eduction, whether effected by living agents or dead matter, is defined on all hands as "*productio rei ex nihilo sui, sed non ex nihilo subjecti*".²³ And the power to produce effects in the reproduction of kind is ascribed to created agents in their own right, and by virtue of the natural activities, or potential energies they are endowed with. The process of reproducing substantial beings, living and lifeless, as well as bringing about accidental changes is universally called, "*formas educi de potentia materiae*", as above explained ad nauseam. Even allowing that life in plant and animal was educed in the beginning, what does such notion imply? Simply this, that the Creator so constituted the elements in the Creation that by a natural and unaided process of evolution life subsequently appeared. And it was explained that organisms arose in due time *because* a sort of elemental organic virtue, whereby it could produce the different species of organism, had been conferred on inorganic matter. This seemed plausible and tenable from the fact that the elements had the ability to effect compounds. Reasoning from analogy it was concluded as above. But this is the (discarded?) Scholastic doctrine that inferior plants and animals were produced by the Creator not directly but in an initial stage in the passive potentiality of the earth and water, and the active potentiality of the sun and planets.²⁴ This theory is usually attributed to St. Augustine. St. Thomas, though he may or may not have held it, refers to it, frequently; for example: "*Deus in ipsa creatione indidit ipsis elementis virtutem seu rationes quasdam ut ex eis virtute Dei, vel stellarum, vel seminis possent animalia produci.*"²⁵

But this notion is not verisimilar. For, prescinding from the question as to how this organic virtue survived for untold

²³ Apud auctores.

²⁴ Vide Suarez, *De. Op. 6 Dier.*, passim.

²⁵ Q. 4, *de pot.*, a. 2.

eons, it seems contrary to all the characteristics of organisms that an organic property should be retained in elements that are altogether devoid of organized qualities. However, if this theory is still defended, we have in it an example, impossible apparently, yet a palmary example, of natural procreation; that is, an instance of forms being brought into existence by the activity of natural agents in transmuting matter from its native ability to lodge a certain live element, to the actual lodgment of it in the being's prosecution and unfolding of its life-span. "Creative eduction" must be shown to have a provenience and reason of existence, as well as a mode of operation, and effects differing essentially from this process of natural reproduction, if it is to take its place in metaphysics, and be classified as an act of creation.

It may very well be that philosophers have long desiderated a formula to express the notion of life's origination in general, seeing that they are so hopelessly muddled in the vain effort after one to explain the rise of the different species without saying creation, and it may also be that "creative eduction from preëxisting material" would supply the desideratum, just as the word creation stands for an act we don't understand, or as Eternity expresses an inconceivable state, generation an incomprehensible fact, and so on. But in that case 'tis a pity to spoil a serviceable, though meaningless phrase, by false assumptions and unapt explanations. For supposing the elements were endowed with the conventional "seminales rationes" (not seminal causes of life), this would not signify that they possessed any kind of inchoative organic life; such for example as the formative virtue of the semen, out of which would eventually develop plants and animals.

It would mean at most that the Creator conferred upon them in the beginning certain prerequisite dispositions for the reception and support of organic life in the order of creation. "Deus autem qui totius rei auctor est, non solum formas et virtutes naturales rebus contulit sed etiam potentiam recipiendi illud quod ipse *in materia facere vult*." ²⁶

Which implies creation pure and simple just as the production of the human soul *in materia* is "ex nihilo sui et subjecti". The properties that matter was supposed to enjoy to this end

²⁶ St. Th., I. 2 Dist., 18, a. 1.

were called "seminales", because, being there by nature, they were capable of reproducing themselves, effecting compounds, and thus they manifested a sort of similarity to the principles of generation. "Formae autem naturales sibi similes producere possunt, *et ideo* proprietatem seminis habent, *et* seminales dici possunt".²⁷

They were called "rationes", it would seem, because, placed in the elements by the Creator, they were traces of the purposes and overruling influence of the divine intellect in matter; somewhat as the idea induced by an artist remains in his production, and points the moral, or represents, Life, War, Liberty, Death, and such like. But they no more possess the quality of seminal causes than a pedestal symbolizing agriculture is productive of crops. As the *raison d'être* of the piece of art consists in this that it proclaims the end aimed at by the artist, so these *rationes* are vestiges of the designs and presence of the Creator. The expression, it appears, was either invented or adopted by St. Augustine. "... *et ideo* Augustinus omnes virtutes activas et passivas quae sunt principia generationis et motuum naturalium seminales rationes vocat".²⁸ "Seminal causes" is therefore a misnomer and "seminal rationes" is a figurative expression signifying a livable environment provided by the elements for the inception of life.

The attempt to disparage generation by substituting nutrition for it is on a par with making the creation of plants and animals the "drawing them out of preëxisting material". By what novel interpretation of facts, or in virtue of what notions, can nutrition be likened to "eduction of life from the potency of matter"? Shylock told the Court, "You take my life when you take the means whereby I live". And one might quite properly say that the Jew educed life from the potency of his ducats. Indeed this would be common sense, and it is just what the speaker wanted to say. But pushed into the domain of metaphysics, and insisted upon as literally correct by a stickler for the proper use of words, it is an utter banality.

Nutrition is no doubt "a wondrous process"; and in response to the same spirit of new-found admiration one might exclaim: "What a piece of work is man!" But poetic visions are not scientific proofs; no more is the transmutation and in-

²⁷ St. Thom., I. c.

²⁸ S. Theol., L. q. 115.

tusception of substantial diet into flesh and bone, "the education of life from the seminal causes sown throughout the universe".²⁹ And this for at least two plain reasons. First, because the seminal causes do not exist as claimed, but are certain *seminales rationes*, or dispositive instrumental properties in preparation of a becoming habitat for organic life. And as these are "reasons" by attribution only, and seminal in the same way, they are utterly lifeless *in se* and absolutely unproductive of life. For, as St. Thomas often reminds us, what is naturally begotten of a semen cannot naturally be brought into life without a semen; it can be created though.³⁰ The second reason is apodictic. In all (so-called) education, as has been shown, the form, vital or lifeless, must be *born in, dependent on, and combined with* the matter for the existence of the being educed. Which of these is verified in nutrition, wondrous though the process be?

An apology must be offered the reader for this *rifacimento* of some "Manductio in Phil. Arist.-Schol. ad mentem D. Th."; but such seemed the only way of laying a spirit that contended on the conveniently elusive controversial principle, "Sic volo, sic jubeo"; that is, "what I've told you three times is true"; and especially when a noticeable tendency prevailed to make the "three times" thirty, as adding to the prestige of the principle.

To sum up. It appears, then, that the traditional, real sense, with its connotation, and not the language, is our great difficulty in studying Scholastic Philosophy; that literal translations are rather obstacles than aids, in that they do not convey the real meaning; that the Aristotelic aphorism examined proves this, since a verbal version of it travesties the notion of the original; that "creative education" is a fiction of philosophy; that the expression "seminal causes" is a misnomer; and lastly, though, "mus non uni fedit antro", that the hole of escape confided in as furnished by the nutrition-education theory of life has a sentinel posted to demand the countersign, and "seminal causes" won't get you in. "*Seminales rationes*" may be a Cabala, but it is the watchword of the night, and "the form of sound words" is your only passport.

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²⁹ ECCL. REVIEW, I. c.

³⁰ *Sum. Theol.*, I, q. 77.



Analecta.

ACTA BENEDIOTI PP. XV.

APOSTOLICAE SUB PLUMBO LITTERAE DE ERECTIONE ECCLE-
SIASTICAE PROVINCIAE CARDIFFENSIS

BENEDICTUS EPISCOPUS

Servus Servorum Dei

Ad perpetuam rei memoriam.

Cambria, celtica gentis origine, linguae morumque usu ac traditionibus, ita est a ceteris Angliae regionibus distincta, ut requirere videatur etiam in ordine ecclesiastico a ceteris Ecclesiis secerni et hierarchia propria donari. Quod quidem sentientes, Birminghamiensis provinciae Antistites nuper Apostolicam Sedem rogarunt ut duae dioeceses, Neoportensis et Menevensis, quae totam Cambriam, seu Walliae principatum complectuntur, canonica divisione a metropolitico iure Birminghamiensi eximerentur et in novam ecclesiasticam provinciam constituerentur. Quibus votis annuentes, de consulto Venerabilium Fratrum Nostrorum S. R. E. Cardinalium Sacrae Congregationis Consistorialis, memoratas duas dioeceses; praefata ratione separandas et dividendas censuimus, et decrevimus, et hisce Apostolicis Litteris separamus ac dividimus, et in novam ecclesiasticam provinciam erigimus atque constituimus. Cum autem valde congruat ut Episcopalis Sedes Neoportensis dioecesis in ea urbe sit, quae totius Walliae caput est ceterisque oppidis antecellit, hoc est *Cardiff*, idcirco Nos in hanc urbem transferimus Sedem Episcopalem Neoportensem,

ibique constituimus, et venustum S. David templum cathedrae episcopalis sedem esse decernimus; ipsamque Neoportensem dioecesim in posterum a civitate *Cardiff* nomine Cardiffensi venire iubemus. Eamdemque insuper totius Cambriae Metropolitanam erigimus cum omnibus iuribus, privilegiis et officiis, quae sedibus Metropolitanis propria sunt, et Sedem Menevensensem in suffraganeam statuimus, firmis pro hac quoque nova provincia ordinationibus, quae in f. r. Pii Papae X Constitutione *Si qua est* diei vigesimae octavae mensis octobris anni millesimi nongentesimi decimi primi decreta sunt ad disciplinae ecclesiasticae unitatem arctius in Anglia servandam. Saeculare Capitulum in Metropolitana S. David Ecclesia constituatur iis sub legibus, quae circa numerum dignitatum et canonicorum, circa residentiam et chorale servitium, aliaque a novo Archiepiscopo post annum a capta dioecesis possessione Apostolicae Sedi proponentur et ab ea probatae fuerint. Cum autem bonum iustumque sit, ut inclitus S. Benedicti Ordo, qui de Ecclesia in Anglia et maxime in Neoportensi dioecesi valde benemeritus est, non minuatur, idcirco Nos statuimus atque decernimus ut monasticum Capitulum in loco *Belmont* penes *Hereford* et episcopalis cathedra ibi erecta in suo statu serventur et ut antea, iuxta tenorem decreti S. Congregationis de Propaganda Fide diei vigesimae primae mensis aprilis anni Domini millesimi octingentesimi quinquagesimi secundi perseverent, iis sub innovationibus quae Abbas praeses Congregationis Angliae Monachorum Ordinis S. Benedicti Sanctae Sedi infra idem superius statutum tempus proponet adprobandas, et quae ab ipsa fuerint probatae; adeo ut Archiepiscopus Cardiffensis duo habeat capitula, alterum saeculare et alterum regulare, duasque Cathedrales Ecclesias: capitulum autem regulare iuxta suas leges in cathedrali ecclesia Monasterii sacras functiones peragat, servato P. Priori Pontificalium privilegio. Una tamen sit episcopalis curia: idcirco quae documenta hucusque penes Episcopum Neoportensem vel penes Cathedralem Belmontensem servata erant et statum dioecesis respiciebant, eadem in civitatem *Cardiff* penes Archiepiscopum et novam Curiam ibidem erigendam transferantur. Quae autem hisce Litteris apostolica auctoritate a Nobis decreta sunt, nulli hominum, nullo unquam tempore, infringere aut iis repugnare vel quomodolibet contraire liceat. Si quis, quod Deus avertat, hoc attentare praesumpserit, sciat obnoxium se eva-

surum esse poenis a sacris canonibus contra obsistentes exercitio ecclesiasticae iurisdictionis statutis. Ad haec autem executioni mandanda deputamus Venerabilem Fratrem Eduardum Ilsley, Archiepiscopum Birminghamiensem, eique necessarias huic negotio facultates tribuimus, etiam subdelegandi alium virum in ecclesiastica dignitate constitutum, ac definitive sententiam dicendi de quavis occurrente difficultate vel oppositione, imposito onere Romam ad Sacram Congregationem Consistorialem intra sex menses fidem authentica forma exaratam absolutae executionis huius Nostri mandati transmittendi. Decernimus denique has praesentes Litteras valituras contrariis quibuscumque, etiam peculiari et expressa mentione dignis, minime obstantibus.

Datum Romae apud S. Petrum, anno Domini millesimo nongentesimo decimosexto, die septima mensis februarii, Pontificatus Nostri anno secundo.

Loco * Plumbi.

✠ C. CARD. DE LAI, Ep. Sabinen.,
S. C. Consistorialis Secretarius.

O. CARD. CAGIANO DE AZEVEDO,
S. R. E. Cancellarius.

IULIUS CAMPORI, *Protonotarius Apostolicus.*
RAPHAËL VIRILI, *Protonotarius Apostolicus.*

Reg. in Canc. Ap., vol. XIII, n. 18.

M. RIGGI, *a tabulario C. A.*

SUPREMA S. CONGREGATIO S. OFFICII.

DECRETUM DE FORMULIS PRECUM INDULGENTIIS DITATIS NON INTERPOLANDIS.

Ab hac Suprema Sacra Congregatione S. Officii petium fuit: "An formulae precum, ob aliquam immutationem in eis introductam, Indulgentias eisdem a Sancta Sede adnexas amittant?" Porro cum huiusmodi formulae Indulgentiis ditatae, antea accuratae revisioni subiici soleant, ac eis proinde quidquam demere, superaddere, vel in alios sensus inflectere, irreverentia et periculo non careat, et abusibus ansam praebere queat, Emi ac Rmi DD. Cardinales Inquisitores Generales, in plenario conventu habito feria IV, die 21 iunii 1916, declarandum censuerunt: "Formulas quascumque precum, laudum, invocationum, et cetera, a Sancta Sede Indulgentiis ditatas,

per quamlibet additionem, detractiōem, interpolationem, concessis Indulgentiis plane destitui."

Et sequenti feria V, die 22, Ssmus D. N. D. Benedictus div. prov. Pp. XV, in solita audientia R. P. D. Adessori Supremæ S. Congregationis S. Officii impertita, relata sibi Emorum Patrum resolutionem benigne adprobare ac confirmare dignatus est.

Contrariis quibuscumque, etiam speciali atque individua recordatione dignis, non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius*.

L. * S.

✠ DONATUS, ARCHIEP. EPHESIN., *Adessor*.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

17 May, 1916: Mr. John Murphy, of the Archdiocese of Chicago, made Commendator of the Order of St. Gregory the Great.

19 May: Monsignor Edward John McLaughlin, of the diocese of Davenport, made Protonotary Apostolic ad instar participantium.

Monsignor Thomas Veale Tobin, of the Diocese of Little Rock, made Domestic Prelate of His Holiness.

25 May: Monsignor James Collins, of the Archdiocese of Sydney, made Domestic Prelate of His Holiness.

26 May: Mr. Thomas M. D. Cardezza, Secretary of the U. S. Embassy at Vienna, made Commendator of the Order of St. Gregory the Great, civil rank.

15 June: Mr. Charles Dalton, of the Diocese of Charlottetown, made Commendator of the Order of St. Gregory the Great, civil rank.

10 July: Monsignor Philip R. McDevitt, Superintendent of the Parish Schools of the Archdiocese of Philadelphia, named Bishop of the Diocese of Harrisburg.

13 July: Mr. Lorenzo Barbosa Pereira de Cunha, of the Archdiocese of Rio Janeiro, made Commendator of the Order of St. Gregory the Great, civil rank.

18 July: Monsignors Patrick W. Tallon and John Joseph Tannrath, of the Archdiocese of St. Louis, made Domestic Prelates of His Holiness.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

APOSTOLIC LETTER whereby the ecclesiastical province of Cardiff, Wales, is erected.

SUPREME CONGREGATION OF THE HOLY OFFICE issues a decree which declares that any changes made in the form of an indulgenced prayer strip such prayer of its indulgences.

ROMAN CURIA officially announces recent pontifical appointments.

THE "DEBITUM CONJUGALE".

A Rejoinder.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Rev. Joseph MacCarthy's able reply in the August number of THE ECCLESIASTICAL REVIEW to certain portions of my paper in the June issue, is timely and welcome. The passages to which he takes exception were written with the hope that they would provoke discussion; for I realized that the views therein expressed were highly debatable, being probably not in full accord either with important theological opinion or the practice of some confessors. Hence I prefaced the disputable statements with the mollifying phrases "it is possible", and "it is not impossible". And I hope that the question will receive a thorough discussion, so that either Father MacCarthy's position or mine, or some middle ground, may emerge satisfactorily established.

As yet I cannot see that my opinion has been refuted. My contention that a wife is permitted to refuse intercourse in order to avert "degrading destitution" was based entirely on the assumed analogy between this condition and such conditions as grave injury to health in general or the contraction of a malignant venereal disease in particular. Father MacCarthy rejects the analogy. He admits that the imminence of the latter evils justifies a wife in withholding marital commerce, but does not concede the same excusing value to the former. His distinction between the two cases is based on the assumption that "degrading destitution" is *per se* intrinsically connected with the marriage state, and as such could

have been foreseen by the wife, while neither of these circumstances is true of grave injury to health from child-bearing or of malignant venereal disease. From the principle and distinction I beg emphatically to dissent. "Degrading destitution" is no more an intrinsic, *per se*, or essential condition of marriage and child-bearing than is either of the other two evils just mentioned. Both experiences occur in some families, but neither is naturally, normally, or metaphysically inevitable. In the great majority of instances, the wife could foresee the possibility of both kinds of injury, but possibility is not intrinsic inevitability.

The begetting of children, says Father MacCarthy, "imposes expense and considerable self-sacrifice". So it does, and some degree of these inconveniences may properly be described as intrinsically and *per se* connected with marriage; but these hardships are one thing, and that particular degree of hardship which I have called "degrading destitution" is quite another thing. In the words of Father Noldin, S.J., it is the *ordinary* consequence of matrimony, such as pregnancy, nursing, some temporary weakening of health, some severe pains, that are properly regarded as *per se* attached to the conjugal state. "Degrading destitution", I maintain, is obviously an extraordinary consequence.

A practical objection offered by Father MacCarthy is that "degrading destitution" and "decent conditions of living" are "capable of all sorts of interpretation", and would be dangerous weapons in the hands of women "only too anxious to avoid their matrimonial duties". In the first place, not such women but their confessors would be the authoritative interpreters of these conceptions and conditions. In the second place, these conceptions are no more difficult of application and measurement than a hundred others that confront the practical moralist. They are no more formidable or flexible than, for example, "grave injury to health", or "grave reasons for missing Mass", or "grave excusing causes for encountering a serious temptation to sin". They could be applied with sufficient practical exactness by any competent and intelligent priest. Obviously the concept of "degrading destitution" or "less than decent conditions of living" could never be stretched to fit the case of the rich, the comfortable,

or the middle classes. For these the opinion that I am defending has no practical interest. But it is applicable to a large section of the poor, and we must bear in mind that an ever-increasing number of these is gradually learning to imitate the better-off classes in the use of immoral devices of birth prevention.

My critic fears that the advocacy and use of the principle under discussion would tend to encourage the present exaggerated hatred of poverty, and to discourage trust in Divine Providence. However true these criticisms may be, they do not meet the difficulty that we face, and they may easily expose us to more or less reasonable scoffing and ridicule. It is not healthy poverty but degrading destitution that is in question; and we have the authority of Pope Leo XIII for the proposition that the latter condition is so far from being conducive to a normal or virtuous life that all the forces of society ought to strive for its abolition. Hence he declared that the laborer has a natural right to a living wage. And he nowhere intimates that those who are getting less than living wages should be urged to rely entirely and exclusively upon Divine Providence. In this connexion I would observe that a large proportion of those families who are in receipt of less than living wages, fall within my conception of "degrading destitution".

Father MacCarthy strives to destroy the force of the comparison that I drew between the woman who coöperates reluctantly in onanistic intercourse, and the woman whose refusal of intercourse exposes her husband to the peril of incontinence. He lays stress on the normal character of the *beginning* of onanistic intercourse. *Salva reverentia*, this point is unconvincingly technical and artificial. Besides, it can also be urged in favor of the woman who refuses intercourse; for at the moment of her refusal the husband has not yet committed a sin of unchastity, and he is quite as likely to avoid it as the onanistic husband is to change his mind about committing the sin against nature. The common-sense statement of the two situations is simply this: one woman coöperates by *commission* with an action that she certainly foresees will be bad, while the other coöperates through *omission* with an evil action that is more or less probable, or more or less certain.

Other things being equal, it would seem that the course of the second woman is at least as legitimate as that of the first.

So much for the verdict of reason as it appears to my very fallible intellect. The teaching of the theologians may, according to Father MacCarthy, be summed up thus: when a refusal of intercourse by the wife involves danger to the chastity of the husband, she commits a mortal sin, even though her consent would reduce the parents themselves or the children to extreme want. Assuming that "extreme want" is here used in its technical theological sense of immanent danger of loss of life, or some equivalent evil, I do not hesitate to assert that, to the man who does not recognize the authority of theological opinion this doctrine will appear astounding and monstrous. According to the general moral teaching on the subject, consent to marital intercourse must be given when it is sought "reasonably". How can it be reasonable to require the wife to put her life in peril through destitution in order that the husband may be relieved of the difficulty of controlling his carnal passions? It is not physically impossible for him to overcome the danger to his chastity, nor morally impossible if he and his consort occupy different sleeping apartments. I had in mind precisely such extreme and inhuman interpretations of the wife's duty as that given by Father MacCarthy when I wrote in the June REVIEW that perhaps the husband "is occasionally treated as a supremely privileged person, a superman, who cannot reasonably be required to practise abstinence, and whose demands must be satisfied at whatever cost to his consort".

At the present moment I am not in a position to examine the works of the theologians to whom Father MacCarthy refers, but I am willing to concede that his summary of their teaching is faithful and accurate. So far as I recall, however, their discussion of the question is rather brief and cursory. Possibly it is not of such a character as to give their opinion that measure of authority which would render one who rejects it liable to the stigma of "temerariousness". If it is of such weight, I will, of course, cease to advocate the opinion that I have defended in this and the preceding articles.

JOHN A. RYAN.

Catholic University of America.

INFANTILE PARALYSIS AND ATTENDANCE AT MASS.

Qu. Owing to the presence of infantile paralysis in our large cities there is a good deal of talk about the matter of obligatory attendance at Mass on Sunday. I am not so rigid as to hold that we should have the children's Mass as usual; indeed, I am prepared to admit that, where the danger is positive, children may be kept at home, and not allowed to attend any Mass on Sunday. But I am disturbed when I hear adults, especially mothers, protest that they will not expose themselves to the danger of becoming carriers of the germ, and know that on that account they stay away from Mass on Sunday. What does the REVIEW think about it?

Resp. We think that the reason given may in some cases be a good and sufficient reason for missing Mass on Sunday. It should hardly be necessary to recall that, while the obligation to worship God rests on the natural law, the duty of attending Mass on Sunday is one which rests on positive ecclesiastical legislation. The Church, in this matter, as in all others, is reasonable. This is evident from the chapter in our moral theologies entitled "*De Causis a Missa excusantibus*". Generally the authorities affirm that any reason "*mediocriter gravis*" is sufficient. Noldin, for example, reduces these reasons to (1) moral inability, (2) charity, (3) office or occupation, and (4) custom. Moral inability to attend is explained to mean any grave inconvenience, and when under this head we come to the question of health, the danger of contracting a serious illness is so evidently a "*causa excusans*" that it is not even mentioned. Neither need the danger be real; one who fears that attendance at Mass will injure his health is excused. To come to the point raised by our correspondent, a mother would be excused both by reason of "charity", and by reason of her occupation. If she has a well-grounded fear that she may convey the germs to her own children, her love for them and her natural duty toward them justify her. Of course, there are those who would carry their fear of germs so far that it becomes a regular phobia. On the other hand, there are those who defy the whole bacterial host. Common sense, as usual, seeks the golden mean. A word, however, may be in order, and that is *consistency*. If a mother continues to visit neighboring families where there is danger of contagion, or declines to give up the theatre or other indoor

amusements, there is evidently a lack of consistency when she pleads the danger of contagion as a reason for staying away from church. St. Alphonsus says, "Any one who would, out of consideration for health, prudently give up visiting his friends, or going out to make purchases or to transact business, may be considered to have a valid excuse for not going to church."

BLESSING AN AUTOMOBILE.

Qu. Can you inform me if there is a special prayer for blessing automobiles? It seems to me that one was published within the last few years. A confrère of mine who is an *observeur* in a French aeroplane tells me that his machine was blessed by a French bishop. Is there a special blessing for these new creatures of earth and sky, like the old prayer for blessing ships?

Resp. The late editions of the Ritual and recent numbers of the *Acta Apostolicae Sedis* contain blessings of modern inventions, such as railway trains, railroads, telegraph, and electric dynamos. We have, however, been unable to find special formulas for blessing automobiles and airships. There is no reason why, lacking a special formula, a bishop or priest may not use a formula already approved for a more general purpose.

THE GREGORIAN MASSES.

Qu. Will you please state in your REVIEW the attitude of the Church toward the Gregorian Masses?

Resp. The meaning of the Gregorian Trentain of Masses and the conditions thereby imposed have been explained more than once in the REVIEW. The official attitude of the Church is expressed in the answer of the S. Congregation of Indulgences to the following dubium: "Utrum fiducia qua fideles retinent celebrationem triginta Missarum, quod vulgo Gregorianae dicuntur, uti specialiter efficacem ex beneplacito et acceptatione divinae misericordiae ad animae e Purgatorii poenis liberationem pia sit et rationabilis; atque praxis eadem missas celebrandi sit in Ecclesia probata?" The S. Congregation returned an affirmative answer. It is clear, then,

that the Church has approved the practice and the belief that prompts it, without however declaring that the thirty Masses celebrated at the same altar on thirty consecutive days has the infallible effect of liberating a soul from the pains of purgatory.

POSITION OF THE SANCTUARY LAMP.

Qu. Is there a positive law or any decision given by Rome that the sanctuary lamp must hang in the centre of the sanctuary, or may it be placed on the wall at the side of the altar? For many years the sanctuary lamp in this church has been placed on the wall at the side of the main altar, and I find the same arrangement in many other churches. I am in doubt as to whether the custom is correct, and, as I am about to get a new sanctuary lamp, I think this a good time to inquire.

Resp. There are two decrees of the S. Congregation of Rites bearing directly on this question. The one (n. 2033) declares that the sanctuary lamp should burn constantly "*intra et ante Altare Sanctissimi Sacramenti*". The other (n. 3576, ad IV) answers the query whether the sanctuary lamp may be placed on a metal bracket attached to the wall of the sanctuary, or should be suspended by a cord (in front of the altar, or at the side), "*prout universalis fert usus*". The answer is that either method may be adopted, and the phrase once more occurs, "*dummodo intra et ante Altare continuo ardeat*". Our correspondent is, therefore, free to retain the present mode of placing the sanctuary lamp or to change it to the more customary method of suspending the lamp from the ceiling.

WHAT IS A "PRIVATE MASS"?

Qu. What is the meaning of "*missa privata*" in the rubrics? For instance, our ordo says that on a certain feast of an Apostle there is a commemoration "*in missa privata tantum*". Does that mean "*in a Mass that is not parochial or conventual, but said in a private oratory, or at a side altar*"? or does it mean "*in a Mass that is not solemn or cantata*"?

Resp. There is a certain amount of confusion involved in the phrase "*missa privata*". Sometimes it means "*missa*

lecta" and is then contrasted with "missa cantata" and "missa solemnis". At other times, it means a "private" Mass, as opposed to a conventual or parochial Mass. In the works of liturgists and rubricists the former meaning seems to be the more acceptable. While people will undoubtedly continue to speak of a "private" Mass in contrast to a "public" Mass, the rubricists use the phrases "missa non-conventualis" and "missa conventualis". When they use the phrase "missa privata", they often add "seu lecta". It would seem, then, that when the words "missa privata" occur in the ordo, the reference is to a "missa lecta", even though it be a parish Mass or a conventual Mass.

THE SACRED HOST FOR BENEDICTION.

Qu. After giving Benediction on two successive Sundays with the same Host, is it against the rubrics to consume the Host on Monday and not consecrate a fresh one until the following Saturday or Sunday?

Resp. Not only is the practice conformable to the rubrics, but also in agreement with the general custom, so far as we have observed it. It would be distinctly contrary to the general legislation on the subject to keep the Host in the lunula after it had been consecrated for ten days. Besides, if, as we suppose, there is a ciborium in the tabernacle with consecrated particles, there is no reason for preserving the Benediction Host. Indeed, the fewer sacred vessels kept in the tabernacle the better. There should, of course, be provision made for daily communions, for sick-calls, and so forth. This can, however, be done by keeping in the tabernacle one ciborium filled with consecrated particles. It is better not to add a pyx with a few particles; and, unless there is to be Benediction during the week, there is no need to keep a lunette with consecrated Host.

REVALIDATION OF MARRIAGE.

Qu. A priest is called to the bedside of a dying man. He knows that this man's marriage is invalid, and he has not the necessary dispensations to validate it. Afterward the man recovers and the priest, who, by this time, has been moved to another parish, inquires about

the marriage, on meeting the man, but finds that nothing has been done. He once more advises him on the subject. Does his obligation end here, or should he take up the case?

Resp. Our correspondent is of course aware that, if the man were really in danger of death, he probably had faculties to dispense from the impediment in question. By decrees of the Holy Office dated 20 February, 1888, and 9 January, 1889, Ordinaries are empowered to delegate parish priests and those who are temporarily (but *habitualiter*) in charge of a parish to dispense *in periculo mortis* from all diriment matrimonial impediments, with the exception of two, namely that which arises from priestly ordination and that which arises from affinity "in linea recta ex copula licita". He could not of course dispense from the impediment of clandestinity. He should see that there are two witnesses of the ceremony. The practical question, however, arises from the fact that he did not, and perhaps could not, exercise the power of dispensing; in other words, what is his present obligation? We think that his obligation *ex justitia* has certainly ceased. As to the obligation *ex charitate*, that may still exist to the extent that he would do well, in case the knowledge he has is in no way confidential, to inform the present pastor and leave the matter in his hands.

QUESTION OF DELEGATION FOR A MARRIAGE.

Qu. A certain priest boarded in parish A, but was pastor of parish B. He did no work in parish A, but lived there for a while, for the sake of convenience. I got a dispensation *mixtae religionis* for him to marry a couple from his own parish in parish A. The couple did not at that time have a domicile in parish B; they had just come there. What troubles me now is that I did not expressly ask for delegation, but only for a dispensation. The Vicar General who granted the dispensation knew the circumstances; he was aware that the pastor of B resided in parish A. Was the marriage valid?

Resp. The question of domicile or lack of domicile of the couple in parish B does not affect the question of validity. That depends entirely on whether the pastor of B was really delegated to assist at the marriage in parish A. Canonists

distinguish between tacit delegation and presumed delegation. Tacit delegation is "that in which the Ordinary [in this case, the Vicar General], not being present himself at the marriage, while he could forbid the priest to perform the ceremony, does not do so". This kind of delegation is declared to be "very uncertain". If it be question of "matrimonium contrahendum", tacit delegation does not justify one in acting. But if the matrimony is already contracted, the presumption, say the canonists, is in favor of validity. Presumed delegation is that in which the priest assisting at the ceremony is persuaded that the Ordinary (or the Vicar General) would grant him the permission if he knew of the case. This is not sufficient for validity. Was the delegation in the case before us tacit or presumed? Judging from the details stated by our correspondent, we are inclined to think that it was tacit delegation. The Vicar General, we take for granted, knew where the marriage was to be performed and by whom. When he gave the dispensation, he tacitly granted the necessary delegation. That should have been done explicitly; it were better that it were done in writing, the priest who assisted at the marriage should not have been contented with such a tacit delegation. But, *post factum*, we think, the presumption is in favor of the validity of the Sacrament.

A THEORETICAL QUESTION.

Qu. In Wapelhorst's Compendium, fifth edition, p. 102, n. 65, there is a footnote quoting Tonellius as follows: "Communior est opinio vel unicam guttam vini consecrati permixtam cum qualibet magna quantitate vini, saltem ejusdem speciei, non amittere consecrationem." A priest who has to say two Masses in the same church uses the same chalice for both Masses. Is it not possible or even probable that, in the time intervening between the first and second Mass, some small quantity of the sacred species has collected at the bottom of the chalice? If the opinion quoted above be true, there would be no valid consecration in the second Mass. In practice it is always safe to follow the rubrics of the Church; but how would you solve the difficulty in theory?

Resp. It is in order to avoid this difficulty that the rubrics direct the celebrant to be careful to empty the chalice completely, and the rubricists add that he should do this in two or

three draughts. If these prescriptions are followed with care, the difficulty becomes a purely theoretical one in which we agree with the "communior sententia" quoted by Wapelhorst.

THE PRIVILEGE OF BINATING.

Qu. The question of duplicating on Sundays and holidays of obligation in a parish with two distinct missions, or a church incapable of accommodating all the congregation at one Mass, came up for discussion at a recent conference, with the usual difference of opinion. A claimed that the faculty of duplicating is personal and should be renewed every year. In support of this opinion he cited the Statutes of the Diocese, which read: "Celebrandi bis in eodem die facultas est ab Episcopo petenda, et in eis tantum casibus concedi potest ubi certe eam requirit fidelium vehemens utilitas annectiturque personae, non loco, cui conceditur." He also quoted the faculties of the Diocese, which say: "Celebrandi bis in die si necessitas urgeat, ut Christifideles satisfacere possint obligationi audiendi missam diebus praeceptis, quando recursus ad nos convenienter haberi nequit." To this a note is added: "Facultas celebrandi bis in die nonnisi ob veram necessitatem et ad breve tempus concedi a nobis potest, ideoque sacerdotes quibus fuit concessa quotannis de novo rationem exponere et licentiam petere tenentur."

On the other hand, B claimed that the faculty of duplicating is attached to the church and that consequently any priest who supplies the place of the pastor has the right to duplicate. Moreover, so long as the necessity of the duplicating lasts, it is not necessary to have the faculty renewed every year. He based his opinion on the "Instructio S. Congr. de Prop. Fide de missa bis in die celebrandi"; on the Third Plenary Council of Baltimore, par. 10 and 11, and on *THE ECCLESIASTICAL REVIEW*, Vol. VII, p. 302. Moreover he argues that the very words of the faculties, "quando recursus ad nos convenienter haberi nequit", could have no reference to duplicating in a parish church where it has been the custom from year to year, but must refer to priests who are not under the necessity of duplicating unless some unexpected need should temporarily arise.

Who is right, A or B? Many readers of the *REVIEW* would welcome a discussion of this question.

Resp. The general legislation of the Church forbids the celebration of Mass by the same priest twice on the same day, there being some well-known exceptions, such as the celebration of Christmas and All Souls' Day, the need of consecrating a host for viaticum, etc. Nevertheless the faculty of binat-

ing or duplicating is granted (the condition required being *some grave reason*) for Sundays and holidays of obligation. The meaning of "grave reason" has been frequently discussed and is, we think, well understood. The points raised by our correspondent are (1) should the faculty be renewed year after year, and (2) is it a personal or a local privilege? To both of these we answer that, ordinarily, bishops and vicars apostolic have the power to grant the privilege, and the conscience of the Ordinary is burdened with the responsibility of deciding when the conditions constitute a sufficiently grave reason for granting it. Usually the faculties of the diocese indicate that it is given "*usque ad revocationem*" to every priest of the diocese, to be exercised whenever the circumstances warrant. In this sense is to be interpreted the reference to the REVIEW, Vol. VII, p. 302: "The indult of duplicating, with us, is local, not personal. Hence the responsibility of its lawfulness rests not with the celebrant but with the bishop, or, indirectly, with the rector on whose representation it is obtained. Curates, or visiting priests, or those who have temporary charge, or a substitute who is called from another church to supply an extra Mass, require no sanction for duplicating if the privilege is attached to the regular duties of the church." On the other hand, judging from the evidence submitted by A, there must be some dioceses in which the bishop grants the indult to the priests personally, and requires that it be renewed each year. In that case we should say that the privilege is personal, while at the same time it is also local, in the sense that, local conditions remaining the same, there is from year to year the same reason for its being exercised in that particular church.

THE PRAYERS AFTER MASS.

A correspondent writes to us directing attention to the manner in which the Prayers to be recited after Mass are said in many churches, implying not merely a deviation from the Rubrics, but an entire loss of the beautiful and helpful purpose for which they were ordered by the Sovereign Pontiff. We refrain from printing the illustrations given from personal observation by the writer and merely recall here the proper manner of saying these Prayers in public.

In the first place they are to be said "*junctis manibus*". This excludes the method of reciting them with the chalice in hand.

They are to be said "*immediate expleto ultimo Evangelio*"; that is, before distributing Holy Communion or performing any other rite after Mass.

Lastly, they are to be said "*alternatim cum populo*". This requires that they be said in a tone loud enough to be distinctly audible, slowly and devoutly, so that the people can follow and respond properly. There is a great deal of power or virtue in these prayers, especially the "*Hail Holy Queen*", and in the touching appeal at the end: "*Most Sacred Heart of Jesus, have mercy on us*", which, if rightly interpreted by the voice and manner of the priest, is as effective as a sermon, and brings the people in closer union with the officiating priest than much that he may say from the pulpit. It is therefore a great mistake to undervalue the care to be bestowed on the devout recitation of these prayers.

CALLERS AT THE RECTORY ON PARISH AFFAIRS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The complaint which a layman recently expressed to me as to the way official business is conducted at the parochial house is not unwarranted, in view of the following experience. The man in question went to the priest's house to register a sick-call. A servant, after ushering him into an office, rang a bell, announcing, it was presumed, to one of the clergy that a sick-call needed attention. The layman was anxious to see the priest personally in order to explain certain circumstances of the case. He sat waiting in the office, but no priest appeared. Neither did the servant who had directed him to the office, return. Finally, when almost an hour had passed, a priest came into the office by chance and afforded the man an opportunity to state his business. The priest courteously listened, made note of the name and residence of the sick person, and said that the priest on sick-calls would look after the case. Now, it seemed to me as I heard this story, in view of the fact that there were no other persons in the parochial office on business, that he should have received attention within a

reasonable time; or if the priest on sick-calls was not at home, the servant should have returned to make known that fact, and called another priest, or at least should have taken the message which the man was willing to leave. That he should have been left in the office-almost an hour without a word of explanation, to get his business attended to by mere chance, shows a want of proper business methods in parish affairs, and an absence of that consideration which the laity have a right to expect in purely official matters. SACERDOS.

FICTION AND RELIGIOUS TRUTH.

To the Editor, THE ECCLESIASTICAL REVIEW.

As a convert priest, I might state first of all that my early training was Presbyterian, and so I had little to do with the "shouting" form of "revival religion"; yet never did I feel a stronger tendency to shout "Amen, Brother", than when I read the article of Father Graham in the September number of the REVIEW under the title, "The Danger of Giving Out Fiction for Religious Truth".

To my mind—and I am sure that nearly all converts will agree with me—the greatest obstacle to the conversion of intelligent non-Catholics is the "*pia credulitas*" of the simple faithful; and on the moral side, more trouble is given the confessor by the misinformation of his penitents regarding venial and mortal sin than everything else in his pastoral work.

I am far from desiring that the "*pia credulitas*" regarding the legends of the Saints, etc., should disappear; on the contrary, I feel that one of the greatest charms of our holy religion is its appeal to the supernatural and its vision of God's hand in everything. But there is surely a limit to this kind of thing; and Father Graham is to be congratulated for his "speaking out in meeting" among our fellow-priests. We all ought to endeavor to instruct our people in the dogmatic and moral truths of the faith; and if legends and pious practices add to devotion among a certain class, it is all very well in its place. But I have had to hang my head in shame sometimes when my Protestant friends have shown me with a cynical smile the so-called "patent-medicine advertisements" that appear in certain of our devotional magazines—the "testimo

nials" being sometimes even positively heretical and even, unintentionally, against approved Catholic moral teaching. The grateful reader who has "suffered from a certain ailment for years" and has "tried doctors of all kinds and failed to find relief", finally devours nine holy pictures of the postage stamp variety and "has been entirely cured". Or "her neighbor's little girl was bitten by a mad dog"; her life is despaired of; but a certain medal or badge brings prompt relief.

Again: certain pious devotions—novenas to saints whose very existence is in dispute, not to speak of the grotesque as well as insipid narratives of holy men and women which some of our religious communities foist upon the public in little leaflet and pamphlet form—give more than a ready handle to our critics. There is to my mind little wonder that educated non-Catholics do not make the distinction between matters of faith and pious opinions; and the oft-repeated statements that the Catholic Church "is steeped in superstition" finds apparent confirmation.

I wish we had a little more of the common-sense reasoning of Father Graham. Holy Water and votive lights are beautiful and elevating when properly understood; I have grown to love our popular devotions so much that some have become part of my life. But, let the distinction between the St. Anthony candelabra and the Tabernacle of the Blessed Sacrament be clearly understood by laity as well as clergy.

• CONVERT.

PRIESTS AND THE AUTOMOBILE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The indictment made against "automobile priests" by the "real and fictitious" Catholic traveling layman and friend, which a "Removable Rector" brings in the September issue of the REVIEW, reminds me very much of what Artemus Ward once pointed out very effectively when he said, "There is nothing that makes men so ridiculous as knowing so many things that ain't so". The condescending Rector expresses himself very logically when he asserts that his friend and parishioner is a little too hard on priests owning automobiles. Despite the acknowledgment by this traveling layman that,

"If they are time-savers and not time-killers, then he heartily approves", the sweeping statement that, "the automobile may contain a germ fatal to the American clergy", appears to be somewhat far-fetched and flippant; while the other charges of misdemeanor ascribed to the "automobile priests" by this apparently pious parish "crank" seem to be as rude as they are exaggerated.

The writer unfortunately does not own an automobile, nor is there any prospect of his getting one in the near future. However, his experience in a widely scattered rural parish covering nearly three square miles has taught him during the past six years, because of the absence of one, to appreciate the great and practical value of the automobile. Nor would he discriminate between the different "makes". To a devout and pious Christian, such as our traveling layman is said to be, there can be no question about the value of the automobile for parish work, at any time and under any circumstance; for even if but one single immortal soul has been saved by the "making of time" in the machine, a service which otherwise could not be done in a case of extreme need, that alone is worth more than the price of forty Pierce Arrow cars, irrespective of every other grievance that might be made; and the investment on the part of that priest certainly was a good one.

Even if, among a class or body of men a certain few show a lack of discretion in the use of practical things, we have no argument for universal condemnation, much less unwarranted fear. "*In medio virtus stat.*" This is always presupposed in everything we do, whether priest or layman. He who would abuse a thing should forfeit his right to the same; but I venture to say that of the many priests I know who own automobiles, I have not found one to be culpable of the gross abuses and improprieties of which he complains, and I dare say that I am in an equally good position to make observations as he may find himself to be at his very best. To say the least, this devout and pious "daily communicant" might have done more credit to himself and charity to the "cloth" had he kept in mind, that as he sees others, so do others see him.

Granting that it is not essential, much less expedient, for a clergyman to "annihilate space" in a luxurious "rolling palace", the positive usefulness of the automobile cannot and

should not be questioned in the case of the priest any more than of the laity. We are living in a modern age. It is an age of invention; perhaps more so than any other age. The automobile has come to stay, because it has proved its many advantages in every field of activity, and particularly so when engaged in the greatest business on earth—the saving of souls.

Hitherto the horse was employed to do what now the automobile can do. And if the prophecies come true, the time will soon be here when this newer vehicle will be used almost exclusively. Men call this progress. And so it is. The times are constantly bringing about many changes in the material world. The motor car may be one of them. There was a time when the horse and carriage were considered a luxury. The automobile but recently ceased to be such. We read occasionally in the war reports from abroad of priests bringing the Eucharistic Christ to the dying soldiers by means of the aeroplane. A novel way to bring Communion to the dying, is it not? But what matters the manner of transportation if in the end the good intended is accomplished? And when the priest engages in legitimate recreation, why should his lay critics envy him and run to fault-finding? Or has the priest no right to recreation? If all were true that this Catholic traveling layman claims to be true about the cases that have come under his observation, one might ask: What about the thousands of abuses that the laity are culpable of, abuses far more numerous and appalling than any and all made by the worst and most careless priest who ever owned or sat at the wheel of a machine? The indictments made against the clergy owning automobiles surely are not a compliment to the laity, but rather a sad reflection upon it. Moderation has the same binding force for the layman as the priest.

After all, there seems to be something unmanly on the part of him who boldly assumes to sit in judgment upon matters outside his jurisdiction. The "devout traveling man" who has gone to the pains of "tabulating" the number of priests "arrested" because of "accidents or speeding"; who charges priests with neglected church properties, with irregularity in the liquidation of their debts and with a lack of study, must know very well—and if he does not know, he ought to—that the Almighty will not ask him on the day of final reckoning what this or that man was or has done.

The writer readily concedes that priests ought to be models of good example in all things, the automobile not excluded. But so ought every good Christian. Or is there perhaps one gospel for the clergy and another for the laity? One thing is certain—that those who most strongly lament and criticize will surely not be able to answer for their own misdeeds here in life, much less for those of anyone else. When we consider that, as a body, there is no class of men in the world who from personal motives care as little for money or luxury as the American priest, we do not wonder that oftentimes so many of us are imposed upon by the laity. Indeed, the priest should be at one and the same time a gentleman, a scholar and a saint. Particularly the saint. Saints never knew the automobile, and have enjoyed the reputation of living on poor rations and nominal allowances for an annual income.

There ought to be some consolation, therefore, for the "Removable Rector" in his present plight concerning his contemplated "Pierce Arrow". By way of suggestion, the writer wishes to state that if ever the time comes when he may have a choice in the matter of automobiles, he will consult the will and wish of his superior, and, if necessary, apply a little good judgment and common sense by accommodating himself to his purse, and inform very emphatically all his kind friends of the laity who offer unsolicited advice and criticism to politely attend to their own affairs.

If the "Removable Rector" cannot come to any decision in this matter without giving further scandal to his annoyed and annoying parishioner, friend and pious Catholic traveling man, then let the worthy Rector purchase a "rickety rig" and an "old nag" for himself, and a first-class 1917 model "Pierce Arrow" for his curate, if he has one.

COUNTRY CURATE.

"DID JESUS USE A DEAD LANGUAGE IN THE LITURGICAL SERVICES?"

"Let's come over to Dr. Brown's class."

"No," replied Mr. Jones, "I just called in for a few minutes, while I was in town; it's years since we met before."

"You can't go away in a few minutes; you must stay a week," said Father Smith, who was delighted to meet his old

school-fellow. "We can have a talk on the way to the Doctor's, and after a short stay we will return. I promised to go there to-night, so I must put in an appearance. Come along, you will feel at home and enjoy the visit."

"Is it a medical class?" asked Mr. Jones.

"No," laughed Father Smith. "Dr. Brown was a Seminary professor who never lost his love of books; a few of his old friends meet every month, and we talk about the great truths and sometimes about current topics."

"I don't think that I would enjoy the visit," said Mr. Jones.

"Come and see."

Mr. Jones was the only layman present that evening, but as soon as he shook Dr. Brown's hand and heard his welcome, he was at home. It was Mr. Jones who started the discussion.

"I was traveling from Chicago last week," he said, "and happened to get in conversation with a learned Hebrew on the train. 'Why is it,' asked Mrs. Jones who was with me, 'that you Hebrews use a dead language¹ in your synagogues? Why do you use Hebrew instead of English?'—'We use both,' he replied. 'The Scriptures are read in Hebrew, but they are translated or explained in English. The sermon or address is given in English.'—'But,' continued Mrs. Jones, 'why do you use Hebrew at all? Why don't you have the entire service in English, instead of half Hebrew and half English?'—Instead of answering, our friend asked Mrs. Jones this question: 'Why did Jesus use a dead language?'—'Why did Jesus use a dead language?' repeated Mrs. Jones with surprise—'Why, He didn't.'—Our friend smiled. 'Have you never heard,' he asked, 'that Jesus took the book of Isaiah in the synagogue at Nazareth² and read it in Hebrew, and astonished the people, who thought that He could not read?'³ After he read the passage in Hebrew, He paraphrased and explained it in their own language, Aramaic, the language of

¹ Lightfoot thought that the unknown tongue, which St. Paul condemns in I Cor. 14, was Hebrew. "We are of opinion, therefore, nor without reason, that that unknown language which they used, or abused rather, in the church, was Hebrew; which now for a long time past was not the common and mother tongue, but was gone into disuse. . . . We inquire not in how many unknown languages they could speak, but how many they spake in the church; and we believe that they spake *Hebrew* only." *Hor. Hebr.*

² Lk. 4:17.

³ Jn. 7:15.

Palestine in his day.'—'Why,' said Mrs. Jones, 'I thought that Hebrew was the language of Jesus and His apostles.'—'No, Hebrew was dead long before Jesus came; it was as dead then as it is now. As many men know Hebrew to-day as in His day.'—'Do you mean to say that the Bible did not exist in the language of Jesus? That Jesus and His apostles never read the Bible in their own language?'—'Yes, that is exactly what I mean. Jesus did just what we are doing in our synagogues to-day. He read a part of the Scriptures first in Hebrew, and then explained the passage read, in the language understood by the people. I think the same thing is done in Catholic Churches; first the priest reads a part of the Scriptures in Latin or Greek, now both dead languages, and then reads a translation of what is read and gives a sermon or homily on it.'

"We reached our destination, and our learned friend left us, and so we had no chance to ask for further explanations. Mrs. Jones was not satisfied, but since Father Smith has been kind enough to make me a member of the class for this evening, I would be very glad to be able to answer Mrs. Jones's questions when I return. Were the statements that our friend made correct?"

"They were correct," replied the Doctor.

"But, do we not read that St. Paul spoke to the people in Hebrew,⁴ that Pilate wrote over the cross the inscription in Hebrew,⁵ Greek, and Latin, so that the people who did not understand Greek or Latin might read it in Hebrew? If they did not understand Hebrew, why did St. Paul speak, and why did Pilate write in that language?"

"Your question is a good one," said the Doctor, "and has often been asked. The confusion arises from the fact that two different languages are called Hebrew. The language of Canaan is now commonly called Hebrew. This is the language in which the Old Testament was written. It was the Jews' language up to the time of the Babylonian Captivity about seven hundred years before Christ. After the Captivity, the Jews gradually lost their knowledge of Hebrew, and Aramaic became their language instead."

⁴ Ac. 21:40; 22:2.

⁵ Jn. 19:20.

"What caused the Jews to lose their language?" asked Mr. Jones.

"How the change came about is not clear. Aramaic was the international language of Asia Minor; it was the language of business and trade. Very much as English is to-day. The Jews of Palestine had to know it in order to deal with the neighboring nations. The cultured Jews knew Aramaic a hundred years or more before the Babylonian Captivity.⁶ After the Captivity we find Nehemias complaining that the Jewish children did not know the language of their Jewish fathers, but spoke the language of their pagan mothers.⁷ In our Saviour's time Aramaic was the language of Palestine; Hebrew was merely the language of worship used in the synagogues, just as it is to-day. In the New Testament Aramaic is called Hebrew because it was the language spoken by the Hebrews at that time. The words of the Psalm which Jesus uttered on the cross, 'Eloi, Eloi, lama sabachtani';⁸ are not Hebrew but Aramaic."

"But," interrupted Mr. Jones, "do we not see Jews reading Hebrew newspapers on the trains, in the subways and on the trolley cars?"

"What they read is not Hebrew but Yiddish."

"What language is that?"

"In Germany it is largely German; in Spain it is largely Spanish; in this country it is mostly bad English. The Jews are anxious to know at least the Hebrew alphabet, and so whatever language they may speak, they like to write it in Hebrew⁹ characters. The *New York Sun* some time ago

⁶ 4 Kings 18:26; Is. 36:11. Here and in Dan. 2:4; Esd. 4:7. Aramaic is called Syriac. In the New Testament it is called Hebrew. It is also called Syro-Chaldaic. Aramaic is the name of the language preferred by scholars.

⁷ Neh. (2 Esd.) 13:24.

⁸ Mk. 15:34.

⁹ What we call Hebrew letters or characters are not Hebrew but Aramaic. The early Hebrew letters are no longer used in Hebrew bibles or in any other Hebrew works.

"For though it is true that within their own country the Jews, in exchanging their language for that of another, adopted also the alphabet of that nation, yet, throughout the Diaspora, the vernacular of the country, which was invariably adopted by the Jews, was written by them with Hebrew characters (i. e. Aramaic). So that, whether the vernacular be German, French, Spanish, Italian, Arabic, Persian, or even Tartar, as is the case with the Karaites of Southern Russia, the Hebrew was the alphabet used." *Jewish Encycl.*, article Alphabet.

printed an advertisement from a Hebrew paper, substituting our letters for the Hebrew letters. It read: 'Ekstra! Ekstra! Zu Pedlers aind Starkipers! Katan Guds, Remnants, Taiilings aind Blankets'. That is not Hebrew but Yiddish or bad English for: 'Extra! Extra! For (to) Pedlars and Storekeepers! Cotton goods, remnants, towellings and blankets'."

"So it is true, then," said Mr. Jones, "that the Bible did not exist in the language of Christ and His apostles?"

"The written Bible did not exist in the language of Christ, in His lifetime, that is true. But the spoken Bible did. The people heard the Bible read in the synagogues in Hebrew, which they did not understand, but then they heard it translated into Aramaic and explained in that language. They repeated the words of Scripture and knew many of them by heart."

"No Bible ever appears in the possession of Christ or His apostles from the time of His birth to His ascension. They were too poor to have one, but they are constantly quoting it from memory. How often Jesus said to his followers: 'Have you not *heard*'¹⁰ that it was said', etc. He never says to His followers, but to his learned enemies who knew Hebrew: 'Have you not *read*?' "¹¹

"But," again interrupted Mr. Jones, "was the Bible never written in Aramaic, never written in the language of Christ and His apostles?"

"Yes, it was, but not until two centuries¹² after all the apostles were dead. These translations or paraphrases into Aramaic are called Targums. If you look at the article on Targums in *The Catholic Encyclopedia*, you will find a brief and clear account of them. If you want to know something about the Aramaic language, you will find a very full account of it in *The Jewish Encyclopedia*."

"But," again asked Mr. Jones, "why didn't the Jews make an Aramaic translation just as soon as Hebrew ceased to be spoken?"

"Because the Jewish leaders forbade the use of written translations in the synagogues."

¹⁰ Mt. 5:21, 27, 33, 38, 43, etc.

¹¹ Mt. 12:3, 5; 19:4; 21:26, 42; 22:31.

¹² "The Pentateuchal Targum . . . was at all events committed to writing and redacted as early as the third century." *Jewish Encycl.*, article Targum.

"Why did they forbid them?"

"Probably, because they feared that if translations were allowed, the study of Hebrew would be neglected, and the language would die out and be lost."

"Did anyone ever write out any of the words of Scripture, in the language of Christ, in His time or that of His apostles?"

"Yes, St. Mark records words of Christ in that language,¹³ that He spoke on the cross. A copy of the book of Job¹⁴ in Aramaic was presented to Gamaliel the Great, a contemporary of the apostles, which he ordered to be buried."

"When was the Aramaic translation, which, you say, was begun in the third century after Christ, finished?"

"It is impossible to tell. Possibly two or three centuries later. It was never completely finished, because the books of Daniel, Esdras, and Nehemias have not been translated into the language of Christ up to this day."

Mr. Jones had to leave, and shortly afterward the class was dismissed, with many questions proposed and left unanswered, which will be taken up at the next meeting. S.

TRANSLATION OF PSALM 22:5.

To the Editor, THE ECCLESIASTICAL REVIEW.

Summer-retreats kept me too busy for the following *excursus*; hence its late writing.

In the July number of the REVIEW, Father Simon interprets Ps. 22 in such a way as to destroy the beauty of what really seems to be a charming bucolic idyl. There is no certainty in this matter of interpretation; and yet at least a probability favors the carrying out of the pastoral figure from verses 2 to 5. Rejecting this probability, Father Simon writes: "The *Catholic Encyclopedia*, art. 'Psalms', in trying to carry out the pastoral figure, gives us this strange translation in v. 5: 'My trough runneth over'".

¹³ Mk. 15:34.

¹⁴ "I remember having at one time come to thy grandfather R. Gamaliel, when a book of Job in Aramaic was brought to him. He told the mason to take the book and immure it underneath the stairway. Whereupon the latter R. Gamaliel also ordered the book he was reading to be immured." *Babylon. Talmud.*, ii, p. 240; Engl. transl.

We admit that this our translation is new; but fail to see that it is *strange*. It is *strange* only if Father Simon's theory be correct; only if the pastoral idea be not carried on through verses 2 to 5. Since we interpret the psalm as a bucolic idyl; and the verses in question as an allegorical exposition, in the language of a sheep, of the main theme of the psalm, what other word could have been used than *trough*? Surely it would never do to make a sheep say: "My cup runneth over"! Yes, but is there any right to translate the Hebrew word *kos* in this way?

There is a philological right to interpret *kos* as any kind of a cup—that of man or of beast. True, Biblical Hebrew has no other use of *kos* as an animal's drinking-stone or trough. But we may argue from Rabbinical use. According to Buxtorf, *Lexicon Chaldaicum, Talmudicum et Rabbinicum*,¹ the Mishna uses *kos* to signify the intestines. "House of cups" means the abdominal cavity. Cf. *ko* = the hollow cavity of the belly, from *ko* = hollow. Moreover, the word *kos* means an hair-follicle, the little sack in which the hair has root. Finally, according to *Aruch Completum*,² the word *kos* is synonymous to *kuph*; and the root meaning of NH *kuph* is *curved in*. Hence we take it, the root meaning of *kos* is *hollowed out*; and the noun may readily mean a hollowed-out drinking-stone. Scores of such drinking-stones lie round about the cisterns and springs of Palestine. And the shepherd fills them for his thirsty sheep. Hence, at least philologically, the translation *trough* is not strange.

WALTER DRUM, S.J.

Woodstock, Maryland.

¹ Leipzig, 1875.

² Vienna, 1885.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES. 17. HARVARD CHRISTOLOGIES. 4.

DR. LAKE'S VAGARIES.

The announcement that Dr. Lake of Harvard will this year be loan professor to Union Theological Seminary of New York City, has led us to a further study of his vagaries in the realm of Christology. We have amply summed up the blasphemous theories of this Anglican minister in regard to the consciousness the Church has of the physical resurrection of Jesus.¹ In a later contribution to the REVIEW was set forth his eschatological theory that Jesus died a dupe to a fanatic expectation of the Parousia before death.²

We refuted the doctor's statement that Jesus Himself had not expected death. "Did Jesus speak in this way of himself?" "No," answers Lake; "so far as can be seen from the synoptic narrative, when Jesus was speaking in public he *said nothing of himself*".³ Against this *ipse dixit*, we have set the clear synoptic record of sayings of Jesus, both in public and in private, that are undeniable proofs of a foretelling of His death. To our argument we wish to add still more evidence. For this prediction of His death by Jesus is a strong point to score against the entire eschatological school of Johannes Weiss, Schweitzer, Loisy, Tyrrell, Burkitt, and Lake.

I. His death foretold by Jesus. As proof positive against the eschatologists that Jesus did in fact foretell His oncoming death and resurrection, He used two clear and comprehensive figures—Jonas and the Temple.

1. *Figure of Jonas*. It was during the second year of His ministry. The Scribes and the Pharisees were seeking to catch Jesus in His words. They asked Him for a sign of His Messianic mission. He made reply:

It is a wicked and adulterous generation that asketh a sign. And a sign shall not be given them, unless it be the sign of Jonas the

¹ "A Harvard Christology", *ECCL. REVIEW*, March, 1916, pp. 348 ff.

² Cf. "Dr. Lake's Eschatology", *ECCL. REVIEW*, June, 1916, pp. 728 ff.

³ *Stewardship of Faith* (New York: G. P. Putnam's Sons. 1915), p. 47.

Prophet. For just as Jonas was in the belly of the sea-monster three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights. At the Judgment, the men of Ninive shall rise with this generation, and shall condemn it. For they did penance at the preaching of Jonas; and behold a greater than Jonas here.⁴

The same sign was given during the third year of ministry. The Pharisees pressed again for a sign—a sign from the heavens, this time—in proof of the Messianic mission of Jesus.⁵ He made them answer:

The face of the heavens ye know how to read; but the signs of the times ye cannot read. It is a wicked and an adulterous generation that asketh a sign. And a sign shall not be given them, unless it be the sign of Jonas.⁶

In the tradition of Luke, this sign of Jonas is lengthily interpreted by our Lord.⁷

Jonas is the type of Jesus; the folk of Ninive are the type of the synagogue. Jonas was sent to the Ninivites for their salvation; he was made to flee from Jaffa to Tharsis; for the sake of Ninive, he was swallowed up by the sea-monster; after three days and nights, he was cast upon the coast of Syria; he then obeyed the bidding of Jahweh, and went to Ninive to preach salvation. The Ninivites were converted.⁸ In like manner, "a greater than Jonas" has been sent to the Jews. He will die and remain "in the heart of the earth three days and nights"; just as Jonas was in the belly of the monster three days and nights. Jesus will rise again, and will teach His doctrines thereafter; just as Jonas was cast from the monster's belly, and taught Ninive thereafter. The Jews will not accept the teachings of Jesus as the Ninivites accepted those of Jonas. At the judgment-day the Ninivites will rise along with the Jews; and they that will have seen salvation by the ministry of Jonas will condemn the generation of Jesus who will have rejected the salvation preached by a "greater than Jonas". The parallelism is perfect.

⁴ Mt. 12: 39-41.

⁵ Mk. 8: 11.

⁶ Mt. 16: 3-4.

⁷ Lk. 11: 29-32.

⁸ Jonas 1-3.

Dr. Lake flies in the face of this clear parallelism, and dares tell us: "So far as can be seen from the synoptic narrative, when Jesus was speaking in public he said nothing of himself".⁹

Was not Jesus here speaking of Himself? The Jews asked a miracle in proof of His Messianic power. He refused to give them other sign than that of Jonas. "For as Jonas was a sign to the Ninivites, so shall the Son of Man be a sign to this generation."¹⁰

Dr. Lake should not have ignored this sign of Jonas. He should at least have made some *critical* attempt to throw it out as forsooth absent from Mark and Q.

Even Harnack admits into his arbitrarily trumped-up Logia, or Q, those parts of the Jonas-passages of Matthew and Luke which have no prophetic reference to the Resurrection of Jesus. Not accepting either miracles or prophecy as historical, the Berlin professor carves the very heart out of the synoptic tradition of this Jonas-figure. The result of the manipulation is the following *restoration of the original saying* of Jesus:

We wish to see a sign from thee. And he said: A wicked and an adulterous generation asketh a sign; and a sign shall not be given it, unless the sign of Jonas. For as Jonas was a sign to the Ninivites, so shall the Son of Man be to this generation. At the Judgment, the men of Ninive shall rise with this generation, and shall condemn it. For they did penance at the preaching of Jonas; and behold a greater than Jonas here.¹¹

Note that, in the above emendation of the pericope, Jonas is not called "the prophet". Such an implication offends the critical sense of Harnack. True, the phrase is found in the non-Markan parts of both Matthew and Luke; and yet it cannot have been in the original Gospel. "The respectful affix τοῦ προφήτου was most probably added by St. Matthew."¹² So out it goes. The same is the fate of the parallelism between Jonas in the belly of the sea-monster and Jesus in the heart

⁹ *Stewardship of Faith* (G. P. Putnam's Sons: New York. 1915), p. 47.

¹⁰ Lk. 11:30.

¹¹ *The Sayings of Jesus*, by Adolph Harnack. Eng. translation (G. P. Putnam's Sons: New York. 1908), p. 137.

¹² *Ibid.*, p. 23.

of the earth. This parallelism is not found in Luke; hence it cannot have been in the source, and must be an addition made by Matthew! For such a "clause would never have been omitted by St. Luke if he had read it in his source". In Q the σημεῖον for the Ninevites lay simply in the preaching of Jonah".¹³

No comment is called for by this daring and arbitrary criticism of the passage in question. Lake is even more arbitrary than is Harnack. He simply ignores the figure of Jonas by which our Lord foretold His Resurrection. We are asked calmly to pin our faith to the authority of the Harvard eschatologist who opines that: "So far as can be seen from the synoptic narrative, when Jesus was speaking in public he said nothing of himself".

2. *Figure of the Temple.* A second clear and comprehensive figure, by which Jesus foretold in public His oncoming death and Resurrection, is that of the Temple. At the very beginning of His ministry He aroused the antagonism of the priestly party by cleansing the temple-plot of the buyers and sellers.

The priests had turned the sacred enclosure of the temple into a mart. On the occasion of the great feasts they made money by the sale of sheep, bullocks, and pigeons for sacrifice. Sacrificial offerings, if got elsewhere, might be rejected as blemished; and so a form of sacerdotal graft and monopoly grew up. Moreover, Roman money had to be exchanged for the Hebrew *shekel*, the temple-offering; and the priests charged a high rate of exchange. How high this rate may have been is realized by any one who has been obliged in Constantinople to pay a *metallik*, about a cent, for the change of a five-piaster piece, about twenty-five cents.

As a protest against this abuse of priestly power, the High Priest of the New Law upset the tables of the money-changers, and drove the sheep and bullocks from the temple-plot. The occasion was very public indeed. The priests demanded:

What sign dost thou show us, since thou actest in this wise? Jesus replied and said to them: "Destroy this temple, and in three days I will raise it up." At that the Jews retorted: "In forty-six years was this temple built. And in three days wilt thou raise it up?"¹⁴

¹³ Ibid., p. 23.

¹⁴ Jo. 2: 18-20.

The sign was clear enough to those who believed in the Messianic power of Jesus. For John tells us:

He was speaking of the temple of his body. When therefore he had risen from the dead, his disciples recalled that he had said this; and they believed in the scripture and in the word that Jesus had spoken.¹⁵

Dr. Lake makes no mention of this important witness of Jesus to His future Resurrection. The Johannine tradition is not received by the doctor as historical. And yet there is synoptic evidence of the very same incident.

In the trial before the Sanhedrim, according to Matthew,¹⁶ two false witnesses bore testimony that Jesus had said: "I can destroy the temple of God, and after three days build it up again". And Mark¹⁷ has preserved for us another false witness of the same occasion:

We have heard him say, I will destroy this temple made with hands, and in three days I will build another not made with hands. And their witness did not agree.

The effect of these testimonies was to force from the high priest the admission that Jesus claimed Messianic authority. This claim was judged to be blasphemy. And yet Dr. Lake makes no mention of it at all.

Another synoptic confirmation of the Johannine narrative about the temple-figure of the oncoming Resurrection, which Dr. Lake carefully ignores, is the taunting of the Saviour on the cross:

Vah, thou that destroyest the temple of God, and in three days dost rebuild it,—save thine own self. If thou be the Son of God, come down from the cross.¹⁸

There can be no doubt but Jesus made the claim which John narrates. The enemies of His Messianic authority remembered, though they misunderstood that claim. Why has Dr. Lake ignored it? Simply because it is an argument against

¹⁵ Jo. 2: 21-22.

¹⁶ 26: 61.

¹⁷ 14: 58.

¹⁸ Mt. 27: 40; Mk. 15: 29.

his ridiculous assertion that "so far as can be seen from the synoptic narrative, when Jesus was speaking in public he said nothing of himself".

II. An Objection of Dr. Lake. Instead of fairly and squarely facing these various arguments, whereby it is clear that Jesus did actually predict His death and Resurrection,¹⁹ Dr. Lake blatantly heaps up a number of queries. To all but one of these rhetorical questions we have made reply in the June number of the REVIEW. A last blustering outburst remains to be answered:

If he were convinced that he was going up to Jerusalem to die and rise again . . . what is the meaning of the cry of despair on the cross?²⁰

The cry referred to is, "My God, my God, why hast thou forsaken me?"²¹ To all eschatologists these words are the stock proof that Jesus died in despair—a dupe to the expectation that the Kingdom was to be founded before the catastrophe of Calvary. We do not admit that this is a *cry of despair*. What, then, does our Lord here mean?

1. *Meaning of Psalm 21.* To understand this cry we should note that it is the opening of the wonderful Messianic psalm of the Suffering Servant of Jahweh:

My God, my God, why hast thou failed me?²²

Jesus here interprets the psalm of Himself. He seems to have its inspired thought in mind. With a view to the better understanding of this cry of utter dereliction, we shall summarize the thought of the psalm it introduces.

The Servant of Jahweh suffers the agony of the sense of being forsaken by God as well as by men. Others trusted in Jahweh, and got relief; He has trusted, and is forsaken.

In thee trusted our fathers—

They trusted, and thou didst aid them.

They cried out unto thee, and escaped;

They trusted in thee, and were not disgraced.

¹⁹ For other arguments, see "Dr. Lake's Eschatology", *ECCL. REVIEW*, June, 1916, pp. 733 ff.

²⁰ *Stewardship*, p. 47.

²¹ Mt. 27:46; Mk. 15:34.

²² Ps. 21:2.

But I am a worm—a No-one—
 A reproach of men, the despised of the folk.
 All that see me deride me;
 They open the lip, they nod the head:
 "Turn to Jahweh! Let him deliver him!
 Let him save him, since he hath loved him!"²³

The jeers and taunts and insults which the Messiah will endure in this His dread hour of agony are here portrayed by the psalmist in more heart-rending detail than the simple Gospel narrative of the events of the crucifixion presents to us:

Many bulls have surrounded me,
 Monsters of Bashan have encircled me.
 They have opened their mouths against me,
 Like a lion rending and roaring.
 Like water am I poured out;
 Torn from each other are all my bones.
 Like wax is my heart become;
 It is melted within me.
 Like a potsherd is my palate dried;
 To my gums my tongue cleaves fast;
 In the dust of death will they lay me.
 Very dogs have girt me round;
 A pack of miscreants have closed me in.
 They have digged into my hands and my feet;
 All my bones I may count.
 They look about,
 They gloat on me.
 They part my garments among them;
 Yea, for my garments they cast lots.²⁴

Downcast by the onslaught of His seemingly victorious foes, and suffering the dread pain of an overwhelming sense of utter abandonment by His Heavenly Father, the Servant of Jahweh makes a last appeal for aid:

But thou, Jahweh, be not afar off!
 Oh, my help, make haste to aid me!
 Save my life from the sword;
 My lonely self from the power of the dog!
 Save me from the mouth of the lion;
 My poor self from the horns of bulls.²⁵

²³ Verses 5-9.²⁴ Verses 13-19.²⁵ Verses 20-22.

After this last appeal of the forsaken soul comes the moment of triumph. From the very depths of dereliction the psalmist rises to the height of glory. The remainder of the poem is no longer an elegiac lyric, but a joyful anthem. The full choir chants the glory that will accrue to the Messiah down the centuries to be.

2. *The cry of Jesus not one of despair.* From this analysis of the psalm that Jesus quotes, it is clear that His soul is suffering utter dereliction when He cries out:

My God, my God, why hast thou forsaken me?

He is the Servant of Jahweh, whose woes are the psalmist's theme. These woes reach a climax in the sense of abandonment by the Father. A similar state of soul is evidenced by our Lord's prayer in Gethsemane. For an entire hour He externates the revulsion of His feelings and will against the apparent futility of His sacred passion; and shows not in outward sign His conformity to the good pleasure of His Father, nor the dominant motive of His life—love of His Father. Down press upon Him the horrible motives of sorrow, sadness, horror and distress.²⁶ They drive His sacred face to the ground. He prays: "Father, if it may be, let this cup of sorrow pass from me". And only after an hour of such prayer of dereliction does He show in outward form that oneness with the good pleasure of His Father which characterized His every action—that love of His Father which dominated His will—"Not my will, but thine be done". Three several times do the dread motives fell Him to the ground, under the olive tree. Three whole hours He prays to be freed from the agony of the seeming futility of His oncoming passion. "What profit is there in my blood, when I go down to the pit?"²⁷ And only after the third hour of prayer, and the third resolve to do the will of the Father, does the Saviour externate the love of God which ever dominated His human will—ever kept Him in absolute conformity of will with not only the precept of His Father that He should satisfy for the sins of the world, but also the good pleasure that left Him free in regard to all the gruesome details of the sacred passion.

²⁶ Mt. 26: 37; Mk. 14: 33.

²⁷ Ps. 29: 10.

Why this superabundance of suffering? Why the abject posture in Gethsemane, and that most humiliating prayer? St. Teresa prayed, the ecstatic and heroic prayer: *Aut pati, aut mori!* St. Mary Magdalene dei Pazzi was even more ecstatic and heroic: *Et pati, et mori!* And yet the greatest hero that the world has ever seen, prays the prayer of utter abandonment:

My God, my God, why hast thou forsaken me?

Why all this self-abasement? There was no need! One act of the will, the moment after conception, would have sufficed. The beatific vision, and the infused knowledge of the soul of the unborn God-Man had been ample for the will's act of satisfaction for sin. There was no need that the Saviour was born, lived His hidden and public life, suffered the most exquisite tortures in death! Yes, there was need—our need. We had need of an example. And that is why, "where sin hath abounded, grace hath more than abounded".²⁸ Jesus willed to be as like to us as the substantial sanctity of the hypostatic union allowed. And so

We have not a high priest, who cannot have compassion on our infirmities; but one tried in all things like as we are, save only sin.²⁹

There was nothing of suffering that Jesus did not will to sanctify by enduring it in Himself:

Although He was in the nature of God (i. e. although Divine nature was His from the beginning), yet He did not look upon equality with God as above all things to be clung to. But He emptied Himself (i. e. rid Himself, to all outward seeming, of the nature of God), by taking the nature of a slave and becoming like men; and, by appearing among us in outward bearing as mere man, He still further humbled Himself by submitting even to death—even to death on a cross.³⁰

In all this superabundance of suffering there was never despair; the will of Jesus was always in absolute conformity with the good pleasure of His Heavenly Father.

²⁸ Ro. 5:20.

²⁹ Hebr. 4:15.

³⁰ Phil. 2:6-8.

In which will, we are sanctified by the oblation of the body of Jesus Christ *once*.⁸¹

There was only *one oblation* made by Jesus. From crib to cross, from stall to rood—yea, from the very moment of conception to that of death—there was never a change in the will of the Saviour whereby He answered the Father's call by the never-failing: "Lo, I come".⁸²

For by *one oblation* He hath perfected for ever them that are sanctified.⁸³

The sacrifice made by our Lord for sin was not that of merely the sad hours of Calvary; it was a never-retracted act of the will that lasted a lifetime.

This man offering *one sacrifice* for sins, for ever sitteth on the right hand of God.⁸⁴

Since there was no despair in the cry of dereliction, but the will of Jesus never failed in conformity to the good pleasure of His Father, what is the abandonment that our Lord suffers? In what way has the Father forsaken Him? By not answering the prayer of Gethsemane, by leaving the bitter cup of the passion to be drained by Him to the dregs. There was a natural aversion of the will against these dregs of bitterness in Gethsemane; there is still this natural aversion on the cross. The dominant will in conformity to the Father's good pleasure keeps this natural aversion under full control. And yet, in His desire to be like unto us in all save sin, Jesus shows by His outcry that, although without disorder in His will, He is really and truly suffering in feeling and in will that utter pain which only they experience who die in despair. Could He have deigned more fully to be like us? Not without sin; not unless He gave up that full control of His dominant will, ever in absolute conformity with the good pleasure of His Heavenly Father in regard to each and every detail of the passion and its apparent futility.

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⁸¹ Hebr. 10: 10.

⁸³ Hebr. 10: 14.

⁸² Ps. 39: 8.

⁸⁴ Hebr. 10: 12.

Criticisms and Notes.

THE GOSPEL ACCORDING TO ST. MARK. By the Rev. Joseph Dean, D.D., Professor of S. Scripture, St. Joseph's College, Upholland. (Westminster Version.) New York and London : Longmans, Green & Co. 1916.

THE APOCALYPSE OF ST. JOHN. By the Rev. Francis E. Gigot, S.T.D., Professor of S. Scripture, St. Joseph's Seminary, Yonkers, N. Y. (Westminster Version.) New York and London : Longmans, Green & Co. 1916.

The English translation of the New Testament from the original text, with critical and explanatory notes, and brief introductions setting forth their authenticity, authorship, and general characteristics, under the editorship of Fathers Lattey and Keating, S.J., is announced as completed. The whole makes four volumes.

The character of the work has already received appreciation in these pages. The translators sustain a fairly uniform method in their rendering the old Greek text, aiming at accuracy in conforming to the original meaning without doing violence to the sense of reverence for the traditional usage of certain forms of speech. The notes are throughout illuminating and apposite, though in point of fulness they by no means exclude a further, more interpretative exposition of the exegesis of the New Testament writings. Professor Dean of the Liverpool Diocesan Seminary, in completing the translation of the synoptics, adheres closely to the methods of his predecessors. His translation is cautious, as it should be, considering the mixed type of readers to whom St. Mark addressed himself. He deals of course with the "chronological" gospel, and makes it accordingly the basis of the synoptic arrangement. For this reason Father Lattey's addition (Appendix) to the volume on the Chronology and Harmony of the life of Christ, has its distinct place and worth here.

Doctor Gigot's contribution deserves especial notice inasmuch as it deals with a particularly difficult part of New Testament exegesis. The Apocalypse is the one prophetic book of the Christian revelation, and its symbolical style adds to the difficulties of analyzing the prophetic character of the volume. Fortunately there have already been excellent exponents of this mysterious document intended to complete the eschatological teaching of the New Law. Both as regards the interpretation and the philological sources and construc-

tion, much tentative work has been done by scholars like Dom Chapman, O.S.B., on the one hand, and by Dr. Swete on the other, and judging from the reference notes, Father Gigot appears to have wisely discriminated in his choice of authorities in these fields. In his Introduction he establishes briefly the authenticity of the Johanne composition on the traditional lines of Patristic evidence, and from internal evidence. The date he accepts for its composition is the end of the Domitian reign, A. D. 96, while the Apostle was still an exile at Patmos. In the analysis of the work the author follows the septenary division suggested by the composite elements of the book itself as well as the symbolism which the author employs.

CATECHISME DE LA PROFESSION RELIGIEUSE (D'après les "Normes").—Bentria : Guipuscoa (Espagne), 1916. Pp. 263. (St. Joseph's Novitiate, Metuchen, N. J.)

The Congregation of the Brothers of the Sacred Heart, nearly a century old, has in recent years shown a marked development of educational and religious activity. Canada and the United States, with their separate provincial organizations, have had an important part in this work, and at present renewed energy is working its way into the congregation from Spain, whither the French Separation Law had driven the Brothers to seek fresh fields of apostolic labor through the establishment of primary, industrial, and secondary schools. Evidence of that fervor comes to us in the *Catéchisme de la Profession Religieuse*.

Every observant student of religious progress in modern times will be forced to realize that during the late decades there has come a marked change in what might be called the applied standard of religious observance. This change consists chiefly in reducing to a minimum degree the demands of that ascetical spirit which has hitherto been, and is still in theory, considered an essential element of monastic institutions. Whilst the novice is taught the meaning and the import of the triple vow of poverty, chastity, and obedience, the practical interpretation of these obligations systematically limits their exercise to convenience rather than to any fixed norm of spiritual discipline. Under the plea of adapting ourselves to modern circumstances and necessities we have succeeded to an extent in introducing low levels of spirituality and secondary aims, which not only cause the laxity in discipline of which Thomas à Kempis complains, but which establish a double, and in a sense contradictory standard of religious perfection—that is, a real one in theory, and a fictitious one in practice. Thus holy poverty finds a substitute in resigning personal title to ownership while securing a system of comfortable pos-

session that supplies not only necessities but conveniences of all kinds, out of the common funds of the community. While each member disavows the responsibility of administering this comfort to himself, he engages his brethren and superiors to supply it for him, with the understanding that he in his turn will do likewise; and since the income of our modern communities depends on the mutual coöperation of the members, each one strives to increase the common sources whence are produced the means for mutual concessions. Thus the exercise of holy poverty is altered into the enjoyment of a much more comfortable existence than is allowed to the man of the world, who has not merely to labor and obey a master, but must meet accidents and responsibilities from which religious members are commonly exempt. In like manner the vow of obedience is reduced to a silent, mutual agreement between superiors and subjects to humor each other's inclinations, and by reciprocal and tacit concessions to ignore the rule for the sake of traditions or assumed necessities and common utility.

Whatever causes may be assigned for this deterioration in the spirit of religious discipline, it is to be regretted as a lowering of a standard to which we owe the triumph of religion over the world, and on which rest the reverence and esteem in which the religious state has been hitherto, and is still, largely held among us.

Books such as this *Catéchisme de la Profession Religieuse* are calculated to lead us back to the old heights to which we at one time aspired in professing religious perfection. They recall the meaning of religious observance, and thereby help us to realize the contrast between a true religious and one that merely bears the habit and name, and who may enjoy, at least for a time, the esteem that comes from connexion with a religious body honored in tradition. Here we find the terms of our contract defined with unmistakable clearness. We are made aware of what is true and what is false in our conduct as professed religious. We realize what perfection, or the aim after it, demands from us. We are told what are the obstacles in our way, and the faults that characterize a pretended observance of the obligations which the constitutions and rules of our order impose on us.

In treating of the obligations of the religious vows the writer takes not merely the standpoint of the subject but also that of the superior. He examines every detail of obligation, usage, the characteristics of a true interior spirit and exterior conformity. Every phase of the religious life is examined catechetically with remarkable thoroughness and impartiality of judgment. The last part of the volume treats of the virtue and gift of perseverance, and discusses the questions of the renewal of vows, of dispensation, and of dismissal or separation from the community. We trust the little manual will have an early translation into English. It would serve to renew the spirit

of religious institutes that may have come under the influence of modern maxims of worldly wisdom.

A HISTORY OF POLITICAL ECONOMY. By John Kells Ingram, LL.D., Fellow of Trinity College, Dublin. New and enlarged edition, with a supplementary chapter by William A. Scott, LL.D., Professor of Political Economy, University of Wisconsin, and an introduction by Richard T. Ely, LL.D., Professor of Political Economy, University of Wisconsin. A. & C. Black, Ltd., London; The Macmillan Co., New York. 1916. Pp. 334.

PRINCIPLES OF CONSTITUTIONAL GOVERNMENT. By Frank J. Goodnow, LL.D., President Johns Hopkins University. Harper & Brothers: New York and London. 1916. Pp. 406.

The literature of economics or of constitutional government may not seem to make an immediately professional appeal to the theologian. That both classes of literature, however, include a vocational interest for the clergy need hardly be argued here. As regards seminarians preparing for the priesthood, it is becoming more and more obvious that the study of economics, political science, and sociology should form a part of their training. To what extent this should be the case is a matter for the decision of wise superiors. As regards priests, especially those whose ministry is in our cities, large towns, and industrial centres, the better they are informed on economic and political conditions and theories, the more fully are they equipped for their functions of leadership amongst their people. Patently, therefore, the two books before us deal with subjects which neither priests nor seminarians will consider alien to their interests.

Economics, it need hardly be said, may be advantageously approached by the way of its history. Some, at least elementary, knowledge of the *science* should indeed precede: but the science will be more fully understood if studied in its genesis and development. As an aid to the latter pursuit it would be difficult to find a more serviceable manual than the one before us. The substance of the volume appeared originally as an article in the ninth edition of the *Britannica* in 1885. Three years later, the article revised was published apart in book form. It has since been translated into most modern European languages and also into Japanese. The author, though the son of an Anglican minister, and a one-time fellow and professor in Trinity College, Dublin, was a positivist, and an enthusiastic follower of Auguste Comte. This philosophical discipleship, Professor Ely thinks, has not been favorable to Ingram's economic theorizing, inasmuch as, instead of making Comte a starting-point, he made the

author of the *Philosophie Positive* his goal. On the other hand, while it is true that, abstractly speaking, Positivism can be neither a beginning nor an end of any scientific procedure, since it professedly ignores metaphysics and therefore ontological principles, nevertheless Ingram's personal attachment to Comte's religion of humanity seems to have been *de facto* if not *de jure* a healthy condition for his mental attitude toward political economy. Far better, indeed, it would have been, had a complete instead of a fragmental or a pseudo-religion underlain his theory, or rather been its goal and ideal; but if there had to be a choice between humanitarianism on the one side and crass materialism or individualism on the other, it is preferable that the former should receive the option. Consequently, though one wishes that Ingram had been something better than a Comtean, one can be thankful that he was no worse.

The actual sanity of his point of view toward economics manifests itself throughout; though, since the book has to do with the history, not with the science, of economics as such—to tell the story, not to establish a special doctrine, of political economy—the author does not obtrude his own philosophical estimates. It may be his relation to Comte that leads him to hold that "Economics must be constantly regarded as forming only one department of the larger science of Sociology". Nevertheless, the tenet loses none of its soundness from the fact that it was emphasized by the author of the *Philosophie Positive*, while its sanity is still further declared by Ingram's insistence on the vital relations of economics to morality. For, as he says, "We must ever keep in view the high moral issues to which the economic movement is subservient, and in the absence of which it could never in any degree attract the interest or fix the attention either of eminent thinkers or of right-minded men. The institutions of the future must be founded on sentiments and habits, and these must be the slow growth of thought and experience. The solution, indeed, must be at all times largely a moral one; it is the spiritual rather than the temporal power that is the natural agency for redressing or mitigating most of the evils associated with industrial life. In fact, if there is a tendency, and we may admit that such a tendency is real or imminent, to push the State toward an extension of the normal limits of its action for the maintenance of social equity, this is doubtless in some measure due to the fact that the growing dissidence on religious questions in the most advanced communities has weakened the authority of the Churches, and deprived their influence of social universality. What is now most urgent is not legislative interference on any large scale with the industrial relations, but the formation, in both the higher and lower regions of the industrial world, of profound convictions as to social duties, and some

more effective mode than at present exists of diffusing, maintaining, and applying those convictions. This is a subject into which we cannot enter here. But it may at least be said that the only parties in contemporary public life which seem rightly to conceive or adequately to appreciate the necessities of the situation are those that aim, on the one hand, at the restoration of the old spiritual power, or, on the other, at the formation of a new one." Society and consequently present economics are, he rightly thinks, "in a period of transition".

It is now generally recognized that a more humane and genial spirit has in recent times entered into economics, because such a spirit has been pervading society. Political economy is ceasing to be the dismal science it used to be. Dr. Ingram contributed his part to the fostering of this spirit. The able address on *Work and the Workman* delivered in Dublin, September, 1880, is a plea for "the really human conception of labor" and reminds one forcibly of the Encyclical of Leo XIII *Rerum novarum*. "Labor", he continues, "is not an independent entity separable from the personality of the workman, not a commodity like corn or cotton." The human agent, his human needs, human nature, and feelings are to be kept in view. Dr. Ingram develops the several deductions from this proposition—the workman should have (1) adequate wages, (2) a well-regulated home and family life (postulating *leisure*), (3) education; and sums up thus: "What is really important for working men is not that a few should rise out of their class. This sometimes rather injures the class, by depriving it of its more energetic members. The truly vital interest is that the whole class should rise in material comfort and security, and still more in intellectual and moral attainments."

The present volume, as we said above, deals with the history of political economy. It follows the rills of economic speculation during ancient times down along their growing course through the Middle Ages, and studies them more fully as they expand in ever-swelling volume during the modern period. The author died some thirty years ago, and the progress of economics during the interim has been ably sketched by Professor Scott of Madison. The work therefore is fairly comprehensive as to matter. As to manner, it is of course well documented and scholarly; worthy in this respect of an author who was so widely informed and so broadly cultured as to have been reputed by some of his associates "as probably the most learned man in the world".

The Principles of Constitutional Government is a very orderly and lucid presentation of the fundamental and essential constituents of political power. The volume opens with a brief exposition of the

nature of constitutional government. This is followed by an outline of the problems that confront federal government. The federal government in the United States, both before and after the Civil War, is next analyzed. The federal governments of Canada, Australia, and South Africa are studied in turn. The several powers of government, the executive, legislative and judiciary, are very fully considered. Various conceptions, English, American, and European, of private rights are discussed, and the local institutions of the corresponding countries explained. An appendix contains in full the constitutions of the United States, France, Germany, Belgium, and Japan; a serviceable apparatus enabling the student to make suggestive comparisons. The foregoing summary may suffice to give a general idea of the substance of the volume. That the whole is the work of so eminent an authority and so accomplished a writer as President Goodnow is sufficient guarantee both of the matter and the method of presentation.

ARCHAEOLOGY AND THE BIBLE. By George A. Barton, Ph.D., LL.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College; sometime director of the American School of Oriental Research in Jerusalem. American Sunday-School Union: Philadelphia. 1916. Pp. 588.

Whether one regard a book of this kind from an apologetic or from an expository point of view, its value will not easily be exaggerated. Several generations ago those who read French went to *La Bible Vengée* for arguments extraneous to the Bible itself in defence of the Sacred Writings. In more recent times *La Bible sans la Bible* became an arsenal of weapons of newer fashion. Fr. Vigouroux's *La Bible et les Découvertes Modernes*, and later Geikie's well-known *Hours with the Bible*, then appeared with fresh materials serving equally well the purposes of defence or interpretation. In the meantime countless books have been published treating of one or another aspect of the Bible, scientific, archeological, historical, not to mention the exegetical; many, if not all of these volumes, have proved, in their individual spheres, profitable for teaching, confuting, correcting, instructing. In each and all of these respects, the volume at hand recommends itself. As offering extrinsic arguments for the historicity of the Sacred Writings it is admirable, while from countless objects, monuments, inscriptions, geographical locations, topographical positions, utensils, and the rest, it reflects new and hitherto unwonted light upon the meaning of the Sacred Text.

The volume is divided into two parts. The first part is descriptive of Bible lands and the exploration of them. The second part

contains translations of ancient documents which confirm or illumine the Biblical narratives and teachings. Along the valley of the Nile, across the plains and lowlands of Mesopotamia, over the hills and amidst the ruins of Palestine—wherever relics or ancient monuments are to be found, or inscriptions deciphered; wherever remains of ancient cities have been discovered, temples, tombs, palaces, libraries unearthed—the reader is taken and the relation of these relics of antiquity to the Bible is shown him. Mainly, of course, the light from the monuments is shed upon the pages of the Old Testament, though the recent excavations made amongst the remains of ancient Corinth and Athens and the cities of hither Asia have thrown some light upon the Gospels and Epistles. But not only the ruins of monuments, the crumbled walls of cities and temples, the burial-places of the dead, the pottery, the utensils of household and workshop, have been summoned to witness for the inspired books, but most especially the various ancient documents preserved in cuneiform, hieroglyph, or other form of inscription, bring forward their testimony. The several Babylonian accounts of the Creation, the Fall, and the Deluge; the famous Code of Hammurabi I; the Carthaginian Law of Sacrifice, and numerous other literary documents and inscriptions of remote ages—each of these venerable witnesses is seen to offer its measure of evidence. No one testimony of and by itself can of course be expected to furnish any intense or far-reaching light. When, however, the numerous lights are conjoined and reflected on the sacred pages, they manifestly afford a new and a most important illumination. And it is precisely herein that lies the peculiar value of the present work, that it brings together from so many and such varied sources manifold and multiform points of Biblical illustration. The book is of course not the only one of its kind, but probably there is no other single volume, in English at least, that is at once so comprehensive and so quite up to date. The author has utilized the results of the most recent explorations in Bible lands; and in books of this kind, the latest has *ceteris paribus* the chance of being the best.

Over and above the special value of the work as an aid to students of the Bible, the book will interest no less the general cultured reader. It summarizes in a methodical and at the same time very lucid manner a large amount of highly interesting historical knowledge regarding Egypt, Mesopotamia, Palestine, and other Eastern lands. Not the least attractive feature of the work consists in its accounts of the history of the explorations carried on in these ancient countries. Some of the descriptions of discovery are paralleled in the history of intellectual triumph only in the stories told by Pasteur, Tyndal, or Huxley, of the quest for the origin of organic life. And as was the

case with these men of science, the interest which the reader could not help finding in their narratives was due to the fact that the narrators themselves were thoroughly at home in that field of physical science; so in the case of the present work, the writer tells the story largely from his own personal observation—supplemented, of course, as needs must be by collation with the work of other explorers and observers. For this reason is his work at once so absorbingly interesting and so richly instructive. The volume will prove an invaluable aid to the Biblical student, both lay and cleric. As a supplement to the introductory study of the Bible it will be found most serviceable in seminaries, while teachers of Bible history in high schools and colleges can draw from its pages abundant illustrative and confirmatory material.

We must not omit to mention that the volume is furnished with helpful maps and over three hundred excellent photo illustrations, and that notwithstanding its sumptuous make-up, the price of the volume is very low. The latter fact is due to the munificence of the endowment under which the volume is published.

THE PSYCHOLOGY OF THE COMMON BRANCHES. By Frank Nugent Freeman, Ph.D., Assistant Professor of Educational Psychology. The University of Chicago and Houghton, Mifflin & Company: Boston, New York, Chicago. 1916. Pp. 287.

Two extreme views prevail regarding the value of educational psychology. One is held by "the common sense" folk. These have no use for pedagogical psychics. Education they hold to be a matter for plain horse-sense. At best it is an art, not a science. The teacher should know his subject, and his innate desire to communicate what he knows, together with his good sense, if he have it (and if he have it not, he should not be teacher), will tell him how best to impart his knowledge to his pupils. The other view is that of the psychological methodist. With him, method is everything. Keep your eye on the learning-process and you'll be sure of the teaching process. Be ever alert for "apperception"; i. e. for making the proper connexion between your consciousness and that of your pupil: fasten upon genetic processes, and you'll be a Froebel, a Pestalozzi, or even a Montessori. Now between these two extreme estimates there lies the true and happy means. Hold to common sense, but transcend it. You cannot educate without it; but neither can you educate with it alone. The power to educate is a natural endowment given in larger measure to some than to others. It can and should be cultivated, but not over-cultivated. Intensive culture sometimes results in more leaves and sterile flowers than in fruits.

One of the greatest obstacles to effective teaching is that the instructor knows little or nothing of the learning process. The acquisition of knowledge has been with him quasi-spontaneous, or he has never turned round and reflected upon the mental processes whereby he has acquired what he knows. Or perhaps he lacks sympathy, or, what is hardly less unfortunate, imagination; and in neither case can he hope ever to be a successful teacher. If you want to *feel* the helplessness of a child confronting some of his school tasks, try to write with your left-hand, or with your toes; or try to read a printed page backward. When the teacher gets into the inside of a child, if he have quick instincts, he will devise means to help the little one out of its perplexities. Now, he will be able to do this all the more readily and effectively if he has himself studied "the psychology of the common branches" with the aid of a manual like the one at hand.

The book is not a treatise on systematic psychology or on pedagogy, or on the interrelations of the one with the other. It is a study of the concrete acts, states, complexes, involved in acquiring the fundamental branches of the school curriculum. The sensori-motor phenomena involved in writing, the perceptual processes called forth in reading and drawing, music, the fixing of associations demanded by spelling, imagination and memory exercised in geography and history, abstract thinking and generalization required by mathematics and physical science—these are the topics analyzed. Let it be noted, however, that the interest is not in the psychological phenomena as such, but in the acquisition of the branches themselves.

The book is meant to be a help to the teacher by making him observe the mental states involved in the pupil's processes of learning. It is empirical psychology studied and applied to the acquisition of the common branches mentioned above. As such it is admirably conceived and executed, and is deserving of all praise and commendation.

Priests are by vocation teachers of children. Not unfrequently they are called upon to teach the teachers. In so difficult a function a book of this kind will be found suggestive. Moreover, it will prove its usefulness still more if placed in the hands of teachers who will read it and apply it in the work of the school-room. It is clearly written and not unnecessarily technical.

A DIPLOMAT'S WIFE IN MEXICO. By Edith O'Shaughnessy. Illustrated. Harper & Brothers, New York. 1916. Pp. 369.

BENIGHTED MEXICO. By Randolph Wellford Smith. John Lane Co., New York. 1916. Pp. 390.

These two volumes appear at what might well be called the psychological moment. The Mexican question looms overshadowingly large on the political horizon, but very little trustworthy information by which it may be fairly judged is available. So far the public has been kept in the dark concerning the events which transpire in Mexico; the meager details that have been allowed to leak out are misleading, because incomplete and strangely colored. Nothing, therefore, could be more welcome and timely than the publication of these volumes, which purpose to present an honest and impartial survey of the state of affairs under which that unfortunate country smarts and groans. Both of the authors are eye-witnesses and speak from personal experience; they have both had exceptional opportunities for a close and direct study of the situation. For the rest they are independent one from the other in their observations, which makes the fact of their agreement on all substantial points the more valuable and impressive. The difference of viewpoint and of temperament of the two authors, as it crops out in every line, adds a corroborative weight to their testimony. With a rare unanimity and an unmistakable conviction, they regard the dealings of our government with the Mexican revolutionaries as the worst kind of bungling and as a stupid play at cross purposes, which have proved so disastrous to the deplorable republic and plunged a good-natured and harmless people into the extremes of misery and degradation.

In spite of the unpleasant topics of which it treats, the volume of Mrs. O'Shaughnessy affords delightful reading. As a literary production it ranks very high. The character sketches betray a deft and skilful touch, and the numerous pen pictures that brighten the pages are pervaded by a subtle charm; they are like exquisite little etchings that might be framed. Of many we select one, chosen for its brevity. "It is a heavenly spot. Here and there a pink belfry showed itself, its outline broken by a dead black cypress; the marvelous, indescribable hills, both near and far, swam in a strange transparency" (p. 156). Passages that are saturated with the brilliant colors of the sunny South abound and enliven the simple, graceful narrative. One turns page after page with unabated interest and growing enthusiasm. The personal note, quite appropriate in the letters of which the book is made up, and the glow of sympathy which warms and animates the diction, captivate the heart of the reader. Schooled in diplomatic

circles, the author knows how to blend frankness and sincerity with tact and reticence; herein her feminine insight stands her in good stead. Of course, being written by a woman, the book contains much vivacious small talk about the trifling things of everyday life; these parts are not the least charming and relieve the gloom of the sad events related. Harsh judgments there are none. The restraint she exercises over her pen is admirable. The chief actor in the bloody drama she characterizes in a few bold strokes. "Also Carranza, who has none of the ability of Huerta and none of his force, has had the luck to strike a convincing note with his long whiskers and generally venerable aspect. . . . Those who have watched his long career, however, say that a quiet, tireless, sleepless greed has been his motive force through life, and his strange lack of friendliness to Washington is accounted for by the fact that he really hates foreigners, any and all, who prosper in Mexico. . . . I wonder if he doesn't sometimes wonder why on earth he is so popular in Washington" (p. 19). To the policies of our government the author has this to say: "I think we have done a great wrong to these people; instead of cutting out the sores with a clean, strong knife of war and occupation, we have only put our fingers in each festering wound and inflamed it further" (p. 316). Who wishes to gain more information may read the book himself and he will not be sorry for it.

Mr. Smith is more outspoken and more vehement in his denunciations of the vacillating policies and the repeated blunders of the administration. Being an Episcopalian, his word will go a long way to convince those readers who would turn deaf ears to Catholic testimony. He speaks well of the Church and lauds the high degree of prosperity attained to under the Spanish rule and during the successful reign of Diaz. He acquits Huerta of all responsibility for the death of Madero, and is of opinion that the former would have restored peace and happiness to his country if he had been given a fair chance by the United States. His disgust for the statesmanship of our chief executive and his counselors knows no bounds. In fact, his language is somewhat unrestrained; but perhaps the circumstances justify strong language and stinging and bitter invective.

C. B.

Literary Chat.

Our materialistic age sorely needs a lever by which it may be lifted above the things of this world and brought face to face with the solemn realities of the supernatural. Nothing is more suited to give men a vivid sense of the invisible than the habitual practice of prayer; for prayer is communion with the supramundane. Prayer will save our age from its immersion in the material and widen its range of vision. In answer to this deep and imperative need of our generation, Father F. Girardey, C.S.S.R., has produced an excellent little volume in which he endeavors to make the supreme art of the saints attractive to all. (*Prayer: Its Necessity, Its Power, Its Conditions.* B. Herder, St. Louis.) At this limpid source our times should take deep and long draughts, for the author himself is a master in the art which he professes to teach. Though not in the form of sermons, the volume furnishes very useful material for pulpit discourses. May it kindle in many hearts a spirit of prayerfulness and arouse a longing for the high things that cannot be perceived by carnal eyes.

The patriotism of the French Catholics shines forth brightly in the gigantic struggle that convulses the nations of Europe. If proof were necessary, there it is, that Catholic faith does not undermine loyalty to country nor weaken the allegiance to the national banner. Though unjustly persecuted and cruelly wounded in their most sacred convictions in time of peace, the French Catholics did not fail their country in the supreme hour of need. When the call to arms went forth, they rallied round the flag and fought, like lions, in the ranks. In particular, the heroism of the French clergy has been the wonder of the world. The publishing house of Bloud & Gay, Paris, is bringing out a number of volumes, setting forth the splendid deeds of valor performed by French Catholics at the front. (*L'Eveil de l'Ame française devant l'Appel aux Armes.* Par G. Ardant. *Les Catholiques au Service de la France.* Par P. Delay. *Le Clergé et la Guerre de 1914.* Par Mgr. L. Lacroix.) The perusal of these unvarnished accounts of facts will prove more thrilling and infinitely more inspiring and elevating than fiction. The Church may be proud of the genuine patriotism of her children, manifested in such noble and courageous actions.

That the spiritual needs of the French soldiers are not neglected, but generously administered to, and sometimes under very trying circumstances, is proved by M. G. de Grandmaison in a brochure bearing the title, *Les Aumoniers Militaires.* (Bloud & Gay, Paris.)

La Syrie à la France (Par P. Dudon. P. Lethielleux, Paris.) deals with the protectorate of France over the Catholics in the Orient under Mohammedan rule. The author claims the restoration of this protectorate as an historical right of the eldest daughter of the Church. His plea is strong and convincing.

Les Catholiques Allemands jadis et aujourd'hui (Par le Comte Bégouen. Bloud & Gay, Paris.) is replete with inaccuracies and gross exaggerations. It bristles with uncalled-for attacks on the activities of German Catholics. Books of this style do not make for peace and brotherly love; they reflect little credit on the Church, and had better remain unwritten; for they stir up the smoldering fires of religious hatred.

The Wanderer Printing Company of St. Paul, Minnesota, publishes a *Catholic Monthly Letter* intended to counteract the wrong impressions produced by certain war propaganda, which gives currency, even under nominally Catholic auspices, to the vilest calumnies against the Catholic party, bishops and clergy of Germany. It is of course to be remembered that patriotism necessarily views the acts of a national enemy from its own standpoint, and that therefore the national attitude in war times is susceptible of two divergent interpretations. Nevertheless there is an organized hatred which acts upon the credulity

of the populace and which frequently accepts the biased inventions of a diseased patriotism as facts. In such cases injury is often done to whole classes of people, and the fundamental precepts of Christian charity are ignored. This *Catholic Monthly Letter* aims at clearing the discussions of war rumors from this poison of unjust charges and erroneous interpretation.

Father McSorley, of the Paulist Congregation, is doing good service in the interest of religious education by his publications. His last effort is an adaptation of Professor Wedewer's text-book under the title of *A Short History of the Catholic Church*. The volume makes a suitable manual for Catholic schools. It is not too large (356 pages); the matter is well grouped and printed, and brought up to date by the addition of a number of chapters dealing with the recent development in Foreign Mission work, and the latest period of Church History in Europe and America.

An American branch of the Missionary Association of Catholic Women has been established in Milwaukee, and it is hoped it will be extended to other dioceses in the United States, as soon as its aims and methods are properly understood. The Association began its work in 1902, and has at present nearly two hundred thousand members in Europe. It enjoys the patronage of the Holy See, having a special Cardinal Protector. The membership fee is very low (25 cents per annum; perpetual membership, \$25.00). It proposes to furnish aid to both foreign and poor home missions. Besides furnishing help and relieving misery, it suggests an efficient means of spreading missionary education in our Catholic homes.

The St. Louis *Pastoral-Blatt*, at the end of the present year, will complete its cycle of fifty years of instructive labor in behalf of the German-speaking clergy in America. A history of the founding and conduct of the periodical is to appear simultaneously with the celebration of its Golden Jubilee. We hope to note the occasion. Meanwhile we extend our felicitations, "Ad multos annos", to the managers of this excellent organ of pastoral literature.

Among the academic dissertations submitted as a requirement for the degree of Doctor in Philosophy at the Catholic University, a noteworthy place is to be assigned to an exposition of the *Attitude of the Catholic Church toward Witchcraft, Sorcery and Magic*. The author is Sister Antoinette Marie Pratt, of the Congregation of Notre Dame of Namur (Belgium). She became a convert to the Catholic Church at the age of eighteen, and four years later entered the order, devoting her extraordinary gifts of mind to the office of teaching. Shortly after taking her Doctorate she died. Her work suggests close research over a wide field of sources, and her analysis of the divergencies of the Catholic position in succeeding ages, together with their explanation, is satisfactory alike from historical and doctrinal aspects.

Two novels in one year, provided they be not of the stereotyped kind that resemble one the other as family likenesses, betoken a considerable fertility of invention and no slight degree of artistic skill. That is Mrs. Maria Longworth Storer's literary output for this year, bespeaking great versatility and alertness of mind; for the plot of each novel runs on different lines and introduces new features of interest.

In *Probation* Mrs. Storer gives us a problem novel, full of gripping tragedy and pulsating with human emotion, but with none of the sensationalism and salaciousness that generally characterize this species of modern story-writing. The tale is well told and moves rapidly, in spite of minor improbabilities and weaknesses in the construction of the plot. She makes her point, to prove convincingly that the un-Christian theories of the day lead to the dissolution of the family and wreck the happiness of the individual. We catch an occasional glint of Alpine splendors and breathe the fragrant air of forest and sea. The

descriptions of her heroes are a trifle rapturous; all the same, she succeeds in making us love her principal characters. La Bardi is a heroine not easily to be forgotten. (B. Herder, St. Louis.)

Her second story, *The Borodino Mystery*, is built on an elaborate hoax, the clever impersonation of a Russian prince by an English gentleman. The solution is not suspected till the moment when the author herself gives the clue. The narrative rushes on impetuously and is crowded with incidents of absorbing interest, which does not flag to the last page. The story is rich in local color, and it is as pure and balmy as the breath of early spring. We have every reason to be thankful for these clean and wholesome novels, seeing that fiction that may be unconditionally put in the hands of Catholic readers, is at a premium. (B. Herder, St. Louis.)

The Hermit and the King by Sophie Maud (B. Herder, St. Louis) is a pathetic tale, as the central and luminous figure of which appears Henry VI. The author takes certain legitimate liberties with history, but she is faithful to the higher psychological and esthetical truth. There is a quaintness and an antique flavor in the style which casts a spell over the reader. Deep shadows and bright lights face across the pages; for it was an age of powerful contrasts, of lofty virtues and fierce passions, of splendid loyalty and heroisms, offset by black and craven treachery. The hermit moves through the scenes with the placid serenity of a flitting sunbeam; one cannot but be the better for having known this sweet and lovable character. The reader will be charmed as much by the tragic intensity of the story as by the exquisite grace of its telling.

The September issue of the *Annals of the American Academy of Political and Social Science* is devoted entirely to the "New Possibilities in Education". Possibilities are, of course, necessarily based upon actualities. Hence the latter enter largely into the discussions. But possibilities go far beyond actualities. They express ideals which essentially surpass the actual order of things. And so, many of the papers have to do with projects and plans.

There are in all thirty-seven papers. Each has been prepared by a specialist in the respective field of education. In the aggregate, therefore, they may be taken to reflect both certain educational conditions prevailing in this country and the educational ideals toward which the nation is being directed and urged by its recognized leaders.

Those ideas may be generically classified under the term democratic. The Governor of Pennsylvania in a recent address to some rural folk gave utterance to this ideal when he said: "It is my hope that the time may come when the poorest child living in the meanest hovel on the remotest mountain-side in all this commonwealth may enjoy every educational advantage he is willing to improve". This aspiration includes only "the extension" of the democratic ideal, or rather a half thereof, since it embraces only the child, and not the adult members of the community. When, however, we consider "the comprehension" of that ideal, we are impressed by its fulness and wealth. Civic efficiency, home-making, parenthood, vocational aspirations, home life on the farm, rural leadership, health, play and recreation, wise use of leisure, love of reading, not to omit esthetics and morals—the securance of these are some of the outstanding features of the educational ideal.

Not the child alone but the youth likewise and the adult come under the paternal solicitude of the educating State. Consequently we find that at least a third of these articles are devoted to continuation schools, university extension, public lectures, public music, farm demonstration, home demonstration, library in city and country, home reading-circles, visual instruction, education of the immigrant, public service of college and university, and so on.

While it may be a matter for congratulation that the American people are being or are going to be supplied with such abundant facilities for acquiring knowledge, it may be questioned whether governmental paternalism is not being overworked. Should it, for instance, fall within the scope of the federal government to organize and conduct reading-circles in the homes of the people? Actually there are at the present moment over three thousand men, women, boys, and girls enrolled in national reading-circles. The National Bureau of Education issues reading courses covering the world's literary classics, history, biography, and so forth—ten in all, thus far. Test questions are sent out, and if answered satisfactorily, certificates are given, signed by the Commissioner of Education. No doubt all this contributes to the spread of knowledge and culture, but one wonders whether Uncle Samuel is not doing too much for his boys.

The government is doing so much for the dissemination of knowledge that there would seem to be little or nothing left over for individual effort. At least, it would appear that no one, man, woman, or child, athirst for instruction of any kind, need draw from any other springs than from those set flowing by the paternal State. And yet there are probably several millions of people enrolled as pupils in the correspondence schools—literally writing for a living in a very special sense. A recent issue of a popular magazine, we are told by a competent authority in the serial before us, contains the advertisements of thirty-two schools offering instruction by correspondence. The courses cover nearly every known human activity, ranging from raising poultry to training engineers. They include instruction in accounting, law, electrical engineering, meter engineering, signal engineering, wireless operating, automobile driving and repairing, lettering and designing, drawing and cartooning, drafting, advertising and selling, public speaking, watch repairing, executive management, English, and even ventriloquism. A person may be made into a traffic inspector, a detective, or a musician—all by mail.

When one considers the vast numbers that are utilizing these means of supplementing their education, one might ask why the correspondence school has not likewise been assimilated by the public system of education. The answer may be that private capital is too heavily invested in these institutions for the State either to absorb or compete with them.

The Negro Year Book for 1917, an annual encyclopedia of the Negro, has recently been issued by the Tuskegee Institute, Alabama. The compiler is Mr. Monroe N. Work. The annual is now in its fourth year and shows a steady advance both in matter and interest. There is hardly anything concerning the Negro, his history, relations, progress, or problems, that will not be found in these closely-packed pages (500). The book reflects great credit upon the authors and manifests, as does no other single work, both the progress which is being made by the colored race and the agencies whereby that progress is effected.

The Rev. B. Dieringer, organist and professor of music at the Seminary of St. Francis, and the Rev. Joseph J. Pierron, a graduate of the Ratisbon School of Church Music, have published recently a *Manual of Catholic Hymns* which bears the stamp of knowledge and discernment in a matter beset with difficulties.

The book contains about seventy-five English and thirty Latin hymns, suitable for the different seasons of the year and the various ecclesiastical functions. The traditional chant of the Church is also well represented. Six Gregorian Masses (including the Pro Defunctis), a Benediction service, the Te Deum, Litanies, and the complete Vespers of the Blessed Virgin, make up this section. The accompaniments are issued separately and are so arranged that they may be performed on the manual alone, without using the pedals. An appendix contains prayers for Mass, Confession and Communion, etc.

To gather together a hundred hymns which fulfil the requirements exacted

by good taste, both literary and musical, and which at the same time are of such a character as to appeal to all classes, is no small task. In the present case the compilers have been in the main successful. The great bulk of the matter is simple in character, serious in form and content, well adapted to congregational use, and sufficiently attractive from the musical point of view to please those whose taste has not been vitiated by bad training. (Benziger Bros.)

A very attractively printed and illustrated little paper-bound volume—in quarto but slender format—bears the superscription *An Alphabet of Irish Saints*. It is similar to the well-known *Alphabet of Saints* which the late Monsignor Benson and three of his friends composed a few years ago. But, besides serving to make children acquainted, through rhyme and picture, with the great historic heroes of holiness, it is meant to win them to the cultivation of the art of painting. The outline illustrations are intended to be painted in by the children, among whom a prize competition is to be organized. The conditions of the contest are given within the front cover. The sketches are eminently clever and suggestive. The rhymes, prettily printed in English and Celtic, are by no means models, though doubtless they serve their purpose. The whole design with its beautiful typographical reproductions is highly commendable. It should be widely circulated and encouraged among the children of the Gael. (P. J. Kenedy and Sons, New York, are the publishers in America; The Dundalgan Press in Ireland.)

The Catholic Alumni Sodality of the Gesù, Philadelphia, has recently issued in a highly commendable format a Catalogue of Catholic Books in the Central Branch of the Free Public Library of Philadelphia. The little volume was compiled primarily in order to attract "book lovers to the perusal of the works of Catholic writers". While subserving this aim the catalogue is instructive in several other respects. In the first place it proves that a very fair representation of what may broadly be called Catholic literature can be found in a free library—the catalogue contains almost two hundred pages and many more than two thousand titles. Indirectly therefore it shows that not every public librarian is unwilling to provide Catholic reading matter. Again, it proves what Catholics can do in this respect guided by intelligent zeal. Lastly, it suggests that if there are not more Catholic books in the public libraries the reason is either that Catholics do not bestir themselves to get them there or, when the books are there, to have them used.

Some time ago a worthy pastor, on the report of one of his flock, complained personally to the public librarian of his city that Catholic books were inadequately represented in the free library. The man of many books, having listened patiently to the complaint, summoned a clerk and asked to have a certain catalogue brought to him. Handing this to the priest, he said: "Father, what would you think if such books as these were on our shelves?" The priest glanced over the list and returning it replied: "Why, that would be splendid." "Well, Father," rejoined the librarian, "all those books are there." The legend does not describe the feelings of the plaintiff. Nor need it. *Verbum sat!*

It may be worth observing here that similar catalogues of Catholic books in public libraries have been compiled for other cities besides Philadelphia. Baltimore, Cleveland, Pittsburgh are thus provided, probably other centres. It is to be hoped that the good example will be followed still more widely.

Books Received.

SCRIPTURAL

THE NEW TESTAMENT. (*The Westminster Version of the Sacred Scriptures.* Edited by the Rev. Cuthbert Lattey, S.J., and the Rev. Joseph Keating, S.J.) Vol. I, Part II: The Gospel according to St. Mark. By the Rev. Joseph Dean, D.D., Ph.D., Professor of Sacred Scripture, St. Joseph's Diocesan College, Upholland. 1916. Pp. xviii—84. Vol. III, Part I: The Epistles to the Thessalonians. By the Rev. Cuthbert Lattey, S.J. 1913. Pp. xxi—21. Part II: The First Epistle to the Corinthians. By the Rev. Cuthbert Lattey, S.J. 1914. Pp. xx—72. Vol. IV, Part III: The Apocalypse of St. John. By the Rev. Francis Gigot, S.T.D., Professor of Sacred Scripture, Yonkers, New York. 1915. Pp. xxiv—54. Longmans, Green & Co., London and New York. Price each 1/6 net.

ARCHAEOLOGY AND THE BIBLE. By George A. Barton, Ph.D., LL.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College; Sometime Director of the American School of Oriental Research in Jerusalem. Green Fund. Book No. 17. Part I: The Bible Lands, their Exploration, and the Resultant Light on the Bible and History. Part II: Translations of Ancient Documents which confirm or illuminate the Bible. American Sunday-School Union. Pp. xiii—461, with 113 pages of plates. Price, \$2.00; \$2.25 postpaid.

THE DATE OF THE EXODUS. By Harold M. Wiener, M.A., LL.B., of Lincoln's Inn, Barrister-at-Law. Reprint from *Bibliotheca Sacra*, July, 1916. Bibliotheca Sacra Co., Oberlin, Ohio. 1916. Pp. 28. Price, \$0.25.

THEOLOGICAL AND DEVOTIONAL

PRAYER: ITS NECESSITY, ITS POWER, ITS CONDITIONS. By the Rev. Ferred Girardey, C.S.S.R. With Preface of the Very Rev. Thomas P. Brown, C.S.S.R., Provincial of the St. Louis Province. B. Herder, St. Louis and London. 1915. Pp. 210. Price, \$1.00.

AN ALPHABET OF IRISH SAINTS. Introduction by C. D. English Foreword by Sir Henry Bellingham. Irish Foreword by Douglas Hyde. English Rhymes by Charlotte Dease. Irish Rhymes by "Torna". Illustrations by Lucas Rooney. P. J. Kennedy & Sons, New York. 1916. Pp. 48. Price, \$0.40 net.

LUMEN VITAE. L'Espérance du Salut au Début de l'Ère Chrétienne. Par Adhémar d'Alès, Professeur à l'Institut Catholique de Paris. Gabriel Beauchesne, Paris. 1916. Pp. 283. Prix, 3 fr. 50; 3 fr. 75 franco.

VOICES OF THE VALLEY. Compiled by F. McKay, compiler of *The Heights of Contemplation, Leaves of Gold*, etc. P. J. Kennedy & Sons, New York. 1916. Pp. 226. Price, \$0.75 net.

THE BOOK OF THE JUNIOR SODALISTS OF OUR LADY. A Manual for the Sodality of Our Lady and St. Aloysius, the Sodality of Our Lady and the Holy Angels and all Junior Sodalities in Schools and Elsewhere. Compiled and arranged by Father Elder Mullan, S.J. P. J. Kennedy & Sons, New York. 1916. Pp. xiii—461. Price, \$0.50 postpaid.

PHILOSOPHICAL

PRINCIPLES OF CONSTITUTIONAL GOVERNMENT. By Frank J. Goodnow, LL.D., President Johns Hopkins University. Harper & Brothers, New York and London. 1916. Pp. 396. Price, \$2.00 net.

THE TRUTH ABOUT CHRISTIAN SCIENCE. By George M. Searle, of the Paulist Fathers. The Paulist Press, New York. 1916. Pp. xi—305. Price, \$1.25 net.

ARE CATHOLICS INTOLERANT? By Peter Finlay, S.J. **HEMOLYSIS AND DESCENT.** By Richard H. Tierney, S.J. (*The Catholic Mind*. Vol. XIV, No. 13. 8 July, 1916.) The America Press, New York. Pp. 24. Price, \$0.05; \$1.00 a year.

A HISTORY OF POLITICAL ECONOMY. By John Kells Ingram, LL.D., Fellow of Trinity College, Dublin. New and enlarged edition with a Supplementary Chapter by William A. Scott, LL.D., Professor of Political Economy, University of Wisconsin, and an Introduction by Richard T. Ely, LL.D., Professor of Political Economy, University of Wisconsin. A. & C. Black, London; The Macmillan Co., New York. 1915. Pp. xix—315. Price, \$1.75.

THE ATTITUDE OF THE CATHOLIC CHURCH TOWARD WITCHCRAFT AND THE ALLIED PRACTICES OF SORCERY AND MAGIC. By Sister Antoinette Marie, A.M., of the Sisters of Notre Dame, Namur, Belgium. A Dissertation submitted to the Faculty of Philosophy of the Catholic University of America, in partial fulfilment of the requirements for the Degree of Doctor of Philosophy. Washington, D. C. 1915. Pp. 138.

BENIGHTED MEXICO. By Randolph Wellford Smith. John Lane & Co., New York; John Lane, The Bodley Head, London. 1916. Pp. 390. Price, \$1.50 net.

REPRINT OF COMMUNICATION ADDRESSED TO PRESIDENT CLEVELAND IN 1896, ON THE SUBJECT OF ARMENIAN COMPLICATIONS. By John C. Havemeyer, Vonnegut, New York. Reproduced recently by the *New York Times*, as of vital interest in the present crisis of our national life. Pp. 12.

THE COMMERCE OF LOUISIANA DURING THE FRENCH REGIME, 1699-1763. By N. M. Miller Surrey, Ph.D. (Vol. LXXI, No. 1, of Studies in *History, Economics and Public Law*. Edited by the Faculty of Political Science of Columbia University.) Columbia University and Longmans, Green & Co., New York; P. S. King & Son, London. 1916. Pp. 476. Price, \$4.00.

VOCATIONAL PSYCHOLOGY. Its Problems and Methods. By H. L. Hollingworth, Associate Professor of Psychology, Columbia University. With a Chapter on "The Vocational Aptitudes of Women" by Leta Stetter Hollingworth, Ph.D., Clinical Psychologist, Bellevue Hospital, New York City. (*The Conduct of Mind Series*. Edited by Joseph Jastrow.) D. Appleton & Co., New York and London. 1916. Pp. xviii—308. Price, \$2.00 net.

HISTORICAL.

A SHORT HISTORY OF THE CATHOLIC CHURCH. By Hermann Wedewer, Professor at the Royal Gymnasium of Wiesbaden, and Joseph McSorley, of the Paulist Fathers. B. Herder, St. Louis and London. 1916. Pp. 357. Price, \$1.00.

GERMAN CULTURE, CATHOLICISM AND THE WORLD WAR. A Defense against the book *La Guerre Allemande et le Catholicisme*. Published by George Pfeilschifter, Professor of Theology at the University of Freiburg im Breisgau. In conjunction with G. Briefs, G. J. Ebers, M. Von Faulhaber, H. Finke, H. Von Grauert, K. Hoeber, F. X. Kiefl, A. Knoepfler, P. Lippert, J. Mausbach, A. Meister, K. Muth, A. Pieper, H. Platz, F. Sauer, F. Sawicki, J. Schmidlin, H. Schroers, W. B. Switalski. Authorized American edition. Wanderer Printing Co., St. Paul, Minn. 1916. Pp. 448. Price, \$0.75.

L'ÂME DE LA FRANCE À REIMS. Discours prononcé en la basilique de Sainte-Clothilde le 30 Septembre 1914. Par Mgr. Baudrillart, Recteur de l'Institut Catholique de Paris. Gabriel Beauchesne, Paris. 1915. Pp. 24. Prix, 0 fr. 75.

ARRAS SOUS LES OBUS. Par M. l'Abbé E. Foulon, Professeur à l'Institution Saint-Joseph d'Arras. Préface de Mgr. Lobbedey, Evêque d'Arras. 100 photographies. (Publication du Comité Catholique de Propagande Française à l'Étranger.) Bloud & Gay, Paris. 1916. Pp. viii—124. Prix, 3 fr. 50.

LA LOURDES DU NORD, NOTRE-DAME DE BREBÈRES. Par René le Cholleux. Publication du Comité Catholique de Propagande Française à l'Étranger. Bloud & Gay, Paris. Pp. 40.

"PAGES ACTUELLES," 1914-1916. No. 10. *La Cathédrale de Reims*. Par Émile Mâle. Pp. 39.—No. 34. *Les Catholiques Allemands jadis et aujourd'hui*. Quelques Précédents au Cas du Cardinal Mercier. Par le Comte Bégouen. Pp. 48.—No. 47. *Les Aumôniers Militaires*. Par M. Geoffroy de Grandmaison. Pp. 64. Bloud & Gay, Paris. 1916. Prix, 0 fr. 60 par volume.

LE CLERGÉ ET LA GUERRE DE 1914. Par Mgr. L. Lacroix, Ancien Evêque de Tarentaise, Professeur à la Sorbonne. III. *Le Clergé et l'Union Nationale*. VIII. *La Grande Pitié de Reims*. XI. *Le Clergé des Diocèses Envahis*. XII. *Une Paroisse Champenoise sous la Botte Allemande*. Bloud & Gay, Paris. 1915. Pp. 24 par volume. Prix, 0 fr. 40 par volume.

MISCELLANEOUS.

THE HERMIT AND THE KING. A Fulfilment of Mgr. Robert Hugh Benson's Prophecy of Richard Raynal. By Sophie Maude. B. Herder, St. Louis; R. & T. Washbourne, London. 1916. Pp. xi—260. Price, \$0.75.

THE BORODINO MYSTERY. By Maria Longworth Storer, author of *Christopher Leighton*, etc. B. Herder, St. Louis and London. Pp. 258. Price, \$1.00.

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Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

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AMERICAN ECCLESIASTICAL REVIEW

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. V.—(LV).—NOVEMBER, 1916.—No. 5.

AMERICAN PRIESTS AND FOREIGN MISSIONS.

Behold, I say to you, lift up your eyes, and see the countries; for they are white already to harvest.—*John 4: 35.*

And seeing the multitudes, He had compassion on them: because they were distressed, and lying like sheep that have no shepherd.—*Matt. 9: 36.*

Every member of the Catholic and Apostolic Church ought to consider it an honor and a glory to be included in the sublime commission to labor for the conversion of pagan nations.—*Cardinal Wiseman.*

THE average American priest, and especially the native-born cleric racy of the soil, would probably resent as a downright calumny the imputation that he is narrow, circumscribed in his views, illiberal in his sympathies, and parochial in his activities. With not a little complacency, and with more or less justice, he is apt to consider himself quite the reverse of all this. If he does not exactly plume himself on his notable breadth of view, his widespread interest, his large-hearted tolerance, and his unselfish generosity, he is at least free from any consciousness that he lacks these qualities, and is accordingly fairly well satisfied with his attitude toward his friends and acquaintances and the world in general. Whether or not that satisfaction is really warranted is a question the discussion of which in these pages would perhaps be more futile than fruitful; but there can be nothing offensive in the suggestion that our average American priest may profitably examine just how much broad-mindedness, interest, sympathy, and generosity he habitually displays in connexion with the Church's Foreign Missions.

Such an examination is peculiarly timely at present, because of the altered conditions of the Missions and their sources of supply since the outbreak of the European War. For the past two years the Catholic press in all lands of both hemispheres

has repeatedly called attention to a fact the obviousness of which might be supposed to render iteration superfluous: that the upkeep and the progress of the Foreign Missions for the next decade or so will be dependent, principally, on the aid received from America. No reader of this REVIEW needs to be told why this is the case. The dearth of men and money in those lands which have heretofore been the mainstay of the Church's evangelizing forces in pagan countries is an outstanding and lamentable fact of contemporary history; and it is more than probable that the dearth will for some years survive the conclusion of the war that has brought it about. The urgent need of America's assistance is accordingly manifest.

As for the congruity, not to say the duty, of furnishing that assistance, no elaborate argument would seem to be necessary to convince any thoughtful cleric that the Foreign Missions have a quasi-right to expect American Catholics to contribute generously to their subsistence. When Our Saviour said to His Apostles. "Going, therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost: . . . and behold I am with you all days even to the end of the world", He evidently laid upon His Church a charge that was to endure as long as there remain on earth heathens to be evangelized. This apostolic commission is addressed to the Church of to-day not less forcibly than to that of the first century, and to the Church in America not less directly than to the Church in France, Belgium, Italy, or Spain. The work of actually preaching and baptizing belongs of course to the missionary priests; but, as Cardinal Wiseman declared some sixty years ago, "Certainly the whole Church—including, therefore, the laity—have their part in this solemn duty: the Apostles themselves collected the alms of the first faithful, to enable themselves to carry it out."

In a general way, then, the obligation of the Catholic clergy and laity of this country to do their part in the evangelization of the heathen is acknowledged by all priests: the desideratum is that it should be avowed and discharged in a specific way by the individual pastor. The old adage that what is everybody's business is nobody's business is verified all too frequently in these United States when there is question of

aiding the Foreign Missions. Not of course that there are not many priests who are acquitting themselves of their full duty in this matter; but it is probably true to say that such priests are the exception rather than the rule. If the *average* priest were as zealous in this good work as is the exceptional one, it is safe to assert that the financial contributions to the Missions would be increased by several hundred per cent. Is it not worth while for this average priest to take thought of his personal responsibility in the matter, and visualize the various practicable methods by which he may acquit himself of his individual, proportional share of an obligation certainly incumbent upon the American Catholic body as a whole?

As has been said, our Foreign Missions are at present, and for some years to come are likely to be, in urgent need of men and money. In the mind of the present writer, there is no parish priest in the United States who, with a little goodwill, cannot materially help in supplying them with both. As between the two requisites, while the first, men, is the more essential and in the long run absolutely indispensable, the second, money, is almost equally necessary and is far more speedily available. Pretermittting for the moment any consideration of the priest's effective activity in increasing the number of missionaries in the foreign field, let us see how he may augment the resources of the actual workers in that field.

The simplest and the most direct method by which a pastor may lessen the burden of financial worry habitually borne by the foreign missionary is to organize in his parish branches of the Society for the Propagation of the Faith and the Association of the Holy Childhood. The former organization, as most readers of this REVIEW are doubtless aware, is an international association the purpose of which is to assist by prayers and alms Catholic missionary priests, Brothers, and Sisters engaged in spreading the Gospel in heathen and non-Catholic countries. Conditions of membership are of the simplest: the recitation of a daily prayer for the missions and a contribution of at least five cents monthly to the general fund. The ordinary method for gathering the contributions is to form the associates into bands of ten, of whom one acts as promoter. These promoters turn over the offerings to a local or diocesan director by whom they are forwarded to the general com-

mittee. Personal contributors of six dollars a year are called special members, while the offering at one time of at least forty dollars makes one a perpetual member. As for the Association of the Holy Childhood, membership therein entails on the part of children a monthly contribution of one cent, or a yearly one of twelve cents, and the daily recitation of a "Hail Mary", with the addition, "Holy Virgin Mary, pray for us and for the poor pagan children." Should any clerical financier be inclined to smile at the disproportion between a cent a month and any worth-while assistance to the Foreign Missions, an effective check to his mirth is afforded by the statement that some seven million children are enrolled in the Association, and that since its foundation in 1843 it has given to the Missions fully thirty-two million dollars and saved to the Church about eighteen million pagan children.

A graphic illustration of the intimate relation between financial contributions to the Missions and conversions of heathens is presented in the remark of a missionary priest in Hyderabad (Hindustan) to Father Hull, S.J., editor of the *Bombay Examiner*: "Give me twenty-four dollars, and in a year I'll give you five hundred Christians. How? Quite simply: that sum will pay a catechist for a year, in which time he can instruct five hundred who are asking for baptism." An additional incentive to priestly activity in securing funds for so excellent a purpose is the knowledge that Protestants are thoroughly alive to the relation we have mentioned, that between money and conversions. A recent report of the United States branch of the Society for the Propagation of the Faith, after stating that two-thirds of the Foreign Missions' revenue has been cut off by the war, adds: "To make matters worse, Protestant missionaries, who are at all times one of the most powerful obstacles to the planting of the true Christian Faith, are increasing their efforts to supplant our priests and to take up the work which the latter may have to abandon for lack of resources. The receipts of the Protestant Boards of Foreign Missions are larger than ever, and their activity abroad is increased in proportion." A pertinent commentary on the foregoing is the fact, vouched for by a Catholic journal of India, that Protestants made about as many converts in that country in one century, the nineteenth, as it took Catholics

four centuries to reach, the adequate explanation being: "They have greater resources and utilize them".

To return from this quasi-digression to the average American priest's attitude toward these societies that directly aid the Foreign Missions: what genuine obstacle prevents him from establishing in his parish branches of both the Society for the Propagation of the Faith and the Association of the Holy Childhood? Does he allege the multiplicity of home needs and the difficulty of providing for the upkeep of his own "plant"—church, rectory, school, hall, etc.? If so, he is not only over-emphasizing the adage, "Well-ordered charity begins at home" and showing himself less broad-minded and large-hearted than is congruous in a zealous priest of God, but is advocating what is really a short-sighted policy calculated to increase, rather than diminish, his financial difficulties. "Give and it shall be given unto you" is one of the first principles of Gospel prudence and his preaching it to his people by word and example will undoubtedly be productive of more beneficent results, even from a material standpoint, than will any narrow insistence on the dictum about the charity that begins at home—and all too often stays there.

The experience of all those priests who interest themselves and their parishioners in these societies which we have mentioned may safely be appealed to in support of the contention that, far from affecting unfavorably purely local religious or charitable works, affiliation with the Society for the Propagation of the Faith and the Association of the Holy Childhood stimulates the generosity of the faithful and actually increases the revenues for home needs. As a Pennsylvania cleric has admirably put it in a letter to a missionary magazine: "That our parishes would never suffer from an increased zeal in the broader interests of the Universal Church is a consoling paradox which it is well to emphasize. It is not a question of jealously husbanding resources; it is rather a question of arousing in the hearts of our people that unfathomable religious spirit which is too often allowed to lie dormant—that spirit which measures its generosity not by the size of another's contribution, but by the unlimited extent of the need. . . . It is a splendid object-lesson for us parish priests that the ecclesiastic who was most closely identified with foreign

mission work in England, was the man who built the Westminster Cathedral, who saved the day for religious schools in Parliament, and who organized the admirable system of child-rescue work that will continue to prove its excellence for years to come."

One consideration which should possess not a little weight in determining both a pastor and his people to show themselves generous in aiding the Society for the Propagation of the Faith is that they themselves, as constituent members of the Church in this country, have received very substantial benefits from that organization. Writing to its directors in the name of the American hierarchy assembled at Baltimore for the third national Council, in 1884, Cardinal Gibbons said. "If the grain of mustard seed planted in the virgin soil of America has struck deep roots and grown into a gigantic tree, with branches stretching from the shores of the Atlantic ocean to the coasts of the Pacific, it is mainly to the assistance rendered by your admirable Society that we are indebted for this blessing." That this tribute is not mere poetic hyperbole but simple prosaic fact is clear from Mgr. Freri's tabulated statement of the Society's receipts and disbursements, contributed to the *Catholic Encyclopedia*. There we find that, up to 1910, inclusively, while the United States has given to the Society two and three-quarter million dollars, the Society has given to missions in America seven and three-quarter millions. Now that this country has graduated from the ranks of missionary lands (although seventeen dioceses in the South and the Far West still receive yearly allocations from the Society), it is surely fitting that our priests and people should do their part in paying off that debt. And if the pastors take the initiative, it is morally certain that the flocks will readily lend their coöperation.

It need hardly be stated that, apart from any affiliation with these foreign mission societies, a zealous priest who is big enough to think in terms of the universal Church can effectively aid the missions by his personal contributions to particular projects that make a specific appeal to his sympathy, and by enlisting the active interest of his wealthy or at least well-to-do friends for the same good cause. He can moreover infuse genuine warmth and earnestness into his appeal to his

people to make the collection for the Missions a notably generous sum, not an insignificant pittance.

Financial assistance, however, even the most liberal and bounteous assistance, is neither the sole need of the Foreign Missions in our day nor the only way in which the Church in America can manifest her apostolic spirit in their regard. Lack of money undoubtedly handicaps the activities of the missionaries and is a misfortune; but a dearth of missionaries paralyzes the work of evangelization and is a disaster. Funds for the workers in the foreign field cannot but be regarded as an urgent need; additional workers in that field may well be looked upon as an absolute necessity. And to supply the requisite men is obviously a much more difficult matter than to furnish even abundant money. Thorough-going zeal on the part of a parish priest who is imbued with a genuinely apostolic spirit can speedily amass some hundreds of dollars for missionary use; but to provide a priest or Brother or Sister who will go to the field afar to devote life's energies to apostolic work is an achievement measurably harder and notably less expeditious.

Once we grant the necessity of an end, however, reasonable trust in Divine Providence assures us that means for the successful accomplishment of that end can invariably be found by men of good will. If American missionaries are needed in Asia, Africa, and the Southern Seas, as they undoubtedly are, then there are, just as undoubtedly, ways and methods by which American boys and girls in sufficient numbers can be inspired with love for such a vocation and trained for the work which it necessarily entails. That a beginning has already been made, at Maryknoll, in the matter of providing American priests for the foreign missions is both a cause for legitimate pride on the part of the zealous promoters of that excellent work, and a proof that no insuperable difficulties lie in the way of America's doing her full duty with respect to Christ's commission, "Going, therefore, teach ye all nations". Even a partial fulfilment of that duty will, however, necessitate during the next few decades the establishment of more than two or three such seminaries as Maryknoll in different parts of this great and still growing country; and there is no parish priest in the land so overburdened with work or so

straitened in resources that he may not render effective aid, both in furthering the prosperity of the institution at Ossining, N. Y., and in fostering vocations that will justify the founding of several similar institutions.

That vocations to the Foreign Missions are in this country at present sporadic, exceptional, few and far between, will scarcely be contested by any one whose interest in the subject has led him to make inquiries; that their existence in fairly large numbers should become in the near future a normal outgrowth of the religious education imparted to our young people is a consummation not only devoutly to be wished, but, at least in the opinion of the present writer, entirely feasible, not to say comparatively easy to bring about. To speak first of the sporadic vocations existing here and there throughout the land, and the pastor's duty in connexion therewith: young Catholics whom the grace of God is calling to a life of consecration and self-sacrifice have a quasi-right to learn from their parish priests that at Maryknoll, at Techny (Illinois), and in various religious orders and congregations of the country, opportunities are afforded for the development of their vocation, for a training specifically designed to fit them for apostolic work in foreign fields. Nor will it argue very extraordinary zeal on the part of a pastor if, in a given case, he financially assists the aspirant to such a life in reaching the goal of his pious ambition. A little more generous employment, by the average priest, of good advice and material aid, of the pious word and the helping hand, would very probably, even now, multiply fourfold the youthful Americans making ready for the glorious work of spreading Christ's Gospel in heathen lands.

The exigencies of the time, however, call for something more than these relatively rare and exceptional and scattered vocations; what is imperatively needed is a measurably numerous band of youthful volunteers issuing from Catholic schools and colleges with the resolute desire to work for God where God is unknown. How can such a band, constantly increasing as the years go by, be brought into existence? By precisely the same means as have proved effective in other lands—in Ireland, France, and Belgium, to mention no others. The supernatural atmosphere must be imbibed by our young folk more

habitually and in larger draughts than is the case at present. They must be taught from their earliest years that wholehearted labor in the Lord's vineyard wherever situated, endurance of trials and sufferings for God's sake, holiness, sanctity, the desire of martyrdom even, are not abnormal manifestations of genuine Catholic life, nor mere ideals so lofty as to be unattainable by themselves. They must learn, as they *will* learn if properly instructed, to walk by faith rather than by sight, to discern the action of Providence, not the intervention of blind chance, in the various circumstances of their own lives, as in the bigger concerns of the world around them. They must in a word be thoroughly imbued with the idea that the things of eternity are after all the only things of supreme import to men and women young or old.

To become somewhat more specific: vocations to the Foreign Missions will abound in this country if our Catholic educators and our parish priests make due account of the spirit of romance and adventure and hero-worship which in some degree is found in all boys, and which in most boys exists in a notable degree. This spirit is naturally developed and fostered by the literature especially designed for the young—tales of exciting adventure, of discovery and exploration, of martial glories and naval perils, of treasure islands and pirates' booty, of Western cowboys and metropolitan detectives, of "moving accidents by flood and field", of foreign travel and life in the open and thrilling risks and courted dangers and the whole long catalogue of the fiction-writer's devices. Now, there is nothing surer than that the career of many an American youth is practically determined by just such literature, or rather by the spirit of romance to which it caters. Of the thousands of young men under thirty who flocked to the colors at the outbreak of the Spanish-American war, or more recently to the Mexican border, how many were actuated by patriotism pure and simple, and how many by the love of adventure so characteristic of normal boyhood and youth!

Is there any impossibility, or even any inherent difficulty involved, in supernaturalizing this adventurous spirit in our Catholic young people? Suppose that at home and in school they are copiously supplied with the true stories of the heroes of our Faith, with the intensely interesting narratives of real

adventures experienced by our foreign missionaries, with the thrilling accounts of dangers confronted and death defied by the martyrs, not of the historical primitive Church, but of our own day—will not the baleful influence of hedonism, or belief in the supreme importance of securing a “good time” be effectively counteracted, and God’s grace find a congenial soil in which to sow the seeds of an apostolic vocation? We have to-day “Lives of the Saints” that make thoroughly good, not merely goody-goody, reading for young folks—numbers of them may be found in the catalogue of the London Catholic Truth Society, and an increasing stock of biographies of near-saints as charming as they are edifying. We have, too, not only such specific Foreign Missions periodicals as *The Illustrated Catholic Missions* and *The Field Afar*, but a Missions department of a column or two in most of our Catholic weeklies. And, in the matter of wonderful happenings and exciting events and terrifying incidents and miraculous escapes, these “really truly” stories told by our missionaries immeasurably surpass the imaginative narratives of the fictionists. Now, it can hardly be doubted that concerted action on the part of priests and parents and teachers would create in the minds of our boys and girls genuine interest in such veritably Catholic literature, an interest which, just as “the appetite increases with eating”, would grow with their growth and beneficently affect their whole future careers, even if it did not, as in many a case it presumably would, enkindle a noble desire for a life of sacrifice on the foreign mission.

It goes without saying, of course, that the foregoing paragraph will impress not a few readers as a piece of optimistic idealism, and the writer is quite prepared indeed to hear it characterized by an ultra-practical cleric in some such terms as “pure poppycock and pietistic piffle”. He maintains nevertheless that such a formation of the rising generation of Catholics is neither impracticable nor particularly difficult. One reason for this conviction is a consideration to which the average priest has perhaps not given all the attention or attributed all the importance which it very certainly merits: the effect of frequent and daily Communion on the children and adolescents of our day. Whether or not Pius X foresaw the European War and its disastrous effects on the For-

eign Missions, his action in confirming the decree *Sacra Tridentina Synodus*, and in subsequently lowering the age at which children may be admitted to the Holy Table, assuredly facilitated the securing of American recruits to the ranks of the Church's apostolic laborers in lands beyond the ocean. To doubt that a deeper spirituality and a more ardent love of self-sacrifice will characterize a youthful generation that has from childhood partaken daily of the Bread of Life would be constructively to question the beneficent action of the Eucharist on the development of the interior life or what we commonly call growth in holiness. Given such spirituality, is it extravagant to assert that many a youth will be irresistibly drawn to a career which, just because of its acknowledged hardships and privations, appeals all the more strongly to his spirit of sacrifice? Let the clerical reader of this page hark back to his own boyhood, recall his own spirit (fostered by Communion only once a week or once a fortnight), and give his own answer to the question.

There is yet another consideration which should not be lost sight of in any discussion of this subject: efforts to discover and foster vocations to the Foreign Missions will almost inevitably increase the number of vocations to the priesthood for the home field; and that such vocations are needed is clear from the statements of numerous prelates, especially in the Western States. The congruous episcopal attitude toward the question is well expressed in the assurance given by Archbishop Mundelein to the Fathers of the Divine Word, at St. Mary's Mission, Techny: "How glad I am that your school and novitiate are established in my diocese. True, I am in urgent need of men to carry on the work at home, but I will never put an obstacle in the way of your obtaining vocations in this diocese, because I know that the young missionaries who will go forth from your institution to devote themselves to the salvation of the poor heathen in faraway countries will call down Heaven's especial blessing on our work at home." What His Grace of Chicago says of his diocese may be said with fully as much propriety of any parish whose pastor interests himself and his people in the Foreign Missions: God's blessing will descend upon it, superabundantly rewarding even in this life both pastor and flock.

ARTHUR BARRY O'NEILL, C.S.C.

Notre Dame, Indiana.

OLD CHURCHYARDS: THEIR SECULAR SIDE.

THE CHURCHYARD CROSS.

IN the former paper¹ on Old English Churchyards allusion was made to the cross. Doubtless every Old English churchyard had a cross. It stood in a conspicuous position, and was in many cases an ornate piece of sculpture. Not a few of these crosses are, in a more or less perfect condition, still extant.

Previous to, as well as after, the Christian era, the cross was in some sense a religious symbol, even among the ancient pagans. One form of it appears on Egyptian monuments, and was employed as an emblem of immortality. The Spaniards are said to have found upon their conquest of South America a form of the cross which was regarded as an object of veneration by the pagan inhabitants of that continent. Authorities have maintained that the northern nations of Europe venerated the cross in prehistoric times, because in it they beheld the hammer of Thor, their mighty god of war, who was inferior only to Odin in power and strength.

The churchyard crosses of the Anglo-Saxon period generally had the figure of our Saviour carved on them; and they were usually erected either near the south door of the church, or by the side of the pathway leading to it. This site was chosen so that the faithful might be reminded to pray for the souls of the departed whose mortal remains were mouldering beneath the grass near their feet.

Another name for this cross was the "palm cross"; because on Palm Sunday it formed one of the stations in the procession of the Blessed Sacrament. Moreover, after the Passion had been recited at Mass on that day, the blessed palms were brought out and the cross was decked with them.

Not only were acts of religious ceremonial performed at the churchyard cross, but many civil functions also took place there. Mayors were elected, folk-motes held, papal bulls read, royal proclamations made known, and heretical books burnt, at the cross. At the Reformation, and for centuries before, St. Paul's Cross was a noted feature of St. Paul's Cathedral,

¹ See *ECCL. REVIEW*, November, 1915, pp. 508-520.

London. It was as well known then as is the Nelson Column to the present generation.

SYMBOLISM OF THE CROSS.

There is an interesting and close connexion between the *tau* of Egypt, the cross, as both a heathen and Christian symbol, and the hammer of the Scandinavian god Thor. With the Egyptians the sacred sign of the tau was the symbol of life. The early Christians of Egypt adopted it in lieu of the cross, which was afterward substituted for it. They prefixed it to inscriptions in like manner as the cross was in later times, and numerous inscriptions headed by the tau are still preserved in the early Christian sepulchres at the Great Oasis. The scarab (beetle) was held sacred by the Egyptians because the sutures down the back, and across the thorax, form a T.

In India, certain Hindu ascetics, who sit for days and nights together in a Buddha-like attitude on the ground, used a crutched cross in the form of a tau on which to rest their arms. And, according to Moor, author of the *Hindu Pantheon* and *Oriental Fragments*, the Greek tau, or T, is supposed to have been the sign which, in later days, distinguished the names of the living after a battle, etc. from the dead. The names of the latter were marked with a θ indicating "dead". Thus the tau was then held to be the symbol of life.

The presence of the cross, the svastika (the Chinese form of the tau), and other symbols, on a Mohammedan building—and of an animal's head and a cross on Mohammedan graves—is most remarkable, since this faith does not as a rule allow of symbolism of any kind, still less of the effigy of any living thing.

The use of the tau as an emblem is very widespread. The badge worn by the medicine men of the Queen Charlotte Isles bore a cross. Sometimes the medicine men used to impress a tau on their foreheads. The cross was used by the islanders, as a symbol, on large sheets of copper, to which they attached a high value, and each of which they called a "tau". And the ancients used to mark the captives who were to be saved also with a tau.

Figures of the tau are, says Jomard, numerous in the buildings, bas-reliefs, and even in the form of lights, of the ancient

city of Palenque in Central America. Captain Bourke, U.S.A., in his work on the Moquis of Arizona, says: "Preparatory to taking part in the snake dance, old and young of both sexes put on curious head-dresses of boards, painted green or sky-blue, with tips of red or yellow, in which were incisions in the shape of a crescent, the cross, or the letter T." And a tau, with a human head in place of the ansa or handle, was found depicted on the wall of a house in the ruined city of Pompeii, in juxtaposition with the Phallus or Lingam.

Prestor John, the Christian Emperor in Africa, circa A. D. 370, formed certain monks, who had led austere lives in the desert, into a religious order of knighthood. This was the Order of St. Antony of Ethiopia, one of the earliest orders of foreign knighthood. Its members wore a black habit, and for their ensign used a blue cross, edged with gold, in the form of the letter T.

The cross was also widely known as a pre-Christian symbol. For the svastika (a form of the cross) had existed in Asia before European history began. The Spaniards, when they first visited South America, found the cross in some of the heathen temples there. And in Mexico they were much struck with the stone crosses which they found on the coast and in the interior of that country, and which were considered objects of veneration and worship. To the Mexicans the cross was a symbol of rain, and of the fertilizing element—or rather of the four winds, the bearers of rain. It would appear that the cross had also another signification for them, since near the spot where the city of Vera Cruz was afterward built, there was a marble cross which was surmounted by a golden crown. In reply to the inquiries of the Spanish ecclesiastics, the natives said: "One more glorious than the sun had died upon the cross"! The cross was regarded as a rain symbol by the Mexicans, and their name for it—*tomaquahuil*, or tree of life—combines the twofold idea of fertility conferred by the possession of the tau or cross, and salvation through the cross or tree of life.

It is now known that the cross was in familiar use among the prehistoric peoples of North America, as well as among some of its present Indian tribes, with whom it was a symbol of both the sun and the weather. The so-called mound-

builders of Missouri were also familiar with the cross. In a narrow valley near the town of Tarlton, in Ohio, there is a remarkable earth-work in the form of a Greek cross \perp . It is raised about three feet above the adjacent surface, and round it is a shallow ditch exactly corresponding to its outline. The Blackfoot Indians are in the habit of arranging boulders in the form of a cross. According to them, stones thus arranged symbolize the "old man in the sun, who rules the winds": they mark his resting-places, and the limbs of the cross represent his body and arms. Among the Delaware Indians the rain-makers draw upon the ground a figure of the cross, and cry aloud to the spirit of the rains. How and whence the cross reached prehistoric America will probably remain a mystery. From its presence on the objects found within the mounds of St. Louis, the presumption is that this symbol was used by prehistoric races of whom we have absolutely no knowledge, except from their primitive monuments and relics.

Having rapidly reviewed the tau as a prehistoric and pagan symbol, let us now briefly consider the hammer of Thor. In studying Scandinavian symbolism, we must bear in mind that Scandinavia did not become Christian till the beginning of the eleventh century. The people of Norway and Sweden appear to have adopted early the Latin form of the cross; but we are brought into close contact also with sun, moon, and fire worship, since, for a time at least, they retained their sun symbolism in connexion with their new faith. This is shown by the discovery of small crucifixes with pendant sun symbols. Later on, small pendants in the form of the Latin cross were substituted for the sun emblems attached to the base and arms of the earlier examples. The tau of Egypt and the svastika, or Hindu and Buddhist form of the cross, are also met with in Scandinavia. The svastika was the emblem of Thor, the chief god of the Scandinavians; according to their mythology, he was the god of the air, of thunder and lightning, as well as of fire. He is said to have waged war with giants, and to have killed them with his hammer or mallet, his great weapon of destruction. This was another cross-like symbol, and to it was ascribed the marvellous property of always returning to its owner after having been launched upon its mission.

In the Historical Museum at Stockholm there are several examples, realistic as well as conventional forms, of the hammer of Thor. Many of these small ornaments seem, from their shape, to establish a link between the tau and the more usual forms of the cross. One such is a perfect Egyptian tau, wanting only the ansa at the upper end. All are, for the most part, made of silver; and some are wrought with elaborate designs in filigree. In some cases the chain by which they were suspended was found with them. One such chain is especially interesting, as its make is precisely the same as the Trichinopoly chains of southern India.

Since Thor was the god of fire, as is evident from his svastika emblem, he was naturally held to be the god of the domestic hearth also. His hammer was also looked upon as an instrument of possession. Hence, when a bride entered her new home, one of Thor's hammers was thrown into her lap. Even now, Thor's-day (Thursday) is deemed in Scandinavia the auspicious day for nuptials; and a man, when purchasing a piece of land, takes possession of it by throwing a hammer upon it. The same idea exists in Indian mythology. Vishnu, in one of his avatars or successive incarnations, is fabled to have gained possession of a considerable extent of land, in the kingdom of Travancore, by throwing his battle-axe upon it.

With us, too, the notion of possession or authority is attached to and associated with the hammer, thus connecting our own times with the mythology and beliefs of ancient, barbarous, and pagan peoples. The mallet or hammer has its use in Masonic degree work as a symbol of authority; and the auctioneer, with a tap of his hammer, confers possession on the highest bidder.

CHURCHYARDS USED AS BELL-FOUNDRIES.

Altar candles and processional tapers were not the only articles that were manufactured within the confines of hallowed ground. Bells, too, were frequently cast in churchyards. In the days of the early bell-foundries, the country roads were little better than miry lanes, full of ruts and holes; especially when the moisture of winter was not evaporated, as was sometimes the case, even during the summer. For this

reason bells were mostly cast in the immediate vicinity of the monasteries or churches which they were intended to grace. When, in the beginning of the fourteenth century, the great-bell (called the "Amphibalus") at St. Alban's Abbey was broken, it was recast in the hall of the sacristy. The bells of Meaux Abbey were cast within the precincts. And, at Kirby, Malzeard, Haddenham, and other places, the bells were cast within the church itself. But, more frequently, the churchyard was chosen for the purpose. The "Great Tom" of Lincoln (in 1610), and the "Great Harry" of Canterbury (in 1762), were cast in the yards of their respective cathedrals. By this means the bell-founders obviated the risks of transit.

CHURCHYARDS AS COURTS OF JUSTICE.

The churchyard was often used as a court of justice, where pleas were heard and settled. What better place than this could, in early days, be found for hearing disputes and settling cases! Here it was that the bishop sat with the sheriff, that the clerics were the lawyers, that oaths were taken on everything that was holy, and round which a man's whole sacred associations clustered. In later times the ecclesiastical authorities discouraged the holding of secular pleas in churches and churchyards. A synod held at Exeter, in 1287, decreed: "Let not secular pleas be held in churchyards"; but as late as 1472 a presentment from the parish of Helmsley and Stamfordbrigg shows "that all the parishioners there hold pleas and other temporal meetings in the church and churchyard".

DOLES DISTRIBUTED IN CHURCHYARDS.

Doles were frequently distributed in churchyards. In a few places this custom still survives. Every Good Friday the Vicar of St. Bartholomew the Great, in Smithfield, London, drops twenty-one sixpences in a row on a certain lady's grave. The money is picked up by the same number of widows, kneeling, who have previously attended the service at the church.

Leonard Dare, in 1611, directed that on Christmas Day, Lady Day, and Michaelmas Day, the churchwardens were "to buy, bring and lay on his tombstone, three-score penny loaves of good wholesome bread", which were to be distributed to the poor of the parish.

Sometimes the doles were scrambled for in the churchyard. This was the case at St. Mary's, Paddington, London. The custom continued well into the beginning of the nineteenth century. It originated with two poor sisters who walked to London to claim an estate, and arrived at Paddington in a weary, hungry, and foot-sore condition. The good folk of the place were roused to sympathy by the miserable plight of the two women and gave them relief. The sisters succeeded in establishing their claim; and, as a token of gratitude to the people of Paddington, they left a bequest of bread and cheese to the parishioners; but the dole was to be thrown from the top of the church, and scrambled for by the assembled people in the churchyard below. The bread and cheese was thrown from the belfry at eight A. M. on the Sunday preceding Christmas Day.

At Barford, Oxford, a piece of land is called "White Bread Close", because formerly the rent of this ground was spent in buying bread to be scrambled for at the church door.

Another curious custom connected with the distribution of doles in churchyards is still observed at the village of Wolton in Buckinghamshire, where it has been regularly maintained for the past two hundred years. William Glanville, a resident of the parish, died in 1717. In his will he left provision for forty shillings to be paid to each poor boy of the parish. There were, however, certain conditions attached to this bequest. On the anniversary of his funeral the boys were to attend at the churchyard and, with their hands upon his tombstone, repeat the Pater noster, Credo, and Decalogue; also, read aloud the Fifteenth Chapter of the First Epistle of St. Paul to the Corinthians, and write, in a legible hand, two verses from the same.

CHARMS AND CURES.

The churchyard has been credited with sundry charms and cures. The fact that misfortunes and sickness of every kind have been attributed to evil agency, or to the presence of some malign spirit that needed to be expelled from the sufferer's person, may account, to some extent at least, for the solicitation of help within the sacred precincts of a church. Whether this be so or no, it is certain that such spiritual help has been, and in some cases still is, earnestly sought again and again.

Epilepsy, which for many years was associated with demoniacal possession, has been a favorite ailment for this kind of nostrum. One of the charms prescribed for its cure directs the sufferer to walk thrice round the church at midnight, then to enter the building and stand before the altar. In some parts of the West of England the following superstition is regarded as a sure cure for epilepsy: the epileptic is to wear a ring, which has been made from three nails (or screws) which have been used to fasten a coffin, and which must have been dug out of a churchyard.

Goitre may be cured, according to the natives of Launceston in Cornwall, and the surrounding district, by visiting, before sunrise on May-day, the grave of the last young person of the opposite sex who has been buried in the churchyard, and applying the dew, gathered by passing the hand thrice from the head to the foot of the grave, to the part affected by the ailment.

For the removal of warts there are numerous superstitious remedies connected with the churchyard. For instance, it is believed that a certain cure will be effected if each wart is touched by a new pin, every pin enclosed in the same bottle, and the bottle then buried in the newly-made grave of a person belonging to the opposite sex to the sufferer. As the pins rust, the warts will disappear.

Jaundice was supposed to yield to a churchyard charm, as the following incident illustrates. A gentleman visiting a village churchyard near St. Anstell in Cornwall, noticed a woman approach an open grave. She stood beside it, and seemed for the moment to be muttering something. When the muttering ceased, she produced from beneath her cloak a large-sized meal cake, which she threw into the grave, and then left the spot. Upon inquiry, the observer ascertained that the cake was composed of oatmeal mixed with some objectionable matter, baked, and then thrown into the open grave as a charm for the yellow jaundice. On further inquiry the questioner was informed that such a remedy was commonly believed in by the peasantry of that district.

Death omens have also been associated with the churchyard. It was the common belief, far and wide, that those who watched in the church-porch at midnight on the eve of SS. Mark and John, All Hallows', and All Souls', would most

certainly see the forms of those parishioners who were destined to die within the next twelve months. The young people especially were given to observing this superstition. It was held that the spectres of those appointed to die within the coming year would pass through the churchyard and porch and enter the church. This belief in what was called the "death-ride" was so readily and fully held that, if those who were ill chanced to hear that it was thought their form had been seen, they would often at once begin to relinquish any hope of recovery, and in some cases even died through the influence of their foolish fears.

"'Tis now," replied the village belle,
"St. Mark's mysterious Eve;
And all that old traditions tell
I tremblingly believe.

"How, when the midnight signal tolls,
Along the churchyard green
A mournful train of sentenced souls
In winding-sheets are seen!

"The ghosts of all whom Death shall doom
Within the coming year,
In pale procession walk the gloom
Amid the silence drear."

Considering that the veneration for churchyards, as is evident from the privilege of the right of sanctuary and the beliefs as to charms and cures, was so general and strong, it is strange that complaints were made, and rules laid down, about the behavior in churchyards. Yet such was the fact. The Canons of King Edgar (A. D. 959—975) were framed under the strong reforming influence of St. Dunstan. They were intended as a standard of life and duty for the clergy. Among a number of injunctions, instructions were laid down for the keeping of the church and its precincts, with all due reverence. The following are extracts: "That every man learn the Pater noster and Credo if he desire to lie in holy ground [at his burial] and be considered 'housel-worthy'" [i. e. fit to receive Holy Communion]. "Nor allow dogs in the churchyard, nor more swine than a man is able to manage [or, no dog nor swine, so far as a man can prevent it]; that nothing unbecoming be placed in the church; that at the 'church-wake' men keep sober," etc.

After Mass on Sunday it was not very uncommon for a pedlar to seize the opportunity, of the people congregating at church, to display his wares in the churchyard in spite of injunctions to the contrary. In the presentation of the churchwardens of Ricall in Yorkshire, 1519, they complain that "Pedlars come into the church porch on feast-days, and there sell their goods". Earlier, in 1416, the wardens and questmen of St. Michael-le-Belfry, York, stated that "a common market of vendibles is held in the churchyard on Sundays and holy-days; and divers things, and goods, and rushes, are exposed for sale".

The *Instructions for Parish Priests*, written by John Myrk (Canon of Lilleshall, in Shropshire, and not the author of *Liber Festivalis*), the oldest manuscript of which belongs to the first half of the fifteenth century, contains these instructions: "Within the church and seyntuary [the churchyard was frequently called the "sanctuary"] people are not to sing or cry; nor to cast the 'axtre' or stone, or play 'Bull and Bears' in the churchyard". The author also gives metrical paraphrases of the Pater noster, Ave and Creed, with a brief explanation of the last; together with a quaint, yet striking, illustration of the doctrine of the Trinity:

Water and ice, and eke snowe—
Here be three things as ye may see,
And yet the three all water be.

CHURCH WAKES AND CHURCH FAIRS.

Church wakes and church fairs may here be treated, if not actually regarded, as one and the same thing, so difficult is it at times to differentiate them. The name wake comes from the Old English word *waec*, and is equivalent to a "vigil". Wakes were originally a religious festival held in honor of the patron saint of the village. The word fair is derived from the Latin *feria*, meaning a holiday, i. e. festival or holy-day. The fairs also took place on the feast of the patron saint of the local church. Both wakes and fairs therefore had an ecclesiastical origin, and were, at their inception, religious festivals. The religious purpose soon developed a distinctly secular side, however, and the sacred element of the old wakes and fairs passed away.

During their earlier and purer period, it was the custom for the inhabitants of the place to keep open house, and entertain their relations and friends, who came from a distance to visit them at the festive season of the annual wake or fair. Hence the church wake was both a religious festival and a great social and friendly gathering, promoting kindly and neighborly feelings, and encouraging an annual visit from both relations and friends from afar. The Sunday on which the festival occurred was called Wake Sunday. By degrees, however, the festival-keepers ceased to remember and regard the religious origin and purpose of the wake, and began to emphasize the secular side by excessive feasting and bartering. Country folk flocked thither from far and near; pedlars and hawkers found a ready market for their wares, the vendors and stalls rapidly multiplying; and thus the germ of a religious festival became a vast concourse of traders, and a veritable "Vanity Fair".

Not only was the churchyard used as the fair grounds, but often into the church-porch, and sometimes even into the church itself, the throng of traders surged, displaying their merchandise. In this primitive stage of fairs or wakes the traders paid no toll or rent for their stalls. Gradually, the right of granting permission to hold a fair was vested in the king, who, for various considerations, bestowed this power on bishops, nobles, monasteries, and merchant guilds.

Great profits accrued from these wakes and fairs, especially in the case of villages where the church was dedicated to some more than usually popular saint of the people. The itinerant vendors of wares both great and small found that the large concourse at such gatherings gave them an excellent opportunity for profitable trading; and those who could cater for the amusement of the crowd were not less quick in seizing the occasion.

Later, definite taxes and regulations were enforced. Each trader had to pay (1) a toll on all goods brought to the fair; (2) stallage or rent for his "pitch", as was called the stall or ground on which his merchandise was displayed; (3) commission on all the goods sold. Moreover, the local tradesfolk, the village shopkeepers, etc., were compelled to close their shops during the period of the fair, and obliged to bring their wares to the fair grounds.

Though the religious services connected with the wake were neither forgotten nor omitted, the business and festive features became so prominent as largely to obscure its sacred aspect, and frequently called for measures of restraint. As early as King Edgar's reign (A. D. 959—975) a canon was enacted warning the people not to spend, in drunkenness and debauchery, the wake season, which was specially designed for prayer and devotion. Three centuries later, the Papal Legate, Cardinal Othobon, issued certain constitutions (at the Synod of London, 1268), one of which forbade the placing of stalls, for the purpose of merchandise, within the walls of the church. From this we may judge to what extent the business side of the wake had intruded upon the devotional, having gone so far as even to enter the church itself. Edward I (A. D. 1272—1307) brought in a statute which went further, forbidding fairs and markets being held in churchyards. And in 1448 Henry VI forbade the holding of fairs or the display of merchandise on the great festivals of the Christian year. By these means some of the more unseemly customs, which at one time accompanied wakes, were gradually stopped; and the sacred enclosure of the churchyard, and still more of the church itself, were to a great extent protected from desecration by profane uses.

So late as 1571, Archbishop Grindal of York issued injunctions to the laity of the Northern Province ordering "that the minister and church-wardens shall not suffer any 'Lords of Misrule', or 'Summer Lords (or Ladies)', or any disguised persons, or others, in Christmas or at 'May Games'—or any minstrels, morrice dancers, or others, at 'rush bearings', or at any other time, to come irreverently into any church, or chapel, or churchyard, and there dance, or play any unseemly parts with scoffs, jests, wanton gestures, or ribald talk, namely in the time of divine service, or of any sermon". The conclusion of the paragraph is curiously worded, since it is obviously not intended that these things were allowable in church or churchyard at other times. The rush-bearing mentioned in this injunction is practically the same as the wake—the gathering and bringing of rushes wherewith to strew the floor of the church being one of the details preliminary to the celebration of the annual wake or parish feast.

In time, however, as "Merrie England" became with each succeeding generation more and more "Busy England", the multiplicity of these holidays was felt to be somewhat of a grievance, and an attempt was made to meet the case by ordering that all dedication festivals throughout the country should be celebrated on the same day, the first Sunday in October. This was enacted by convocation in 1536, with the result that the wakes were not transferred, but that many of them dropped out of observance.

The custom of using the churchyard for purposes both of business and pleasure was very common and persistent. As early as the fourth century St. Basil protested against the holding of markets within the precincts of churches, under pretext of making better provision for the people attending the festivals from a distance; but the custom held its own, and we have a catena of synodical declarations against holding secular courts, fairs, and markets, and indulging in sports in churchyards; and a series of complaints by synodsmen, in their annual presentation to the bishops, of the breach of the canons. For, the church that contained some saint's shrine or "relic" attracted crowds from all parts for the period of the anniversary, and the more popular the shrine, correspondingly greater was the fair attached to it. Celebrated as was the shrine of St. Thomas of Canterbury, that of Our Lady of Walsingham almost surpassed it, so much so that the popular belief was that the Milky Way pointed toward Walsingham, and was therefore called the "Walsingham Way"; while Glastonbury, on account of the number and sacredness of its relics, was called the "Second Rome". When the pilgrims to these shrines had paid their devotion to the relics, they needed refreshments, and were not averse to spending the remainder of the day in amusements; accordingly players, minstrels, jugglers, and the like, supplied the demand, so that in time the pilgrimage became also a fair. Indeed, one reason why the porch of many of the Old English parish churches is so large originated in providing rest and shelter for worshippers coming from a distance. And, as even quarrelling and fighting sometimes attended the monastic fairs, it was not uncommon, when a fair was about to be held in the precincts of the cathedral or monastery, to oblige every man to take an oath at the gate, before

being admitted, that he would neither lie, steal, nor cheat, during his visit to the fair.

Although it is evident that the British of a former generation did not scruple to convert the churchyards into public recreation grounds on Sundays and holidays, we should not pass judgment too hastily on them. It behooves us to be slow and just in our verdict. We should remember that those were days when it was not safe to remain long unprotected in open spaces, on account of wild beasts and robbers; and the churchyard offered protection. Moreover, there were no Eight Hours Bill or Early Closing Associations then. It was nothing but work from dawn to dusk; and the only cessation from toil, or opportunity for recreation was on Sundays and holidays.

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THE PRIESTLY TEMPERAMENT.

GRACE seems to surrender frequently to nature, although the intrinsic superiority of the former is beyond all question. Temperament and inadvertence offer obstacles to the action of divine grace and delay the spiritual transformation for which we look in the supernatural man. We are, of course, under the providence of God, masters of our fate. He gives His graces in abundance, but our choices condition their effect. And our choices are very often modified by temperament and inadvertence. Right attitudes of mind assist us in accepting grace. Mistaken attitudes of mind interfere with grace's action and hamper the process of the soul's growth. Faults of method in the spiritual life produce their own harvest of failure. Grace seems to take for its own the law that the Scholastics gave us for the operation of the mind. "Quidquid recipitur per modum recipientis recipitur."

Whatever be doctrine or fact in the relations of nature and grace, the priest ought to show forth in his life the supremacy of grace. He should be a transformed man. If religion is internal and transforming, as it must be, the priest should be made over, transformed. The strength in temperament that leads him toward fault should be subdued by the certain re-

straints of grace. The weakness in temperament which exposes him to fault and sin should be so overcome by grace as to bring his average of spiritual strength up to priestly ideals. Unless these results are accomplished by the action of grace in the priest's life, he will yield more to nature than can be pardoned and receive less from grace than may be asked. A priest who is sensitive, suspicious, or intolerant by nature should conquer these qualities by the aid of divine grace. When the suspicious temperament is corrected by frankness and benevolence, when patience displaces resentment, when intolerance yields to charity and breadth of mind, we find proof of the action of grace in transforming temperament. When the morbid self-centered man is made bright and sympathetic, we find again proof of the presence and action of grace. The priest must show forth in his life the transforming power of the spirit of God. The laity show him reverence and obedience because they expect this of him.

To some extent judgment of the action of grace in the transformation of character will depend more on faith than on demonstration. We must believe that everything counts in the presence of God. We know through faith, that every kindly act and reverent prayer and habit of self-discipline finds its measured equivalent in the spiritual refinement of life. We may not know just where this strength is stored in the unexplored recesses of the heart. We may not know the units of its measurement, nor the secret of its control. We may, in fact, not find conspicuous signs of sanctity in a transformed life. Yet we have the certainty of faith for the appreciation placed on every prayer and communion, every act of self-denial, every aspiration and thought found in the Christian life. We work and pray and accumulate merit which is known to God alone. Our familiar faults cling to us. Our shortcomings continue to annoy us. Yet beneath them there is a tidal movement showing the flow of deep, rich life toward God. Faith always, evidence very often gives us this assurance. Perhaps nothing stands forth more clearly in the traditions of spiritual literature than this. The sense of accomplishment is rarely given to those who live perfect lives in the presence of God. St. Paul found so much still to be done that he dwelt not at all on what he had achieved. While we

naturally crave the encouragement that comes from the thought of successful effort, that joy is frequently withheld from us in the spiritual life. It makes more real the appeal of the everlasting day which God assures to those who love him.

When we take into account the temperament that leads one to the priesthood, the process of careful formation through which the soul is carried, the experience of the ministry and the thoughtful control of feeling and aim which is called for in priestly life, we see clearly that there must be a priestly temperament which one may understand and describe. Temperament in a priest aids or hinders his personal sanctification and affects his ministry profoundly. Setting aside the question as a whole, we may take up certain traits found in the priestly temperament which merit thought and suggest self-examination.

THE HABIT OF EDIFICATION.

The habit of edification is fundamental in the priestly character. The priest must cultivate the talent of seeing and rejoicing in goodness wherever it is found. One may be indifferent to moral beauty or to a rare type of spiritual heroism just as one may be indifferent to the glory of a sunset or the grandeur of a mountain. The habit of edification, of discovering and enjoying goodness in the lives of others, can be cultivated as readily as the talent to appreciate beauty in nature or art, and to enjoy symmetry in line or proportion in mass or unity in composition. On the other hand one may remain untouched by moral and spiritual excellence just as one may be ignorant and unresponsive before a masterpiece of imagination and execution in the domain of art.

If God is in everything, the priest ought to be able to find Him and point Him out. Where supernatural goodness is, there is grace. If the spirit of God shines forth dimly in natural and fully in supernatural virtue, the priest should be expert in detecting that presence and forcible in proclaiming it. He should be expert in producing goodness in his own life. His life should show forth that balance among the virtues, that proportion in judgment, pursuit and expression, which may be called the most attractive fruit of grace in human life. The priest should be skilled in discovering good-

ness in others. Whatever the reticences and disguises of virtue—for real virtue is timid—it should never escape the vigilant priestly eye. Everything wholesome, pure, and self-forgetting in the world should teach him, rouse him, and make him happy. He should feel a quick impulse to understand and enjoy it, as tact and circumstance permit, much as the discovery of a noble paragraph or of a picture of rare beauty sends one in search of others to share the joy of it. This is more than a figure of speech. Either it is literally true or nothing that we say about the exalted office of the priesthood is true. There is much wisdom in Dolly Winthrop's principle in *Silas Marner*: "If there's any good to be got, we've need of it i' this world—that we have."

A priest who can witness an act of moral heroism or deal with a refined character without feeling his heart touched and inspired, is a spiritual defective. He lacks a primary talent of the supernatural life. A priest who can read with indifference a noble page that might open new spiritual vistas to his soul and might show forth in clearer light his own exalted mission and destiny, is dull and inert where the work of God calls upon him to be intense and sure. Every noble thought or pure emotion or refined example brought to our knowledge by observation or reading, is a messenger of God. Our spiritual writers have not hesitated to call it a grace. If our minds are not open to such appeal, we are spiritual dwarfs. If we shut our minds against influence of this kind, we defeat the benevolence of God. If we are merely indifferent and unmoved, we waste the treasures of heaven.

This habit of edification must be cultivated. It depends partly on talent, largely on will and therefore on grace. It is conditioned by our ordinary mental processes. On its natural side at least it is a point of view, a method of singling out certain features of human conduct and admiring them. There are many battles to be fought in the process of developing this power. One cannot escape many struggles with temperament, many severe processes of self-denial in the course of it. This habit of edification constitutes the fundamental charm of the saints. In the atmosphere of a soul that has developed it, resentment, sarcasm, selfishness can find no place. The habit of seeing and loving goodness is the birth-right of every

priest. God gives it for the asking. But it must be asked as God ordains. Once it is given, it fills the world with goodness and inspiration. It brings to the heart all happiness and peace.

There are many features of the habit of edification that should appeal to us. There is the supreme joy of it; the joy of discovering something that we prize highly; the joy of being inspired by the spirit of God in our spiritual ways. This ought to be the dearest experience in the world to the heart of a priest. An expert in goodness should be delighted in the discovery of it anywhere. Then there is the strength of it, the bend of life toward the goodness that we admire. To meet and appreciate moral heroism or spiritual grandeur of any kind clears our spiritual understanding. It sharpens the instinct by which we recognize our own temptations and the subtle disguise of their approach. It stimulates sluggish impulses, awakens us from indifference to zeal. It gives us example that we may imitate, nobility that we may praise, inspiration that we may obey. Then there is the helpfulness of it, the help that we give to others by appreciating their goodness. These find virtue much more attractive when we recognize and encourage it. Few of us realize how much we may do in the moral upbuilding of others by respecting goodness in them and by declaring it with tact. It is the business of the priest to develop goodness and bring it forth in others. His own habit of edification develops this power in him wonderfully. James Lane Allen says in *A Cathedral Singer*: "It is the rarest experience of our lifetime that we meet a man or a woman who literally drives us to the realization of what we really are and can really do when we do our best. What we all most need in our careers is the one who can liberate within us that life-long prisoner whose doom it is to remain a captive until another sets it free—our best. For we can never set our best free by our own hands; that must always be done by another."

Finally, there is the democracy of it. The habit of edification distinguishes neither high nor low, learned nor ignorant, weak nor powerful. Who more than Dickens has shown this? He tells us that one of the great lessons that he sought to teach his nation was that the noblest virtues in the world are found

among those in lowly station. Ruskin too caught the point. He says: "I trust there are few men so unhappy as never to have learned anything from their inferiors; and I fear there are few men so wise as never to have initiated anything but what was deserving of imitation."

A priest who lacks the habit of edification—that is, capacity to be helped by the good example of others and sensitiveness to spiritual beauty wherever found—is seriously handicapped in the process of his own sanctification, because he is deprived of one of the chief supports of spiritual ideals. Furthermore, he loses one evidence of the spiritual mastership which his priesthood calls upon him to exercise over the souls entrusted to his care.

THE HABIT OF INTERPRETATION.

Some years ago a magazine published the life story of an immigrant from Central Europe who had a wonderful career in the United States. This remarkable sentence appeared in the story, "All things taught him".

All things should teach a priest. All things wait upon interpretation. The priest should be docile toward events. They teach us only when they are interpreted. A priest may cultivate the habit of interpretation or he may destroy it. He may learn from everything or he may learn from nothing. He may be impressed only by what is striking and wonderful while the commonplace leaves him untouched. The priest's mind should be docile toward the universe and sensitive to interpretations which put souls into things and arouse the mind. Are there not sermons in stones, tongues in trees, books in running brooks, good in everything? A mind which does not interpret is a dead mind. One which can interpret and will not is a lazy mind. The mind that is intelligent and trained is enabled to see the hidden meaning in things and to find joy and wisdom and peace in this vision. A spiritually-minded layman once said in substance to a friend, "Life is my literature. God is so evident at every turn, the dispositions of His Providence are so manifest and the moral processes of individual and social life are so clearly under the direction of His hand that I feel it possible to put my hand out in the dark and touch Him whenever I wish."

We who believe in God, believe that His Providence directs the ways of the world. We believe that there are no details in the plans of God. Everything proclaims His power, announces His law, and vindicates His wisdom.

O Thou whose equal purpose runs
In drops of rain or streams of suns,
And with a soft compulsion rolls
The green earth on her snowy poles;
O Thou who keepest in Thy ken
The time of flowers, the dooms of men,
Stretch out a mighty wing above,
Be tender to the land we love.

(STAFFORD.)

We find the same thought nobly expressed by Ruskin, who tells us that, "The work of the great spirit of nature is as deep and unapproachable in the lowest as in the noblest objects; that the divine mind is as visible in its full energy of operation on every lowly bank and moldering stone as in the lifting of the pillars of heaven and settling the foundations of the earth; and that to the rightly perceiving mind there is the same infinity, the same majesty, the same power, the same unity, and the same perfection manifest in the casting of the clay as in the scattering of the cloud, in the moldering of the dust as in the kindling of the day-star."

God is in the course of human life no less than in nature. His overruling Providence exerts its sway over the imaginings of an innocent child no less than in the perplexities of a statesman. St. Paul has given us the supreme law of interpretation of the providence of God. "For them that love God, all things work together unto good." Now the priest is God's interpreter, a reverent, not arbitrary, interpreter, a docile, not self-sufficient representative of the divine law. He is called upon, then, through prayer and study to seek to find the ministry of God's way in the world and to interpret that way to souls. He must interpret history no less than contemporary life. He must interpret, in the collective life of society no less than in the career of the individual, the typical human experiences that he observes. The courses of life, the clash of forces, the sway of passion, the triumph of evil, the defeat of virtue, the association of innocence and suffering as they pass before his eyes every day, wait to be interpreted in the light of God's Providence, in order that the children of God may find their

peace and sure direction. Illness, temptation, trial, success, failure, distinction, even disgrace, innocence grieving and sin triumphant, leave traces of their coming and going in the very fibre of the soul. But only the gift of interpretation will enable the priest to find and to proclaim the purpose of God hidden within them. There is no other tradition more fixed in the history of Christianity than the conviction of the presence of an overruling Providence in each detail no less than in every mystery of life. Nothing is more evident than this, that only the spiritual eye can discern it and find wisdom in that discernment. What is more delightful than to meet a priest who possesses his gift of interpretation, who by instinct rather than culture, by intuition rather than intention traces with throbbing heart the wonderful course of divine Providence in his own life and in the lives of others entrusted to his care. "Holy men", says St. Gregory, "in that they are one with our Lord, are not ignorant of His sense."

It is said that experience teaches. Experience cannot teach unless it is interpreted. Much of the morality of the world is built on the interpretation of accumulated human experience in relation to moral and spiritual principles. The practical wisdom of any man is the result largely of his interpretation of experience. Business forms, forms and methods in credit, the progress of the professions are simply established interpretations of experience. The virtues are completed through interpretation. No outlook on life is true except the spiritual outlook. The spiritual outlook rests on God and the human soul and all human souls, and on the overruling providence of God in the direction of human affairs. Therefore, the fully developed man is spiritually minded. The worthy priest is spiritually minded. Many of us all but lose our souls by not taking the soul's point of view in the world and by not realizing that God deals with us as having souls and that we must accept our souls with all of their implications if we are to know God's ways at all.

There are certain fallacies of which one may be guilty in attempting to interpret either the course of history or of nature or of human life in the terms of the providence of God. One may assume, for instance, that it is easy to point out the providence of God. This is not true. To do so is

difficult because of our tendency to overlook the traits on which our surest guidance is conditioned — unselfishness, humility, sympathetic faith, reverence, detachment, and wide observation. It is not easy to interpret the providence of God in the present war¹ or in an earthquake or in a catastrophe that involves great suffering and leaves a trail of anguish and grief. We do know in a general way that the benevolent purposes of God maintain their sway as long as life endures. We do know that through the magic of the love of God all things may be made to serve us well. We may with due reserve and becoming reverence attempt to interpret the providence of God in its particular aspects. But the key to sure interpretation is found in our understanding of the providence of God as it governs our own life. The priest who fails to interpret his own life in the terms of the providence of God will have little success in his attempts to explain it in the lives of others. In a general way, we may point out the action of God in sending affliction of any kind. Pain has a wonderful ministry in the world. But when suffering is associated with innocence, and moral degradation brings no remorse, and evil lifts its head in triumphant scorn, the finding of the providence of God may not be as easy as it seems. We may speak of the blessings of poverty in the hope of encouraging the poor, but who shall give us insight into the kind of poverty that leads to shame and degradation and to the defilement of angelic innocence?

We must believe that every separate human life is under a special providence of God. Surely a human life means as much as a sparrow in the divine mind. The priest should be expert in finding that providence and in guiding the faithful according to its benevolent dispositions. God does not depend on platitudes in teaching us the laws of life. We may resort to platitudes in attempting to explain or interpret providence to others, but the gift of interpretation in our own lives or in the lives of others will not be given except when earned through prayer, reflection, and unselfish effort. Let

¹ "The religious results of the war are the secret of God, and none of us is in the Divine confidence."—Cardinal Mercier. A crude but touching effort to fathom the government of the world and the mystery of pain is found in Dolly Winthrop's discussion in *Silas Marner*, Book II, Chapter XVI.

us make no mistake. The providence of God is not easily discovered. But it may be discovered and declared as far as we have need of knowing it day by day.

There is another fallacy to which a priest is exposed in respect of the providence of God. It is that of interpreting Providence in a way to vindicate his own policies in governing a parish or dealing with the people. I have known it to occur. A priest who had a number of disagreements with members of his congregation interpreted every illness, accident, death, or misfortune which came to them, as acts of Providence punishing the parishioners for daring to resist him. Can there be a fairer proof of egotism and irreverence than this? When a priest foretells that the avenging providence of God will punish visibly a parishioner who refuses to contribute to a parish fund—and this has occurred—does not the irreverence amount to sin? One function of meditation in the priest's life is to sharpen the sense of interpretation of the providence of God and to guide in the discovery of the spiritual meaning of the experience of life. Our spiritual thinkers in all ages have endeavored with zeal and continued effort to discover the traces of God's action in the world and to teach us how to discover them for ourselves. One of the happiest compensations of meditation is found in the development of this spiritual attitude toward life in which the habit of interpretation becomes fundamental. It is, when well developed, the dearest source of spiritual assurance and holy wisdom.

One of the chief uses of great literature is to discover and portray the overruling providence of God in the world. The priest who is indifferent to literature loses this support of the spiritual life. When wisely read, literature develops spiritual imagination and sympathy and makes acute the moral sensibility which is the sentinel of all virtue. Literary critics tell us that literature explores human motive and passion through their inmost recesses. It discovers and charts the tidal movement of feeling, emotion, and aspiration that comes and goes in the human heart, and furnishes the key to the deeper interpretation of the events of human history.

All philosophers of history aim at the interpretation of life. We who believe in God and in the soul must develop

the habit of interpretation if we would have a spiritual outlook at all. The priest is the herald of God. Should he not be skilled in finding traces of the presence of God and in declaring the law of His action? As herald of God the priest has the pulpit and the confessional where he mediates between God and man, interpreting man to God and God to man. The vision and power that come to a priestly heart blessed with this power of interpretation abundantly repay all study, all prayer and effort. Surely the gift is worth the cost.

THE HABIT OF SELF-CONTROL.

The habit of edification gives soul to life. The habit of interpretation gives richness and depth to it. The habit of self-control gives moral safety and spiritual balance.

The normal man is conscious of the emotions of hatred, admiration, love, resentment, desire for mastery and distinction. In some mysterious way we accumulate an excess of emotion which is not expressed in normal occupations. It seeks expression in some secondary phase of our personality. Enthusiasms, mild aversions, fads, are like safety-valves which permit us to consume our surplus store of emotion and energy. The average man will hate something, love something, admire something, seek to dominate situations or persons and expect distinction or recognition. If this is true of men generally, it is, of course, true of the priest. No priest may be indifferent to the law of God, to the rule of spiritual perfection or to the approved standards of time and country or to the proprieties of his office in selecting objects or persons for dislike, admiration, mastery, distinction, or service. The deeper self is revealed through the persons and objects that we dislike and through the motives of our attitude; through those which we admire and proclaim and through the motives of our attitude; in the kinds of distinction that we seek, in the type of influence that we love to exercise, and in the forms of mastery for which we strive.

One becomes careless easily in respect of these. Were we to include in our examination of conscience our aversions and admirations, our longings for mastery and our pride in it, we would be greatly assisted in the work of self-knowledge and sanctification. Only such aversions, admirations, strivings as

can pass muster in the sight of God are permitted in the priestly heart. A spiritual assay undertaken to determine the purity of motive in our resentments, aspirations, and joys might cause us many an unpleasant surprise. We can sometimes cover our likes and dislikes in a way to hide their real meaning. But frank self-examination will often uncover a crude selfishness unworthy of our intelligence no less than of our priesthood.

Self-knowledge and self-control find their highest mission in these aspects of the priestly life. We live largely through our admirations, dislikes, indignations, love of mastery, and desire for distinction. The priest who has these emotions under fair control, holding true to the law of God and the spirit of His service, cannot fail to be of exalted type. The source of real self-control is found in a proper understanding of the value of things in the scheme of life. There are greater interests and lesser interests in the world. There are higher, no less than lower joys. There are experiences that are worth while and there are those that are not worth while. There are those that have a relative value as well as those which have an absolute value. It is really not a great achievement in the life of the priest to be expert in indicating the good points of a horse or to be a champion in some form of game. A priest who can play a skillful game of tennis or turn in a good score at golf, or is an expert shot or perfect horseman, possesses a source of real joy and wholesome companionship. No one with an "ounce of common sense" can say the contrary. But if pursuits of this kind steal the priest away from serious purposes, from the spiritual ambitions of his calling, and fill his diminished cup of happiness all too easily, his higher self-control will be overturned and he will find his joy in "insignificant supremacies", which do him little honor and do his priesthood less. The priest must exercise intelligent spiritual control over admirations, dislikes, indignations, love of mastery and of relaxation, desire for distinction and lesser joys of life, if he would obey the plain law of God.

Self-control should extend always to the proportions observed in indulging feeling of whatsoever kind. A priest who becomes violently angry because an altar boy arrives late for Mass is left utterly helpless when he wishes to express

stern indignation in the presence of real iniquity. He should reserve great anger for great occasions, moderate anger for ordinary occasions, and the "small change of gentle dissatisfaction" for the trifling episodes of life. Superlative emotion is like the superlative degree in adjectives. If we waste our strongest adjectives on ordinary situations, we shall be unable to express supreme emotion when it is called for. Those who are cautious in the use of adjectives, always have words proportioned to situations. Making mountains out of mole-hills is an occupation not found in the life of a self-controlled priest. There is art in feeling, as there is in representations of beauty. The essence of it lies in the sense of proportion. It is the function of self-control to impart proportion to feeling and its expression. Its law is admirably stated in a sentence found in the Breviary on the feast of St. Hedwig: "*Prudentia in agendis sic emicuit ut neque excessus esset in modo nec error in ordine.*"

A word might be said in particular about control of the emotion of fear, that subtle form of selfishness or self-consciousness that at times touches every spring of action in the heart. The psychologists tell us that fear is a "constant detail of life". One may have abnormal fear of criticism or of making mistakes or of inviting opposition. One may have an abnormal fear of pain or of loss of health or of misunderstanding. One may fear loss of prominence or diminished recognition. At any rate, the presence of fear is to be looked for in every life and its action may be suspected in many of our faults. A priest who gives serious attention to the problem of self-control will not neglect to study his fears and to become skillful in detecting their action and disguises at any point in his life. Self-control is not merely negative. It includes compulsion as well as restraint. It involves doing as well as not doing. It forces us to speak and act on occasion as well as to be silent and inactive on occasion. Fear harms us when we err through timidity and excessive caution.

The development of self-control requires reflection, effort, and prayer. This is self-evident. We are helped greatly by the habit of edification and of interpretation in our task. Much may be learned from our experience in life. One who learns by one's own mistakes will be quick to discover how many of

them are due to lack of self-control. The priest, however, is in a peculiar position in regard to this. There are certain features of his position in life which prevent him in a way from learning through experience as most men should.

The average man is greatly assisted in developing self-control by the experience of resistance. He lives and works among equals who challenge his judgment without apology and dissent from his views without fear. When our wisdom may be questioned and when resistance may express itself without the slightest hesitation, we learn gradually to keep our expressions of view or feeling within the lines where we can protect them. The experience of resistance of this kind tempers emotion among sensible men. Now the priest does not ordinarily meet a kind of resistance that will train him. He has the habit of authority and the resources of leadership. The faithful look to him with reverence, and they are silent when they disagree with him. A priest who does not reflect and who is not conscious of the processes that surround him is robbed of the wholesome discipline of resistance and is made the victim of his immunities. When this occurs, his self-control suffers.

Uncertainty in one's position is of much assistance in developing self-control. Men whose positions and income depend on the suppression of feeling develop self-control to a remarkable degree. Who has not known men to keep rage under perfect control lest they endanger their positions? Wherever we find employer and employed, the latter develops self-control in both feeling and expression just in proportion as income and position might be endangered through lack of it. Now the priest has not the discipline of insecurity in this sense. His position in the priesthood and his standing among fellow-priests, and for that matter his tenure of office, are practically secure to him. This security is to a great extent independent of his self-control. If from the standpoint now held in mind we may look upon the discipline of insecurity as a grace, we are compelled to admit that it is to a great extent denied to us in the priesthood. This is said, of course, under obvious reserve.

Another factor which develops self-control is the discipline of consequences. The average man is compelled to bear with

the penalties of his mistakes. While no man may escape this discipline, the priest does escape it to some extent. Hence the problem of developing self-control is made a little more difficult for him. The consequences of the mismanagement of the finances of a parish will be visited on the congregation when the priest may escape them. The merchant knows that his customers can punish him if he gives them occasion for complaint. The public official knows that he too can be made to suffer for a single imprudent display of temper or fault against courtesy. Vivid realization of consequences is always a discipline. Yet the priest escapes it to a marked degree.

The high-minded priest will not suffer because of these exemptions. He will draw insight, strength, and motive from his ideals. The sacredness of his office will inspire him. Its exemptions will but make him still more faithful to the spirit of God and to the duties of his priesthood, still more diffident of himself. He will not lack self-control. He will show it forth in a way that is infinitely charming and entirely to the credit of his priesthood. Borrowing a thought from George Eliot, a priest's celestial intimacies should shine forth in his domestic manners and his actions should declare the lofty aims that direct his life.

It is difficult to see how a priest can satisfy the elementary demands of his office if he fails to cultivate the habits of edification, interpretation, and self-control. It would be difficult to indicate the shares of grace and of temperament in this work. Grace has no fairer field in the world than the heart of a priest. Nothing is more difficult than to live near to the ideal, to be held to it, to be measured by it, to be its exponent and example. Nothing is more distressing than to fall short of the ideal when consecrated to it. Temperament is either a help or an obstacle in the priestly life. It is our duty to understand that and to find in this understanding help in the work of our sanctification.

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OUR SEMINARIES.

PREPARATORY SEMINARIES.

OF late years, there has been a pronounced tendency toward the multiplication of preparatory seminaries, both diocesan and religious. Cathedral colleges have been established in New York and Chicago, and similar institutions in several other cities. These establishments are classical colleges, and their curriculum, so far as it goes, does not differ substantially from the classical curriculum in the ordinary Catholic college or university. The chief difference lies in the specific purpose proposed for each student in these preparatory seminaries, and in the distinctly ecclesiastical atmosphere that is fostered. Only those are admitted, as a rule, who intend to enter the priesthood. The curriculum covers the two lower years of the college classical course and four years of high-school work.

In the endeavor, through the foundation of such institutions, to begin the work of forming fit candidates for the holy ministry at the age of from twelve to fourteen years, the Church in America is but carrying out one of the most important educational decrees of the Council of Trent.¹ Conditions have, in the past, hampered the development of this feature of the seminary system in this country, although the ideal has always been cherished, and some preparatory seminaries date their foundation from a very early period. Doubtless the future will witness a great increase in the number of these institutions. Their advantages are obvious. They help to afford a large number of vocations to the priesthood, and they contribute much to the attainment of that spirit of piety that must ever be foremost among the qualities requisite for the true minister of God.

These two reasons have had special influence with the heads of the religious orders. Coming less in contact with the people than the diocesan clergy, religious priests are at a certain disadvantage in the matter of recognizing and fostering vocations at an early age. It might seem that this disadvantage would be compensated for by the fact that Catholic colleges

¹ Cf. Session XXIII, c. 18; cf. Conc. Balt. Plen. III, n. 153.

are nearly all in the hands of the religious orders. Cannot the colleges, with their preparatory departments, supply plenty of vocations for the religious life? The experience of most of the orders furnishes a decidedly negative answer. The greater number of poor Catholic boys—taking the country as a whole—are shut out from any prospect of college education, and it is from the poorer classes, or at least those who are not so well-to-do, that the stream of priestly vocations, for both diocesan and religious life, has chiefly come. The larger Catholic colleges, if we except those conducted by the Jesuits, do not supply many candidates to their respective religious orders. The number of vocations is very small as compared with the total college attendance. The reason appears to be that, as has been said, college attendance is chiefly drawn from the upper and the middle classes; and also that the college atmosphere, while soundly religious and Catholic, is yet devoid of those special influences that are so easily realizable in the preparatory seminary. The atmosphere of the large college is usually more apt to engender in the youth the spirit of the ideal Catholic layman than the desire for the clerical or the religious life.

Again, if for the diocesan clergy preparatory seminary training is practically necessary for the sake of proper religious development, it is even more requisite for those who are to become priests in the religious orders. The discipline of the religious orders requires much more by way of preparation than that of the diocesan clerical life, and time is even a more important element in the preparatory training for the former. Most of the religious orders, therefore, count upon the preparatory seminary as the nursery of their religious life and spirit.

Sixteen religious orders have preparatory seminaries. A number of the larger orders have two, and several have three such institutions. Some of the smaller colleges are largely made up of candidates for the priesthood, and are thus practically preparatory seminaries. These are, however, generally listed as regular colleges.

LENGTH OF THE CURRICULUM.

The entrance requirements for admission to seminaries in the United States were prescribed by the Third Plenary Coun-

cil of Baltimore, and involve the completion of the work of the preparatory seminary. This, as has been said, covers four years of high-school work and the two lower years of the college. Unfortunately, it is often found difficult to adhere to these prescriptions in practice, especially in the case of those who, on applying to the seminary, are found to be handicapped by reason of a late start in studies or otherwise, and who yet offer promising material for the clerical life. Such cases are not infrequent. Seminary men are alive to the importance of this problem, though no satisfactory solution has yet been suggested.²

The length of the diocesan seminary curriculum was definitely fixed by the Third Plenary Council of Baltimore: "In all seminaries the course of study shall embrace not fewer than six years, two of which shall be devoted to the study of philosophy and four to that of theology."³ In the recent legislation enacted at Rome for the seminaries of religious orders throughout the world, practically the same length of time was required, it being declared in the decree *Auctis admodum* (4 November, 1893) that the study of theology should occupy four full years, after the completion of the regular curriculum of "other studies". These "other studies" were quite clearly defined by the Congregation for Religious in the "Declarationes circa Articulum Sextum Decreti *Auctis admodum*," dated 7 September, 1909:⁴

The theological student does not fulfil the legal requirements if he has not previously gone through a full course of philosophical studies or studies of the lyceum; the same is true of the philosophical student, if he has not completed the regular curriculum of humanities or studies of the gymnasium; nor will the student of humanities be qualified legally if he has not had a primary education. Therefore, in order to pass legitimately from the primary schools to the gymnasium, and from the gymnasium to the lyceum, from the lyceum to the theological seminary, certificates are required which testify to successful tests or examinations.⁵

² Cf. Very Rev. E. R. Dyer, S.S., "The Intellectual Requirements for Entrance into the Seminary," in *Ann. Rep. Cath. Ed. Assn.*, VI, pp. 449 ff.; also, Secretary's Report on same, in *ibid.*, p. 447.

³ *Conc. Plen. Balt.* III, n. 166.

⁴ Cf. *ECCL. REV.*, Vol. 41, pp. 729 ff.

⁵ *Ibid.*

In the testimonial letters for ordination, the superiors must certify to the completion of the courses of study of the primary school, the gymnasium, and the lyceum, as well as those of the theological seminary. The years of study certified to must be full academic years. Doubling-up or shortening of courses is forbidden, and vacation study is not to count.

Several questions suggest themselves in regard to the meaning and scope of this legislation. The most important of these, probably, have to do with the translation of the declared and fixed standard into terms of our American educational system. The "gymnasium" and the "lyceum" do not exist among us. We may know something of the German gymnasium and the French lycée, but Americans are, with few exceptions, unfamiliar with the Italian system of education and its component elements.

Let it be supposed that an Italian boy and an American boy commence their primary schooling at the beginning of the seventh year. After five years of study, or at the beginning of the twelfth year, the Italian boy passes into the gymnasium, where he commences the study of Latin. Only three years later, or at the age of fifteen, does the American boy enter the high-school and begin Latin. The latter is thus three full years behind the former in taking up secondary studies and starting Latin. This is the most striking feature of the differences between the two systems, so far as we are now concerned. This advantage in time the Italian student carries right up to the seminary. Between the lyceum and the theological seminary there is supposed to be a year of "propædæutics" or preparation for theology, in the case of the candidate for the Italian seminary; between the American college and the theological seminary, a corresponding year of preparation is required before theology can be begun, so that the three years' difference in time would continue up to ordination, the Italian seminarian finishing at the end of his twenty-fourth year, while the American seminarian would finish only at the end of his twenty-seventh year. If the American candidate attended a preparatory seminary instead of a college, he would save the extra year required in philosophy or in special preparation for theology. The requirement of military service usually postpones ordination in Italy for a year.

The Italian boy studies Latin all through the five years of the gymnasium and the three years that follow in the lyceum, making eight years of Latin in all; and he spends quite as much time on Latin, both in and out of class, as does the American boy during his four years of Latin in the high school and the four years that follow in the college. In Italy, Greek is begun in the fourth year of the gymnasium, and continued through the lyceum and the year of "propedeutics" (if the latter be taken). This makes five or six years of Greek in all. The American student usually begins Greek in the first or second year of the high school, and carries it along till toward the end of the college course, giving a total of from six to eight years to this study. As to philosophy, it is begun by the Italian in the first year of the lyceum, at the age of seventeen,⁹ and continued for three or four years, while in the American college philosophy is usually given during the three upper years of the college course. In the Italian government schools, only two hours a week are allotted to philosophy, during the three years of the lyceum; but boys destined for the seminary have to supplement this by two or three hours a week more, and, besides this, full five hours a week have to be devoted to it during the preparatory year of "propedeutics", if this be taken. The American Catholic college often gives more time to Greek than do the Italian government or church schools; but, on the other hand, some of our best colleges devote somewhat less time to Latin than do the Italian schools.

The American pupil gives three full years more to the primary branches than does the Italian pupil; this is the source of the loss of time in our system as compared with the Italian system. Suppose, now, that a candidate for a religious order is considerably above the ordinary age in beginning secondary studies (and this is very often the case), can the course in high school and college be lawfully shortened in his behalf? This is not easy to decide. The "Declarationes" evidently imply that the course of training in the humanities and philosophy in other countries will be practically equivalent to that afforded in Italy by the gymnasium and lyceum. But this does not necessarily mean that the one will be exactly equal in time to the

⁹ It is supposed, for the sake of comparison, that the American boy and the Italian boy enter school at the age of seven.

other. As a matter of fact, our total pre-theological course is three years longer than the total pre-theological course in Italy, because we give three years more to the primary branches. Again, many preparatory seminaries of religious orders give but six years to the classics, passing the student thence to the two-year philosophical department of the seminary, where there is no formal study of either Latin or Greek. This represents but six years' study of Latin, as against the Italian eight years of Latin. Is this in accordance with the requirements of the new law? Or, is it requisite that Latin be studied for eight full years?

The letter of the law nowhere says this, nor does it appear to be necessarily implied. The emphasis is put upon the completion of the *entire regular course* of studies. But we have two different classical courses, as regards time, in this country. One of these, namely that which obtains in many of the preparatory seminaries, requires but six years; the other, followed in our colleges, requires eight years. It may be maintained that, so far as Latin and Greek are concerned, the six years' course is fully equivalent to the eight years' course, because of the special concentration, during the former, upon these studies. So far as regards the other studies of the classical course, outside of Latin, Greek, and philosophy, it does not appear that the work done by our American colleges is more advanced than the work done by the Italian gymnasiums and lyceums.

There are two changes which might, without great difficulty, be introduced into our educational system, and which would help to smooth the way that leads to the seminary. The first is a greater concentration upon Latin during the earlier years of its study. The Italian boy, even in the government schools, gives from five to seven class-hours a week to Latin during the first five years of its study, and only three hours a week during the last three years. This arrangement allows more time during the latter part of the course for the all-important study of philosophy. This change could be easily made in our colleges by affording an extra Latin class to boys looking forward to the seminary.

Another change would be the introduction of Latin into the seventh or even the sixth grade of the parish school. Dis-

tinguished non-Catholic educators have long been urging the teaching of the languages earlier in our system, and in many public schools they are now taught in the seventh and eighth grades. It would be easy to introduce a class of Latin into the seventh grade of every large parish school, for there are always boys in such a school who would take it, if it were offered. In many cases, boys' vocations are settled by that time; and many who at that age are still uncertain as to their vocation would take Latin, either because this would help them to make up their minds, or for general cultural purposes. In this way, two full years might be cut off the time required at present for the completion of the high school and college courses.⁷

NEW STUDIES

There is noticeable, in some of the larger and more progressive seminaries, a tendency to shift certain studies back to the two years of philosophy, whenever this can be done without prejudice to the theological course. In Scripture, for instance, a preliminary outline study of the sacred text is now made before theology is begun. The course in Scripture in the department of theology may thus be made more advanced and thorough; and the same is true of Church history. Many seminaries give such outline courses in Scripture and Church history during the years of philosophy. There is a growing disposition to throw the study of Hebrew and Biblical Greek back in the same way. Some seminaries continue the study of English along with philosophy, and to English are added, in certain instances, other modern languages.⁸

This policy has a very distinct value, not only in relieving an overcrowded theological curriculum, but also in making it possible for the seminary to take up certain new studies that the changing conditions of modern life appear to demand.

⁷ For a discussion of the curriculum in American seminaries as compared with that in Italian seminaries, cf. the paper by the Rev. H. J. Heuser, in *Ann. Report Cath. Ed. Assn.*, X, p. 455.

⁸ Cf. Very Rev. P. R. Heffron, "The Four Years' Course of Theology," in *Ann. Report Cath. Ed. Assn.* for 1906, pp. 211 ff.; also the Rev. F. P. Siegfried, "The Department of Philosophy in the Seminary," in *ibid.*, X, pp. 481 ff.; Very Rev. E. R. Dyer, S.S., "The Intellectual Requirements for Entrance into the Seminary," in *ibid.*, VI, p. 449; and papers by the Rev. J. C. Herrick and the Rev. G. V. Leahy, on "Science in the Seminary," *ibid.*, VI, pp. 455 ff.

Among these may be mentioned pedagogy, social and political science, and higher classics, especially Latin writing. It needs no argument to prove that every priest who stands at the head of a parish school ought to know something of the science and the art of teaching.⁹ In the case of the social and political sciences, too, it is self-evident that the pastor who labors in the city needs to have a knowledge which will be sufficiently extensive to make him acquainted with the vital facts of current social and economic conditions, tendencies, and doctrines; a knowledge which will be sufficiently stimulating to give him a lasting interest in these phenomena, and which will be sufficiently thorough to enable him to deal intelligently, justly, and charitably with the practical situations that he will be compelled to face afterward.¹⁰ As to Latin, there is need in every diocese for at least one or several priests who can write Latin fluently and correctly, if not elegantly. There is necessary correspondence between the diocesan chanceries and Rome; and much of this, being official in character, has to be in the official language of the Church. The course of classics in our colleges or seminary philosophical departments does not suffice to give this facility in Latin writing, even in the case of the more clever men. Hence the need for some supplementary training in this way during the theological course. It has been suggested that the need could best be met by the formation of a select class during the last year or two of the theological course for the purpose of this higher classical study.

In the larger seminaries, it would be easy to arrange for a course of lectures in pedagogy, as well as in social and political science, by competent professional men from outside. Something, in fact, has already been done in this way. A weekly lecture in each of these subjects, if followed up, in the class of moral or pastoral theology, by a more special and thorough application of the principles set forth, would not be likely to add unduly to the burden of regular seminary work,

⁹ Cf. the Rev. E. P. Duffy, "The Teaching of Pedagogy in the Seminary," in *Ann. Rep. Cath. Ed. Assn.*, II, p. 238; also papers by Very Rev. E. A. Pace, the Rev. F. J. Van Antwerp and the Rev. F. V. Corcoran, on "The Seminary and the Educational Problem," in *ibid.*, VIII, pp. 470 ff.; cf. also Resolutions of Seminary Dept. in *ibid.*, p. 468.

¹⁰ The Rev. John A. Ryan, "The Study of Social Problems in the Seminary," in *Ann. Rep. Cath. Ed. Assn.*, V, p. 450.

while it would probably be sufficient to awaken in regard to these matters an intellectual interest that would lead to much fuller knowledge of them later on.

SEMINARY AND COLLEGE.

One of the most acute problems in Catholic education has to do with the relations of the seminary and the college. From the point of view of the ideal condition, it would seem that their relations ought to be made such that the young man who completes a college education and desires to be a priest, could pass into the seminary after getting his college degree of A. B., and begin at once the study of theology. This is not, however, the case in practice. The college graduate, after his two years, or two and a half years, of philosophy in the A. B. course, has to spend at least one year more in the philosophical department of the seminary, before being allowed to begin theology. A full year of time is thus lost to the young man by his taking the college course instead of making his collegiate studies in the preparatory seminary and the seminary. This is a serious disadvantage to the Catholic college, and it is becoming constantly more serious. There is a growing general feeling that the present college course of four years, in view of the three or four years of professional training that may have to follow, is too long, and unduly retards the entrance of the young man upon his professional career, whether it be that of lawyer, doctor, or clergyman. To lengthen out this period further by a full year (and a year to be largely given to repeating things already seen during the college course) seems, on the face of things, to argue a lack of proper coördination between the work of the seminary and the college.

One result of this condition will be to keep prospective clerical students away from the college altogether, or to cause them to quit the college after the sophomore year and go to the seminary, before beginning philosophy. But would this be a bad thing? Would it not be better, all round, if this were generally done? College men, looking to the interests of the college, would answer the question in a decided negative. It is unquestionably to the interest of the college to have a good sprinkling of prospective clerical students among its group of young men. They constitute one of the very best elements

in the student body, and wield a powerful influence toward keeping the moral and religious level of college life up to the Catholic ideal. Intellectually, too, they are apt to furnish many leaders. Their loss, even during the last two years of the course, would therefore be felt as a serious blow. Moreover, there is always a class of boys at college who remain more or less in doubt about their clerical vocation until the very end of their course; and there are some who are able to make up their minds decisively only after they have left the college with their degree. This latter condition will always ensure the presence of a certain number of boys in the college who will afterward enter the seminary. And it would be too much to expect that the college will not, as a rule, encourage prospective clerical students to remain at college until the completion of their course, whatever the attitude of the seminary.

On the other hand, there are strong reasons for the seminary's attitude in requiring college graduates to make an additional year of philosophy. There is the matter of philosophy itself. The college course, it is contended, being designed for laymen, need not be, and usually is not, as full and thorough as is imperatively required for the candidate for theology. Then, too, there are other pre-theological studies that the college graduate misses, notably, Scripture and Church history. Finally, there is the matter of spiritual training for the holy priesthood which cannot be given in three or four years and for which the period of five or six years ordinarily required in the seminary is short enough. Indeed, some seminary authorities have gone so far as to say that, even outside the question of studies, two years of spiritual training that are missed by the college graduate would alone constitute sufficient reason for the requirement of an additional year before beginning theology.¹¹

¹¹ Cf. the discussion of this question at the meeting of the Cath. Ed. Assn. at St. Paul in 1915, in *Ann. Rep. Cath. Ed. Assn.*, including papers by the Rev. J. P. O'Mahoney, C.S.V., and the Right Rev. Mgr. J. B. Peterson, on "Relations between Cath. Seminaries and Cath. Colleges," from the standpoint of the college and the seminary respectively; also, papers by the Rev. Bernard Feeney, "Where Clerics are to Study Philosophy," and the Rev. F. V. Corcoran, C.M., "The Need of a Peculiarly Ecclesiastical Intellectual Training covering a Longer Period than the Course of Theology in the Seminary."

There is evidently a grave problem here which can be solved only by bringing to its consideration the best thought and the ripest wisdom of the leaders in college and seminary education. It is of the utmost importance for the future of Catholic education that such an acute disarrangement in the relations of the two topmost branches in the Catholic system should be obviated. The condition involves needless waste of time and energy on the part of the student, while it threatens to draw away from the college, in large part, its best class of students.

The question may well be raised as to whether it is not to the benefit of the Church to have a portion of the clergy trained in classics and philosophy in the college or university atmosphere. A certain breadth of view and roundness of intellectual interests is apt to be derived from college and university conditions, and when to this is added the highly specialized theological and pastoral training of the seminary, it would seem that we have the most perfect combination of educational elements for the development of the broad-minded, scholarly priest. I am supposing, of course, that sufficient philosophy may be given in the college or university, and that the matter of spiritual training and direction may be provided for there as well as it could be in the seminary. There can be no question, it seems to me, that gifted minds would find better intellectual opportunities in the large college or university than they could find in the seminary; and it will always be one of the important duties of the Church to provide, to the very best of her ability, for the training of those who by voice or pen or position are destined to be the leaders in her work. The atmosphere of the seminary is necessarily that of a highly specialized institution. It is calculated to develop, not so much breadth of view, as intellectual efficiency along certain necessary lines. The seminary provides admirably for the philosophical training of the greater body of the clergy; but it would not be to the best interests of even the seminary itself were it to be deprived of the college graduates that have always formed part of its student body. It is, in fact, a question as to whether even a larger number of seminarians might not profitably procure, before entering upon the study of theology, the advantages of a full college education.

In the executive board of the Catholic Educational Association, the condition has been much discussed of late years by representatives of the seminaries and colleges. In 1914 a joint committee was appointed to consider the problem. During the meeting of the Association at St. Paul in July, 1915, the committee met, but was unable to agree upon any plan that would eliminate the difficulties involved in the strict co-ordination of the work of the seminary and college. At the meeting of the Seminary Department, in fact, after the discussions of the joint committee, it was unanimously resolved not to admit college graduates to first-year theology without their making at least one year more of philosophy in the seminary, even though they had already had two years of philosophy in the college.¹² It is evident that further progress in the settlement of the question will depend on the colleges. The position of the seminaries is fixed and, so far as the substance of the matter is concerned, entirely reasonable. The colleges must provide special spiritual training and discipline for those young men among its student body who are looking forward to the priesthood.

It would lead us beyond our scope to discuss in detail how this might be done most effectively; but there is evidently no inherent impossibility in the doing of it by the college. Why, for instance, should not such young men be grouped together in a separate hall, under seminary rules? This is often done at European universities. In the matter of philosophy, too, why should not the college or university offer courses in scholastic philosophy for the special benefit of prospective ecclesiastical students? These courses might be in Latin, and this fact would render unnecessary the continuance of the Latin classics, a result that would allow time for a greater concentration upon philosophy. Were these changes introduced by the colleges, there would probably be no difficulty in their arranging with the seminaries for the admission of their graduates at once into the theological courses. And such changes would very likely result in drawing prospective clerics in larger numbers to the colleges, besides strengthening and developing the curriculum.

¹² Cf. Summary of joint discussion, and Resolutions of Seminary Dept., at St. Paul, in *Ann. Rep. Cath. Ed. Assn.*, 1915, pp. 518 ff.

There is no reason why Hebrew and outline-courses of Scripture and Church history might not also be introduced into the colleges.

EQUIPMENT.

The movement that has brought such great improvement in the material equipment of Catholic schools, academies and colleges, during the past two decades, has been evident likewise in the seminaries. Some of the larger secular seminaries now compare favorably, in point of buildings and equipment, with our best colleges and universities. The new Kenrick Seminary at St. Louis, and the archdiocesan seminaries of New York, Boston, Philadelphia, St. Paul, and San Francisco are built upon modern plans, and, together with all reasonable provisions for health and comfort, they combine large and commodious library and chapel accommodations. In many other instances, where there has not been a complete reconstruction of the seminary plant, new buildings have been erected or extensions of old ones made, new sanitary arrangements installed, a better cuisine provided for, and large additions made to the library. Similar reconstructions or improvements have also been made in the case of the preparatory seminaries. The seminaries of religious, being smaller, have not so generally evidenced this movement toward material progress. Some of the larger orders, however, have entirely reconstructed their seminary establishments, and the magnificent group of religious seminaries round the Catholic University at Washington offer examples of material equipment that are unexcelled. The conveniences and comparative comforts of seminary life at present, as contrasted with the almost complete absence of anything ministering to comfort a few generations ago, have raised doubts in the minds of some of the older clergy as to whether the tendency toward material improvement is not being carried too far. The fear is that the newly ordained priest, coming out from our fine modern establishments, may not have had sufficient inculcation of the spirit of self-sacrifice and mortification, which is so essential to priestly life and work. There is, undoubtedly, a real danger here; but there can be no doubt, either, that the improvement in the seminaries on the material side represents genuine—

one might say, necessary—progress, and that the danger apprehended may be effectively met by means that are always readily at hand.

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THE PERSONIFICATION OF LAW.

BY rapidly swinging in a circle a point of fire a whole circle of fire is seen. This optical illusion is due to the sluggishness of the retina which does not drop at once the received impression of the fire but retains it until the fire comes round again to renew the impression. As the same phenomenon takes place at every point of the circle, the illusion of the circle of fire is created. Man's imagination suffers, or, if you will, is endowed with a similar illusion. But it is not sluggishness in letting go the impression but alertness in running ahead of it that creates the illusion of the imagination. The ancients from the clusters of scintillating points in the nightly sky by imagination filled out the pictures of the Bear, the Serpent, the Charioteer, the Winged Horse, and so on. They were children and acted like the little boy who, seeing his hobby-horse in many points to be like a real horse, by imagination completes the circle and proceeds to whip, to caress, and otherwise to treat his hobby as if it were animated. This power to personify is, when properly used, a rhetorical instrument of great force. Our Saviour, who called remorse "the worm that dieth not", did not disdain to use it. It has likewise been the source of the most widespread error, and in no field has it done more harm than in the personification of Law.

Law has been by personification again and again torn from the hands of the lawgiver and made literally to go on all fours, a monster with teeth and claws of steel. Truth has again and again combated this monster. But the combat never ceases. We are reminded of that haunting Arabian tale of the fisherman who found a bottle which was washed up by the sea, and sealed with the seal of Solomon. When the fisherman broke the seal a tiny wisp of smoke issued forth which soon unfolded a malignant and threatening spirit.

The fisherman managed to coax back the spirit, and then once for all he threw the bottle back into the sea. The malignant spirit of personified law has again and again been bottled up by truth. But again and again the seal of Solomon has been broken, and it has issued forth once more.

In our day much is done to hold back the law of the land from becoming personified and to keep it, what it is in fact, a provisional formula expressive of the will of the law-giver. Hence we have supreme courts, which are courts of equity; hence we have our pardoning boards which take up considerations not allowed even to courts. These devices bring back law to the genuine will of the lawgiver. In civil law no man thinks that a transaction is secure unless the law under which the transaction has been made, has been tested in all the courts. He is afraid that some sort of logic may draw out of the law what the lawgiver did not put into it. In this respect a shrewd real-estate dealer might teach some modern philosophers a good lesson on the provisional character of a formula of law. History shows that in the Church it is rather the mind of the lawgiver than the wording of the formula that is in the last resort binding. When "the whole world groaned and marveled to find itself Arian", its groan and its astonishment were evoked by the formula of the Rimini decree, not by the mental decree of the majority of the bishops. In other words, the will of the lawgiver lives in the law as long as it is law, and the formula has no native power to defeat it. The law, although it has an objectivity, does not live by force of its formula and independently of the legislator. While the will of the legislator is presumed to be always the same, the formula by which the will is expressed may need some additional bridling as circumstances change. Otherwise, like the maddened steed with the bit in its teeth, it works havoc. St. Paul's distinction of the letter and the spirit expresses the same idea. When the spirit of the lawgiver is excluded from the law, its formula is personified into an unfeeling and inconsiderate tyrant. Let us consider the personification of the law in the West and in the East, in ancient and in modern times.

The first personification of the law in the West was in the doctrine of Fate. The "*fatum*" was the law of all things;

Εἰρημνή Μοῖρα was the lot assigned to all things. Its conception rose by a natural process of the human mind personifying law. No doubt the idea of the Deity and of Providence was handed down from primitive tradition. But according as the idea of God became enfeebled through gross perversion, the idea of a governing law, by the steady recurrence of natural phenomena, was strengthened until at last all—gods, man, and the universe—were held in its inexorable grasp. The introduction of the three fates, Clotho, Lachesis, Atropos, was but a development in personification.

Christianity came, and by teaching us the true conception of God, all-wise, all-good, and almighty, it excluded at once the pagan conception of fate. But the smoke of that evil spirit remained long after he was bottled up. The popular mind was so obsessed with the idea of fate that the Fathers considered it worth while to write whole treatises on the subject, and as late as the thirteenth century St. Thomas wrote the question "De Fato".

After the doctrine of fate the ancient theory of numbers may be set down as the next great illusion of the mind eager to complete the circle from a few observed resemblances. The exact and necessary sequence in numbers was observed to have a certain correspondence with the sequence of cause and effect as seen in sowing and in harvesting, in the return of the seasons, in the movements of the stars, and in all generations and corruptions. Hence it was inferred not only that there is law in all things as inexorable as in numbers, but that all things are numbers, and conversely the knowledge of things can be deduced from numbers. The modern application of mathematics to problems of physics is in no sense the fruit of this theory of Crotona. The ancient doctrine of numbers lingered long in the world, and was productive of all sorts of attempts to magnify the significance of ages, dates, and all kinds of enumerations. We shall see it again in considering the doctrines of the East.

In modern times the speculations of mathematicians on the fourth dimension have been utilized by spiritualists to promote their peculiar tenets. Because the algebraist has a formula for the fourth dimension, these fantastic people at once conclude that a place with four dimensions exists. They go

further and say that, just as a person who utilizes the three dimensions by rising in the air can see more than another who, being confined in a surface, could utilize only two; so the disembodied souls released and taken out of this world of three dimensions and ushered into that of four, are endowed with wonderful knowledge. As the eagle's vision transcends the ant's, so does the vision of the dweller in the world of four dimensions transcend ours. These theories are only visions of their restless imagination, which makes an unrealizable formula of algebra a reality of great significance.

The engraving of laws on bronze and the engrossing of them on enduring parchment tended to hypostatize them and to liberate them from the lawgiver. In the course of time the source of law may be lost sight of, just as the whole metric system relies for its veracity not any longer on a ten-millionth part of the distance from the pole to the equator, but upon the platinum bar deposited in the archives of the International Metric Commission, which was to represent that part but now does not. It would involve endless confusion to bring all the metric measures once more into conformity with that first plan, and therefore the plan will not be carried out. Some laws exist by the same sort of permission of the legislator. He would wish to change them, but he recoils from the task. But in the end the task must be taken up, and law once more made a fit expression of the lawgiver's will. A truth of law couched in a formula full of flattery for the executive is peculiarly dangerous. Its truth holds the sincere man long after the words of flattery have made it a source of corruption. "The king can do no wrong," "the divine right of kings", are formulas which state the truth that the State can not be sued, and that all authority is from God. But how subject these formulas are to be distorted into other senses, and how difficult to keep them within their only true sense! The long contest of common law with the Roman law in England illustrates the difficulty of dethroning legal formulas which no longer express adequately the will of the lawgiver.

The history of medicine is the history of aberrations of the imagination in the field of therapy on account of imaginary laws. From a few phenomena laws were deduced, and in turn the poor victims of leeches were tortured on account of the

exigencies of law. Blood-letting, good perhaps in some cases, was made of universal application. Scalding oil for wounds was used till the oil gave out, and it was noticed that the wounds healed better without observing the law. The value of a dose was assumed from one or two instances to grow with the dose, hence there were doctors who gorged their victims with drugs. Or *vice versa* the opposite procedure gave some good results, hence the theory of Hahnemann that the more the drug is divided the more potent it becomes. He carried his theory so far that in the end he believed that the odor, and the slightest odor at that, would effect the greatest cure. Hence he held an infinitesimal pellet to the nostrils when the patient was asleep. The theory of the four humors, of the signatures, of the archæons, of the three constituents of the human body, made many victims of imaginary laws. Now in all these cases a complete induction was assumed; the law was deduced and then it was supposed to work automatically. From our present standpoint of serum therapy, what an empty phantom was all the medical science of the past! what complete nonentities were the laws invoked! what a lesson to us not to transfer to the world of reality the plausible fictions of the mind and to expect nature to work according to the logic of these fictions! But in some quarters the lesson was never learned.

Whosoever has studied the subject of miracles, knows that the great objection against them comes from the personification of law. Up to a certain point an induction is made. Care is taken to leave out of that induction the miraculous facts in Sacred History duly recorded and attested. Natural law thus springs into the arena armed cap-à-pie; it is inexorable; and it presents a barrier against the intervention of God in His universe. It is only a mental classification which will be broadened by those who come after us, yet it is made to bind the hands of the Creator. It is only a fabric of the human mind and it is advanced as capable of marring the plans of the Divine Mind.

Some physicists regarded the comets as performing the function of knitting together the various systems of the stellar universe. It is a noble conception. Our solar system, for instance, according to this theory, with its many planets and

planetoids of different size, density, orbit, and velocity, is at a given point of time in danger of losing its equilibrium. Lo! from afar comes in the form of a comet rushing through space just that weight which is required to restore the balance again. Thus sun is bound to sun, stellar system to stellar system, and all is held in unity. If such were the case it would but be a picture of the natural and supernatural orders as they are bound together by miracles and prophecy.

Scarcely were the disciples of Hume confuted when Darwin and Wallace once more broke the seal of Solomon, and out popped several devils more malignant than all their predecessors. "Natural selection," "variation," "survival of the fittest," "palingenesis" assumed in the imagination of men a power to be compared with that of God, whom they rejected. Furthermore, just according as law became a god, scientists seemed to lose their wits and mere description with them became an energizing law. Did not Grant Allen roll all the other thaumaturgic genii into this one of description when he said: "The watercrab crawls to land and proceeds to get lungs?" Did not Carl Schneider do the same when he said: "The different parts of a coral polyp react equally well to any outside influence. But very early in the scale a difference begins to appear; we find what answers to a head and body, or root and stalk. The leaves of a plant will turn toward the light; so will the head of a silk-worm. The parts take on special duties and powers. And with this come the rudiments of a nervous system." It is very simple; mere description tells the whole sequence of cause and effect. Our museum directors promote the illusion when they arrange vehicles in order, all the way from the primitive cart with wheels made from a round of a tree to the modern locomotive with wheels made of steel, or when they arrange edifices from the primitive hut raised on poles to the Grecian temple raised on pillars of fluted marble. But the old cart and the primitive hut remain what they were. It was the mind outside of them that with new materials gradually planned and executed greater works in which the first plan was still preserved. There is no reason to suppose that it is different in living things. The primitive forms still exist. It is imagination that gives to the law of evolution alone a power to lift the lowest to the highest in the rank of species.

The modern man therefore is as much in the thrall of his imagination as the ancient. His laws, when he leaves the domain of civics, have become as inexorable as fate or numbers. In rounding out the circle from a few points he is as adept but not so poetic as his ancient confrère, who in the orbs of the October sky saw the Serpent ever reaching after the crown, Bears prowling around the Polar Star, and, not to mention the other animals, the Twins playing teeter-totter on the rim of the universe.

But Asia was the peculiar home of the imagination. "Asiatic" even to those ancient romancers of the stars meant florid. We shall next take a glance at the personification of law in the East.

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THE MORALITY OF ANTI-CONCEPTIVE DEVICES.

THE recently issued Report of the British National Birth-rate Commission on the declining birth-rate contains much that is of great interest to Catholics, and especially to the clergy. It is very plain-spoken indeed on certain sexual matters which have suffered somewhat in the past from a conspiracy of silence. Just now the pendulum seems to be swinging in the opposite direction, and excess of plain speaking threatens to produce greater evils than ever silence produced. Very difficult and delicate problems connected with sex morality are being openly discussed in the daily and weekly press, and the public are invited to form their own opinions on the questions raised. The writers know well on which side popular sentiment is likely to be found and naturally they adopt a tone and maintain views which will be acceptable to the majority of their readers. The questions certainly are of the greatest importance and should be treated somewhere. That is my reason for offering this contribution to the ECCLESIASTICAL REVIEW which addresses itself to an exclusive circle—that is to priests whose influence in matters of this kind is likely to be effective for good.

The above-mentioned Report corroborates what was well known already, that the birth-rate of England and Wales has

declined by about one-third during the last forty years. It is still declining, and in all probability we have not touched bottom yet by any means. Some authorities profess to find matter for satisfaction in this fact. Dr. Havelock Ellis has publicly reproved the "panic-stricken fanatics" who preach to the people that the birth-rate is falling and the nation is decaying. The first witness examined by the Commission was Dr. C. V. Drysdale, the Secretary of the Malthusian League. Dr. Drysdale took the opportunity to say something about the Malthusian League, which he represented, and of which he is the Secretary. He told the Commission that the League has carried on a propaganda in favor of family restriction ever since the Bradlaugh and Besant trial in 1876; the time at which the birth-rate began to decline in England and Wales. The central principle of the Neo-Malthusian movement is the doctrine of Malthus, that unrestricted reproduction inevitably leads to pressure upon subsistence, with its consequences—poverty, starvation, prostitution, disease, and war. At first, English Neo-Malthusians confined their operations to expositions of the economic, moral, and eugenic aspects of the population question. Until 1913 they refused to give information concerning preventive devices. In that year, however, says Dr. Drysdale, "following upon recent authoritative medical pronouncements, in favor of such devices, the League has instituted a practical propaganda, with special precautions against abuse." He gives a descriptive definition of Neo-Malthusianism which embodies the principles to which the League has constantly adhered:

Neo-Malthusianism is an ethical doctrine based on the principle of Malthus, that poverty, disease, and premature death can only be eliminated by control of reproduction, combined with a recognition of the evils inseparable from prolonged abstention from marriage. It, therefore, advocates nearly universal early marriage, together with a selective limitation of offspring to those children to whom the parents can give a satisfactory heredity and environment, so that they may become desirable members of the community. It further maintains that a universal knowledge of hygienic contraceptive devices among adult men and women would in all probability automatically lead to such a selection through enlightened self-interest, and thus to the elimination of destitution and all the more serious social evils, and to the elevation of the race.

Open-air campaigns have been held to disseminate these views in the large towns, and a pamphlet is being distributed gratuitously describing the most hygienic methods of limiting families. The ordinary layman can hardly be expected to form a sound judgment on these important questions when they are proposed to him in that guise. It makes one thank God devoutly for the guidance which the Church gives us, and it makes us realize the necessity of that guidance.

I do not wish to suggest that the Neo-Malthusian League is alone responsible for the decline in the birth-rate. It is clear from the Report that direct procuring of abortion, and venereal diseases, such as gonorrhœa and syphilis, are largely responsible as well. The Neo-Malthusians deplore these causes, as all sensible men must do. Nor are they alone in their advocacy of such preventive devices as they consider harmless. The Report acknowledges that "among conscientious and high-minded laymen and women in the Anglican Church there are many who openly justify the use of preventives," and this attitude has become far more common during the last few years (page 64). The Report further adds:

We regret that we are unable to present a definite pronouncement as to the physical consequences of the use of these devices. The printed evidence which follows does not enable a dogmatic statement to be made as to these; and in view of the fact that medical investigation on this subject is difficult and in large measure has only recently been made, it is not surprising that no definite medical conclusion can be drawn (page 57).

Twenty-four of the Commissioners signed an Addition to the Report which, among other things, acknowledges that there are some questions "which deserve more thorough and general consideration than we have been able to give to them." Among these is the following: "Is any mode of restriction except voluntary abstinence from marital relations moral and religious?" There seems to be a general consensus of opinion that there is one other lawful mode of restriction besides voluntary abstinence from marital relations. Married couples may, if they like, limit intercourse to the inter-menstrual periods, when conception is less likely to take place. The Anglican Bishop of Southwark, in his evidence given before

the Commission, expressed the opinion that this practice is unlawful. He failed, however, to substantiate his view, and it is opposed to the Memorandum drawn up by a Committee of Anglican Bishops and endorsed by a majority of their number. Medical authorities are not agreed as to whether the practice is likely to be effectual in preventing conception, but there seems to be no valid reason against it from the point of view of moral theology. I do not propose to discuss this question further. Catholic moral theology clearly condemns the use of all anti-conceptual methods by married people who use their marital rights. There is a more heinous malice in the voluntary procuring of abortion after conception than in the use of anti-conceptive devices. Some anti-conceptive devices are more injurious than others. But there are none that are not immoral and wrong, according to the teaching of Catholic moral theology. Can this be shown by reasons that will appeal to the ordinary man or woman of sound common-sense? That is what I want to show in this paper.

I have already referred to the article contributed to an English weekly newspaper by Dr. Havelock Ellis. He is of considerable standing in the world of science, and so his views are of interest to us. He maintains that small families and a falling birth-rate are not only not evil, but that they are a positive good. They represent an evolutionary rise in nature and a higher stage in civilization. It is the lower forms of animals that are most prolific and the higher forms that are less so. Vast quantities of lower forms of life are born, but natural selection, by its rough methods, takes care that only the fittest should survive. In the higher forms of animal life quality takes the place of quantity. The elephant has far fewer offspring than the herring, but it more than makes up for the difference by greater parental care. This evolutionary process becomes conscious and deliberate in man without ceasing to be natural. We will here give his own words:

It is, then, that we have what may properly be termed *Birth Control*. That is to say, that a process which had before been working steadily through the ages, attaining every new forward step with waste and pain, is henceforth carried out voluntarily in the light of the high human qualities of reason and foresight and self-restraint.

This statement seems to be in direct opposition to fact. The natural process kills off the unfit in the struggle for life, and so only the fittest survive. A couple who use preventive devices use an unnatural process without the means of knowing what the result is to be. Of the possible children that they might have had, the two or three that are born may very possibly be the weakest and the least gifted by nature. At any rate the parents can exert no choice as to the quality. They can indeed limit the quantity by restrictive devices, but if we follow the teaching of experience the two or three children are as likely as not to be spoiled by over-indulgence and by having all the hardships of life removed out of their path. The best and the strongest characters, as a rule, are developed in the bosom of large families, which preclude pampering and necessitate a certain simplicity of life. It is a mere abuse of language to speak of the use of preventives as the employment of reason, foresight, and self-restraint. It is irrational, blind, and the absence of all restraint.

It is difficult to understand how Dr. Havelock Ellis could possibly maintain that a falling birth-rate is not an evil but a positive good. A people living in simple conditions of life without rivals or powerful neighbors to fear might perhaps be satisfied if the birth-rate and death-rate more or less balanced. There would be no great cause for alarm if such a balance of births and deaths were the effect of natural causes. But those are not the conditions of the problem before us. There is a keen rivalry among the great nations of the world, and the declining birth-rate among the chief European nations is largely due to preventive devices. The process has been going on in France for something like two centuries, and France furnishes our great object-lesson of its effect on national welfare. In the seventeenth century France was the acknowledged leader among the nations of Europe. At that time her population was 38 per cent of the total population of the chief European nations. At the end of the eighteenth century it had fallen to 27 per cent. In 1815 it was 20 per cent; in 1880 it was 13 per cent, and now it is about 11 per cent. Instead of being the most populous nation of Europe, France now takes the sixth or seventh place. It is patent to everyone what this has meant in the Great War. Man for

man, the Frenchman believes himself superior to the German, but the forty millions of France are no match in arms against the sixty-five millions of Germany. Quantity of population undoubtedly is a factor of great influence on national welfare, and a declining birth-rate can only be viewed with alarm by a true and far-sighted patriot.

Moral turpitude cannot be gauged by the physically evil effects which follow from it and can be verified. An evil desire to commit adultery does not entail the physical and verifiable evils that follow from actual adultery. And yet "Who-soever shall look on a woman to lust after her hath already committed adultery with her in his heart". The moral turpitude of an evil desire is the same in kind as that of the evil act itself. The ancient Romans used emetics after one dinner in order to be able to enjoy the pleasures of a second and third on the same day. The physically evil effects of the practice were perhaps not very serious if it was not indulged in too frequently. There are few that would not allow that such an action is disgusting, unnatural, and inordinate. It is immoral and wrong apart from any physically evil effects that it may have. If it were indulged in very frequently it would lead to a permanent derangement in the action of the stomach. These principles are applicable in a special degree to sexual excesses. In the natural use of marriage a legitimate outlet is provided for the strongest of the instincts and appetites of mankind. A sense of satisfaction follows upon the use of marital rights. There may be intemperance in such use, and intemperance will be the cause of physical evil, more or less serious. But the temperate use is accompanied with satisfaction, and after a time leads to a gradual weakening of the sexual appetite. This is not true of the abuse of the sexual appetite. Let us take a well-known example which has been studied by theologians and by medical men for centuries. A solitary act or two of self-abuse may not have any serious physical evil as its consequence. But if constantly repeated, it destroys health of body and of mind. It is generally accompanied by some physical pleasure, but it does not give complete satisfaction. This leads to a constant temptation to repeat the act, repetition leads to a strengthening of the habit and the craving for indulgence, and the yielding to this leads

to a gradual weakening of self-control and to the ruin of health of mind and body. This is the rational argument by which theologians defend and illustrate their teaching concerning the deadly malice of one sin of self-abuse.

When preventive devices are used in sexual intercourse there is self-abuse and abuse of the other party as well. The act is satisfying for neither of them except for the moment; an appetite is created, not satisfied, and the natural consequences of self-abuse follow for both to a greater or less extent. There are not the same facilities for over-indulgence, and so the evil effects of the practice are not so rapid and conspicuous, but in a measure they are there. This is fully borne out by the first-hand experience of several of the medical witnesses examined by the Commission. Thus Dr. Amand Routh said:

I have no doubt that prevention of maternity by *artificial* methods invariably produces physical, mental, and, I think, moral, harm to those who resort to it—to one, or probably to both. . . . I am sure it does harm to both, if they both agree to it. The act is incomplete; it is not a spontaneous act; and if the act ceases before the proper crisis, as it were, the nervous system suffers enormously if the habit is continued for long. And the result often is that there is a great deal of congestion produced in the woman, at all events. I know nothing about the physical results in the case of the man, but in the woman the result is that the pelvic organs become congested and catarrhal, the womb becomes enlarged, and the result is that later on, when the parents are perhaps better off and want a child, they are not able to have one (page 247).

The Chairman, the Very Rev. Dean Inge, put a question to the witness on this subject. He asked: "You say in your lecture, 'Every method of artificial prevention of conception is harmful in both its physical and moral effect.' That is, of course, by no means universally admitted, is it? It is a matter of very great importance to this Commission." Dr. Routh answered:

Well, personally, I believe that every *artificial* method does do physical harm, with the only exception that supposing the husband uses letters, for instance, I do not think the harm is very much to the wife, except that she misses the stimulating effect of the semen itself. And there is not the least doubt that that has a very powerful effect;

it is absorbed to a certain extent, and seems to stimulate and even to nourish the woman in a way which we do not at present understand.

"I think," pursued Dr. Inge, "it will be generally admitted, as far as I can make out, that withdrawal is mischievous; but we have been told that the use of these other things which you mention is harmless to both sexes. That is what I want to get at." Dr. Routh replied:

Well, I am sure that people who use letters suffer from it in time. It is not the same thing. It is difficult to explain how it does act, but I am only speaking of practical experience with one's patients who have adopted these methods. To begin with, supposing that both the man and the woman are very much averse to having a child. It is not a normally conducted physiological act at all; it is an act accompanied more or less by fear the whole time, and the nervous system cannot stand being, thus, in anything rather than the passive attitude of affection which ought to exist.

Asked if that effect was not mental rather than physical, the witness replied: "It is mental, but it has a physical effect. You cannot have the nervous system in this state of dread without a physical effect."

A further question was put: "You would agree, I take it, that there is a difference of opinion among experienced gynecologists on this point, as to the deleterious physical effects of the use of these artificial means?" To which Dr. Routh replied: "I thought everybody considered they were more or less harmful" (page 254).

Another witness of experience, Dr. Mary Scharlieb, was asked: "Are you of opinion that injury does result from the use of these preventives?" To which she replied: "No physical injury. In the majority of cases they cannot do physical harm to anyone. From the use by the wife of a douche or a quinine pessary, or from the use by the husband of a sheath, I do not see that any physical injury results, but I am sure there are reconдите effects upon the nervous system."

To the question: "Having regard to hysteria and allied diseases, would you not agree that although physical injury may not be present, yet nevertheless serious injury does arise?" The witness replied, "Certainly" (page 271).

When, therefore, the Commissioners express regret in their Report that they are unable to present a definite pronouncement as to the physical consequences of the use of preventive devices, we may presume that they use the word "physical" in a restricted sense as distinguished from nervous and mental evils. Catholic writers on Pastoral Theology have long insisted on the grievous harm done to body and mind by the use of preventive devices. An increase of fornication, too, is said to take place when the fear of offspring is removed by the use of preventive methods.

Clement of Alexandria lived at a time of great moral depravity, and Alexandria was probably as bad as any other city of the Roman Empire. He was acquainted with all the learning of his time, and especially was he a keen student of human nature. In an interesting passage he tells us that defilement of the marriage bed leads to loss of mutual respect and of conjugal love. I will finish my article by a translation of a few sentences:

It is not shameful for us to mention for the instruction of our hearers the parts in which the conception of the fetus takes place and which God was not ashamed to make. . . . Now, marriage is the desire for the procreation of children, not the inordinate effusion of seed, which is contrary to precept and against right reason. The whole of our life will proceed according to nature if, from the beginning, we curb our appetites and do not destroy by wicked and malicious devices the race of mankind which is born of divine providence. For those women who, to conceal fornication, use destructive drugs, which lead to utter ruin, lose all humanity, together with the fetus. . . . If uprightness should be practised, much more should uprightness be shown toward your wife by avoiding intercourse which is not upright; and let there be trustworthy evidence coming from your home that you deal chastely with your neighbors. For nothing can be deemed upright by her with whom uprightness in those vehement pleasures is not proved by irrefragable evidence, as it were. The love which rushes headlong toward intercourse lasts but a short time and grows old with the body; sometimes it grows old even before the body, since lust becomes torpid when whorish lusts have vitiated the temperance of marriage. For the hearts of lovers are winged, and the impulses of love are often extinguished in repentance, and love often turns to hate when satiety has felt reproof.¹

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¹ *Pædagogus*, ii. 10.



Analecta.

ACTA BENEDICTI PP. XV.

LITTERAE APOSTOLICAE.

LATIS NOVIS LEGIBUS DE PONTIFICIO INSTITUTO BIBLICO, DECERNITUR QUAE INTERCEDERE DEBEANT RATIONES TUM EIDEM INSTITUTO, TUM PONTIFICIO CONSILIO VULGATAE RESTITUENDAE, CUM SUPREMO PONTIFICIO CONSILIO REI BIBLICAE PROVEHENDAE.

Benedictus PP. XV.

Ad perpetuam rei memoriam.—Cum Biblia Sacra a rationalistis, qui quidem nullam Dei nec revelationem nec inspirationem ponunt, sic recentiore memoria tractarentur, quasi a solis hominum ingeniis profecta essent, eorumque commenta, omni apparatu eruditionis instructa, latius in dies, cum gravissima imperitorum offensione, serperent, Apostolici officii conscientia permotus, Decessor Noster Leo XIII, ut huic tantae tamque perniciosae temeritati occurreret, Litteris Encyclicis *Providentissimus Deus*, die XVIII mensis novembris an. MDCCCXCIII datis, certa quaedam posuit illustravitque principia, quibus parere omnes oporteret, quicumque se ad studium et interpretationem divinarum Litterarum contulissent. Eiusmodi autem incommodis cotidie ingravescentibus, idem Pontifex, ne ulli providentiae modo pepercisse videretur, Litteris

Apostolicis *Vigilantiae studii*que memores, die XXX mensis octobris an. MDCCCII datis, Consilium seu *Commissionem*, quam vocant, studiis Sacrae Scripturae provehendis instituit, cui universa rei biblicae cura propria esset ac peculiaris. Optimum sane propositum uberrimi, ut exspectare par erat, consecuti sunt laetissimique fructus, cum Cardinales aliique doctissimi viri, in id Consilium adlecti, hoc spatio temporis, plura ediderint, post maturam deliberationem Romanoque Pontifice adprobante, responsa, quibus et quaestiones satis multae, antehac in contrarias partes agitatae, sunt, opportune diremptae, et leges studiis catholicorum doctorum biblicis dirigendis sapienter utiliterque praefinitae.

Neque vero actiosa Pontificii Consilii opera hos intra fines constitit. Anno enim MDCCCVII, auctore atque auspice fel. rec. Decessore Nostro Pio X, decrevit, ut Bibliorum a S. Hieronymo in latinum facta conversio, quae *Vulgatae* nomen invenit, antiquis praesertim codicibus inspectis, ad pristinam lectionem restitueretur. Quod quidem munus, laboriosum sane ac perarduum, sodalibus Benedictinis auspiciato delatum est, qui, nullo paleographiae cognatarumque doctrinarum neglecto praesidio, remotisque omnibus, quae in re tam gravi necessario obstarent, impedimentis, admirabili, qua solent, et solertia et constantia, inceptum, acatholicis ipsis probatissimum, persequuntur.

Haud ita multo post, cum eidem Pontifici visum esset expeditiorem clericis aperire viam, ut omnibus saepti munimentis propugnationem pro Scriptura Sacra susciperent, suasore eodem Pontificio Consilio, Litteris Apostolicis *Vinea electa*, datis die VII mensis maii an. MDCCCIX, Institutum Biblicum in hac alma Urbe condidit, illudque non modo apparatissimis aedibus bibliothecaeque singulari et fere unica instruxit, sed locupletavit etiam eo omni eruditionis biblicae instrumento, quod ad plenioram intelligentiam validioremque Librorum Sacrorum tuitionem quam maxime conferret. Societatis Iesu sodalibus, praeclare de disciplinis sacris deque clericorum institutione meritis, mandavit, Instituto praessent, docerent; qui Pontificis bonorumque omnium ita exspectationem explevere, ut iam, haud longo intervallo, complures eosque peritissimos in Ecclesiae campum horum studiorum cultores dimiserint.

Haec omnia diligenter animo reputantibus, occurrit Nobis cogitatio, quo pacto possemus instituta tanti ponderis sic complere ac perficere, ut parta antehac Ecclesiae Dei magno numero commoda uberiorum accessione utilitatum cumulerentur: quod si fecissemus, videbamus rem certe facturi a mente proximi Decessoris Nostri minime alienam, quandoquidem constat, plura hac in re Pontificem statuisse ea lege, ut, quemadmodum vel condicio temporum vel rerum usus et experientia postulasset, ita corrigerentur, perficerentur. Deliberatum igitur Nobis est, nonnulla constituere, quibus tum Instituti in primis Biblici efficientiam virtutemque, quantum fieri potest, augeamus, tum etiam mutuas rationes et necessitudines moderemur, quae et eidem Instituto et Pontificio Consilio Vulgatae restituendae praeposito cum supremo Nostro de universa re biblica Consilio intercedant oportet.

Itaque, salvis iis omnibus, quae, antea quoquo modo sancita, ab hisce Litteris Nostris minime discrepent, haec Apostolica Auctoritate Nostra edicimus ac decernimus quae sequuntur:

I. Ad Scripturae Sacrae studia in Instituto Biblico ne admittantur, nisi qui ordinarium studiorum philosophiae et theologiae cursum confecerint.

II. Studiorum biblicorum curriculum tribus ibidem annis absolvatur, servata tradendarum disciplinarum ratione, quae, Nostro rei biblicae provehendae Consilio probata, ad hunc diem vigit; unoquoque autem exeunte anno, fiat, uti assolet, doctrinae experimentum.

III. Iis penitus abrogatis, quae continentur tum Litteris Apostolicis *Iucunda sane* die XXII mensis martii an. MDCCCXI et *Ad Pontificium Institutum Biblicum* die II mensis iunii an. MDCCCXII datis, tum aliis Litteris, quae huic voluntatis Nostrae significationi haud congruant, Instituto Biblico largimur, ut alumni, qui facto periculo probati sint, post primum annum det litteras testimoniales legitimi adscensus, post alterum vero, academicum conferat baccalaureatus gradum.

IV. Litteris Apostolicis *Scripturae Sanctae*, die XXIII mensis februarii an. MDCCCIV datis, derogantes, Instituto Biblico concedimus, ut discipulis, qui integrum ibidem studiorum curriculum confecerint, tentata eorum doctrina eademque probata, academicum in Sacra Scriptura prolytatus gradum, nomine tamen Pontificii Consilii Biblici, decernat.

V. Testimoniales Litterae et diplomata academicorum graduum, de quibus nn. III et IV sermo est, in eam sententiam edantur, quam Pontificium Consilium Biblicum antea probaverit.

VI. Iudiciis, quibus in Instituto Biblico candidatorum ad prolytatum doctrina explorabitur, unus aliquis e consultoribus Pontificii Consilii Biblici, quem Cardinales e Consilio eodem delegerint, continenter intersit et suffragium ferat, ut ceteri.

VII. Quemvis academicum in Sacra Scriptura gradum conferri ne liceat nisi iis, quos legitime constet laurea sacrae theologiae potitos esse in aliquo athenaeo ab Apostolica Sede adprobato. Si quis autem eam lauream vel alium similem titulum sit alibi consecutus, res ad Pontificium Consilium Biblicum iudicanda deferatur.

VIII. Ius laurea in Sacra Scriptura impertiendae uni esto Supremo Nostro rei biblicae provehendae Consilio, quod item perget ad experimentum admittere eos ad prolytatum candidatos, qui Sacrae Scripturae studiis extra Institutum Biblicum vacaverint:

IX. Nemini liceat suam periclitari doctrinam, laurea in Scriptura Sacra potiundae causa, nisi saltem biennio ante Prolyta renunciatus sit, simulque vel rem biblicam docuerit vel aliquam de eadem elucubrationem ediderit.

X. Professores ordinarii Sacrae Scripturae in Instituto Biblico tradendae a Praeposito Generali Societatis Iesu, uti antehac, eligantur; accedat tamen Pontificii Consilii assensus.

XI. Tum Pontificium Consilium Vulgatae restituendae, tum Pontificium Institutum Biblicum, quotannis, ad supremum Nostrum rei biblicae provehendae Consilium de opera et conditione sua, deque rebus maioris momenti universis, scripto plene absoluteque referant.

Quae vero in hac causa statuere ac decernere visum est, ea omnia et singula, uti statuta et decreta sunt, ita rata et firma esse ac manere volumus et iubemus: contrariis non obstantibus quibuslibet.

Datum Romae apud Sanctum Petrum, sub annulo Piscatoris, die xv mensis augusti anno MDCCCXVI, Pontificatus Nostri secundo.

P. CARD. GASPARRI, *a Secretis Status.*

L. * S.

SUPREMA SACRA CONGREGATIO S. OFFICII.

I.

INSTRUCTIO SUPER CASUUM CONSCIENŦIAE RESERVATIONIBUS.

Cum experientia comprobatum sit casuum, quos vocant, conscientiae reservationes, si debitam mensuram et modum excedant, in animarum perniciem potiusquam in earum utilitatem vergere posse; Suprema haec Sacra Congregatio Sancti Officii, praecedentibus ad rem dispositionibus novas, pro opportunitate temporum, superaddens, de expresso mandato Ssmi D. N. Benedicti divina providentia PP. XV, haec cum omnibus et singulis Rmis locorum Ordinariis *decretorie* omnino, ac *praeceptive* communicanda statuit:

1. Meminerint ante omnia Rmi Ordinarii casuum conscientiae reservationes *ad destructionem munitiorum*, iuxta dictum Apostoli (2 Cor., x, 4), ad removenda scilicet obstacula quae salutis animarum *non communi* impedimento sunt, esse dirigendas; ideoque, generatim loquendo, extraordinario huic remedio manus ne velint apponere nisi, re in synodo dioecesana discussa, vel, extra synodum, auditis Capitulo Cathedrali et aliquot ex probatioribus ac prudentioribus suae dioecesis animarum curatoribus, de vera reservationis necessitate aut utilitate in Domino convincantur.

2. Utcumque, casus reservandi sint *pauci* omnino, *tres* vel, ad summum, *quatuor*, atque ex gravioribus tantum et atrocioribus criminibus *specificè* determinandis; ipsa vero reservatio non ultra in vigore maneat quam necesse sit ad publicum aliquod inolitum vitium extirpandum aut collapsam forte christianam disciplinam instaurandam.

3. Reservationi, generatim, ne submittantur sive *peccata mere interna*, quippe quae, ut docet Benedictus XIV (*De syn. dioec.*, V, 5, 5), *non est in praxi receptum ut unquam reserventur*, propter animarum periculum; sive quae ex *humana fragilitate* derivantia aliam non habeant specialem sibi coniunctam malitiam, propter humanam infirmitatem.

4. Prorsus autem ab iis peccatis sibi reservandis Ordinarii abstineant, quae iam sint Sedi Apostolicae reservata, ne scilicet absque necessitate multiplicentur leges; et, regulariter, ab iis quoque quibus censura, etsi nemini reservata, a iure imposita sit; hoc enim expresse prohibet vetus Instructio S. Congrega-

tionis Episcoporum et Regularium diei 26 novembris 1602, quae ita se habet: "Praesertim vero haec monenda censet Sacra Congregatio, ut videant ipsi Ordinarii ne illos casus promiscue reservent quibus adnexa est excommunicatio maior a iure imposita, cuius absolutio nemini reservata sit, nisi forte propter frequens scandalum aut aliam necessariam causam aliqui huiusmodi casus nominatim reservandi viderentur".

5. Cauti insuper omnino sint et quam maxime parci quod ad poenales sanctiones, excommunicationes praesertim, quibus forte suas reservationes communire velint; nam, ut sapienter admonet Sacrosancta Tridentina Synodus (Sess. 25, *de Ref.*, c. 3): "Quamvis excommunicationis gladius nervus sit ecclesiasticae disciplinae et ad continendos in officio populos valde salutaris; sobrie tamen magnaue circumspectione exercendus est, cum experientia doceat, si temere aut levibus ex rebus incutiat, magis contemni quam formidari et perniciem potius parere quam salutem".

6. Verumtamen, statutis semel reservationibus quas vere utiles aut necessarias iudicaverint, curent omnino ut ad *certam* fidelium notitiam, quo meliori eis videbitur modo, eadem deducantur—nam quaenam earum vis si lateant?—easque, quamdiu necessitas aut utilitas perduraverit, firmas teneant, seu facultatem a reservatis absolvendi ne cuivis et passim imperiant. Mens tamen est S. Congregationis ut huiusmodi absolvendi facultas *habitualiter* impertiatur saltem Canonico Poenitentiario, etiam Ecclesiae Collegiatae, et Vicariis Foraneis eorumve vices gerentibus, addita his ultimis, praesertim in locis dioecesis a sede episcopali remotioribus, etiam facultate subdelegandi *toties quoties* confessarios sui districtus, si et quando pro urgentiori aliquo determinato casu ad eos recurrant.

7. Ad evitanda demum gravia inconvenientia quae ex reservationibus utilibus quoque ac necessariis in peculiaribus quibusdam rerum adiunctis facile oriri possent, eadem S. Congregatio, nomine et auctoritate Sanctissimi, sequentia decernit:

(a) Quaevis Ordinarium reservatio *ipso iure* cessat sive cum aegrotis qui domo excedere non valent, confiteri cupientibus; sive cum sponsis confitentibus matrimonii ineundi causa; sive tandem quoties, prudenti confessarii iudicio, absolvendi facultas a legitimo Superiore peti nequeat absque gravi

poenitentis incommodo aut sine periculo violationis sigilli sacramentalis.

(b) Cessat pariter reservatio si, petita pro aliquo determinato casu a legitimo Superiore absolvendi facultate, haec forte denegata fuerit: cessat tamen pro ea vice tantum.

(c) Toto tempore ad praeceptum paschale adimplendum utili, a casibus quos quomodolibet sibi Ordinarii reservaverint, absolvere possunt, absque alius facultatis ope, parochi quive parochorum nomine in iure censentur.

(d) Quo tempore Sacras Missiones ad aliquem populum haberi contingat, eadem absolvendi facultate gaudent singuli Missionarii.

(e) Postremo, a peccatis in aliqua dioecesi reservatis absolvi possunt poenitentes in alia dioecesi, ubi reservata non sunt, a quovis confessario sive saeculari sive regulari, etiamsi praecise ad absolutionem obtinendam eo accesserint.

8. Sed, denique, studeant potissimum Ordinarii doctos, pios ac prudentes confessarios in tota dioecesi efformare, eisque opportuniore ad inolita vitia convellenda remedia suggerant quae ipsimet, si poenitentes ad se remitterentur, adhibituri forent. Quo, dum et confessariis et poenitentibus inevitabiles reservationum molestias vitabunt, optatum effectum suavius simul ac certius, Deo adiuvante, consequi poterunt. Interim vero casuum reservatorum, si qui in propria dioecesi constituti sint, disciplinam ad haec praescripta quamprimum reducere, servato modo art. 1^o statuto, et haec omnia suos confessarios apprime edoceri satagant.

Datum Romae, ex Aedibus S. Officii, die 13 iulii 1916.

R. CARD. MERRY DEL VAL, *Secretarius*.

L. * S.

II.

DE ADSISTENTIA PASSIVA PAROCHORUM IN MATRIMONIIS MIXTIS.

Feria IV die 2 augusti 1916.

Cum dubia varia orta fuerint circa decretum latum ab hac Suprema Congregatione S. Officii die 21 maii 1912 circa adsistentiam passivam Parochorum in celebratione matrimonii mixti, haec eadem S. Congregatio sui muneris esse duxit de-

clarare praefatam adsistentiam passivam tolerari solummodo in illis regionibus, quibus ante Decretum *Ne temere* concessionem speciales factae ac instructiones datae fuerant a S. Sede, et tantum in casibus et sub conditionibus ibidem expressis, atque proinde matrimonia extra praedictas regiones sic contracta (idest cum adsistentia Parochi passiva) esse non tantum illicita, sed etiam omnino invalida.

Et feria v, die 3 eiusdem mensis, SSmus D. N. Benedictus divina providentia PP. XV, in solita audientia R. P. D. Adessori huius Supremae Congregationis S. Officii impertita, relatum sibi suprascriptam declarationem benigne adprobare ac suprema sua auctoritate in omnibus ratam habere dignatus est.

Contrariis quibuscumque non obstantibus.

Datum Romae, ex aedibus S. Officii, die 5 augusti 1916.

ALOISIUS CASTELLANO, S. R. et U. I. Notarius.

III.

DECRETUM QUO PLURA SOLVUNTUR DUBIA CIRCA INDULGENTIAS A TERTIARIIS SAECULARIBUS ORDINIS MINORUM LUCRANDAS.

Procurator generalis Ordinis Fratrum Minorum Supremae Sacrae Congregationi Sancti Officii sequentia humiliter exposuit:

Recolendae memoriae Pius Papa X, per Breve *Sodalium e Tertio Ordine*, datum die 5 maii 1909, in perpetuum concessit: " Ut quibus pontificalis indulgentiae donis fruuntur, quosque de bonis operibus spirituales fructus percipiunt familiae seraphicae primi et alterius Ordinis, ea omnia Tertiarii Franciscanales quotquot sunt utriusque sexus et cuiusvis Instituti, vitae mortisque tempore participant ". Insuper idem Pontifex oblatis sibi in eam rem precibus annuens, propriaque manu supplici libello subscribens, die 17 eiusdem mensis et anni in perpetuum pariter concessit: " Quatenus laudata Indulgentiarum et spiritualium fructuum communicatione perfrui in perpetuum possint quotquot sub patriarchae seraphici sancti Francisci vexillo militant, ad quemcumque Ordinem vel Ordinum familiam pertineant ".

Iam vero ex hac indulta communicatione Indulgentiarum, non pauca dubia suborta sunt, quoad eiusdem interpretationem

et applicationem ad casus particulares. Quapropter, ut secure procedatur in re tanti momenti, orator suppliciter rogavit ut authentice solverentur haec dubia:

I. Utrum vi praedictae communicationis, ecclesiae seu publica oratoria quae sint propria Tertii Ordinis Saecularis Franciscalis, gaudeant Indulgentiis concessis cuilibet ecclesiae et oratorio publico primi et secundi Ordinis nec non Tertii Ordinis Regularis favore omnium fidelium, qui ea loca certis diebus visitaverint?

II. Utrum fideles adscripti Tertio Ordini S. Francisci lucrari possint Indulgentias directe concessas ecclesiis seu oratoriis primi, secundi et tertii Ordinis Regularis, si loco ipsorum visitent ecclesiam seu capellam in qua sedes Sodalitii est constituta, quamvis haec ecclesia seu capella ad Tertium Ordinem proprie non pertineat? Et, si affirmative,

III. An vi indultae communicationis, Tertiarii lucrari valeant Indulgentiam plenariam concessam visitantibus ecclesias primi Ordinis in Commemoratione omnium Fratrum defunctorum, tum in die quo eadem Commemoratio celebratur apud Familiam sub cuius obedientia vivunt, tum etiam in die quo apud alias Familias celebratur, idest pluries per annum?

IV. Utrum Indulta pro consequendis Indulgentiis favore Tertiariorum infirmorum, impeditorum, etc., de quibus agitur cap. V Summarii approbati a Sacra Congregatione Indulgentiarum die 11 septembris 1901, respiciant dumtaxat Indulgentias Tertio Ordini Saeculari directe concessas, an etiam communicatas ex primo, secundo ac tertio Ordine Regulari?

V. An haec communicatio a Pio X indulta valeat tam pro Indulgentiis ad ea usque tempora concessis quam pro illis quae in posterum Ordini Franciscali concedentur?

Et Emi Domini Cardinales Generales Inquisitores, feria IV, die 7 iunii 1916, in ordinario coetu coadunati, respondendum censuerunt:

Ad I et II. *Affirmative.*

Ad III. *Negative*, sed semel tantum in anno.

Ad IV. *Negative* ad primam partem; *affirmative* ad secundam.

Ad V. *Affirmative.*

Facta autem, feria V subsequenti, die 8, iisdem mense et anno, relatione Ssmo D. N. D. Benedicto div. prov. Papae

XV, per R. P. D. Adsessorem, Sanctitas Sua sententiam Eorum Patrum benigne ratam habuit et confirmavit.

Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius*.

L. * S.

✠ DONATUS, ARCHIEP. EPHESIN., *Adessor*.

SACRA CONGREGATIO CONSISTORIALIS.

WESTMONASTERIENSIS ET NORTANTONIENSIS.

DISMEMBRATIONIS ET UNIONIS.

Decreto huius S. Consistorialis Congregationis diei 25 iulii 1916, SSmus Dominus Noster Benedictus PP. XV statuit ut ea pars territorii vulgo *Reyston*, quae nonnullos ante annos, civilis auctoritatis iussu, a comitatu *Cambridgeshire*, ad dioecesim Nortantoniensem pertinente, disiuncta fuerat et comitatui *Hertfordshire* dioecesi Westmonasteriensi proprio adiuncta, a dioecesi Nortantoniensi avulsa, dioecesi Westmonasteriensi adscriberetur, ut fines ecclesiastici cum civilibus adaequarentur.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

27 November, 1915: Monsignor Matthew Brodie, Bishop of Christchurch, New Zealand.

27 April, 1916: Joseph F. Daly, of New York, Commendator of the Order of St. Gregory the Great.

28 April: Monsignor Daniel Foley, Bishop of Ballarat, Australia.

1 May: Clarence H. Mackay, of New York, Commendator of the Order of St. Gregory the Great.

4 May: The Hon. Victor J. Dowling, of New York, Commendator of the Order of St. Gregory the Great.

5 May: John J. Agar and the Hon. W. Bourke Cockran, of New York, Commendator of the Order of St. Gregory the Great.

7 May: Michael J. Mulqueen and Miles Tierney, of New York, Commendators of the Order of St. Gregory the Great.

8 May: Monsignor William L. Penny and Monsignor James Walsh Power, of New York, Domestic Prelates of His Holiness.

9 May: Monsignor Edwin M. Sweeney, of New York, Domestic Prelate of His Holiness.

10 May: Monsignor John P. Chidwick, of New York, Domestic Prelate of His Holiness.

13 July: Monsignor John Murphy, C.S.Sp., Bishop of Port Louis, Mauritius.

2 August: Monsignor James T. Walsh and Monsignor Michael J. O'Reilly, of Kansas City, Missouri, Domestic Prelates of His Holiness.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

PASTORAL LETTER defining the relations of the Pontifical Biblical Institute and the Pontifical Commission for the Revision of the Vulgate to the Supreme Pontifical Commission on Bible Studies.

S. CONGREGATION OF HOLY OFFICE: (1) gives instruction on reservations of cases of conscience; (2) solves certain doubts regarding passive assistance of pastors at mixed marriages; (3) publishes a decree deciding several questions regarding the gaining of indulgences by secular tertiaries of the Order of Friars Minor.

S. CONGREGATION OF CONSISTORY by decree withdraws a portion of the Diocese of Northampton and adds it to the Diocese of Westminster.

ROMAN CURIA announces officially recent pontifical appointments.

SPARE TIME OF PRIESTS.

Some years ago I listened with pleasure to an address by a young Bishop, who has since become Cardinal and the Archbishop of Quebec, to his seminarians, on the subject of the use of their time after ordination. The Bishop astonished me by stating that he expected each one of his young priests to spend at least five hours a day in study. As I was then a seminarian myself, anxiously looking forward to the day of ordination as the beginning of a partial relief from study, I must confess that I was amongst those astonished at the Bishop's expectations. He must have read that astonishment on the faces of his audience; for he at once explained that the best sort of rest for a student is *a change of studies*. "When you become tired," he said, "pick up a different kind of book and go to work on that."

The idea of studying five hours a day may not be popular with the average young American priest; but the idea of sys-

tematically utilizing his spare time is one that ought to interest him. Of course, it is a joke to suggest to the average city priest that he has any spare time. He has it, but he really doesn't know it. In fact, all of us have spare time. I asked one of the busiest priests of my acquaintance how he managed to write so much, while, at the same time, he was directing about a dozen important things. He laughed and said that when he had nothing to do he succeeded admirably in doing nothing; but when every minute of his time was taken he always found that he could squeeze in something else and enjoy the process. It is a fact that the busy man has made his mind so alert that he can do in half an hour what it would take the lazy man a week to accomplish.

Recently I had the pleasure of meeting, or hearing of, some priests who have reduced to a fine art the utilization of spare time. There are three of them in the diocese of Brooklyn, all being editors; two of them are parish priests; one is a busy assistant. The parish priests are editors, and the assistant conducts a book-review column and supplies pages of other copy besides; yet none of them misses the round of duty, and all are looking hale and hearty. One of the parish priests is the director of a national society, as well as the president of the Board of Education of his town. There is a priest in the diocese of Detroit, pastor of a large German church in the city, who on Christmas Day said two early Masses in his own church, and went forty miles into the country on a trolley and by buggy to say the third Mass in the parish of a country priest who had a little mission where the people needed a sermon in a Slavic tongue. His Christmas work was only a sample, for he had been helping out in the same way, and in the same mission, many times. Detroit has another priest who managed to be mayor of his city in his spare time. Oregon has produced a country pastor who, having not much to do from Monday morning until Saturday night, took to gardening and became a second Burbank. He merely used his spare time to become one of the greatest living authorities on roses. I hope that no one will imagine that the Oregon priest just dropped into his fame. He once tried to utilize his spare time in another way—and failed; but failure did not spoil him; it helped him. There is a priest, again in Detroit, who utilized

his spare time as a country pastor in collecting Indian curiosities. He is now an authority on archeology.

Many things will suggest themselves in this connexion as opportunities for the use of the priests' spare time. One of the most fascinating employments for a great many is writing, and in that regard we are in a happier position than France; because in America we really haven't Catholic books enough, while the clergy of France threaten to inundate their country with them. Of course, every priest hasn't the knack required for the production of books that are worth while; but there are a great many priests who could shine as writers for the Catholic magazines and papers. According to Mr. Baldus, of the literary staff of *Extension Magazine*, there is a dearth of Catholic short-story writers; but there is no dearth of material in clerical life, of the most unusual kind, out of which priests could make admirable short stories. It was the very simplicity of *My New Curate* that made Canon Sheehan a success as a novelist. His previous efforts were much more "learned", but no one wanted to read them. Study of the technique of the short story is more fascinating than the study of machinery. Then, I have for years been publishing articles by missionary priests. To many, these articles are the most interesting part of the publication I edit. Such priests write out of their hearts and draw from their experiences. Almost invariably the work is well done and highly creditable. Catholic papers are hungry for material of this kind; and while they cannot pay much for it, the priest who utilizes his spare time in that way will be gaining what money cannot buy. I particularly recommend attempts at short-story writing, for the short story has an influence at the present time that is nothing short of marvelous. Priests could seize it for the good that they might do.

There is another field for effort in the drama. We have plenty of plays that are bad, but few that are good. Perhaps not one play in a thousand that a priest attempts will be successful. But what of that? If he puts spare time into the preliminary study of the technique of the drama, and reads carefully the successful dramas of the day, he may win success. His parish dramatic club (he could organize one) would give him the opportunity of seeing what his efforts look like on the stage, and the dramatic club could be a good in itself.

For the young priest spare time should be utilized by contracting the habit of *thinking out his own sermons*. I believe that the sermon book has done more harm than good. Few priests with spare time on their hands but can sit down and think out their own plans. I know a priest who carries a note-book every place, on sick-calls, on trips to his missions, on the trains. Always he is watching for suggestive things—facts, figures, thoughts, etc. He told me himself that the woods are literally full of figures and examples; so he loves to walk in the woods and do his thinking there. Father Tabb perfected his poetry amongst the flowers of the garden of St. Charles College. There are probably Lacordaires in the priesthood of the United States who have not yet learned how to cultivate the order that produces logical sermons, the concentration that makes them great, and the habit of observation that makes them beautiful. Even meetings of clerical friends, casual visits of neighbors, need not mean waste of time. Find out what the other fellow knows, direct the conversation into useful channels, and time is gained instead of lost. One never knows when he needs the things that come out in a casual chat. Incidents long forgotten come forth at the opportune hour from the cells of memory, and need only to be dusted off. In this connexion let me suggest that priests are not encouraged to become great preachers, often because they are not invited to deliver great sermons. It is often the occasion that shows up the great preacher; but with us the "occasion" usually calls for at least a bishop. Some bishops are good preachers, but all good preachers are not bishops. Had France acted as we do, there never would have been a Bourdaloue, a Lacordaire, a MacCarthy, or a Felix. Von Ketteler was a big man *before* his consecration.

The country priest in particular has many opportunities for utilizing spare time for the good of his people. I know one priest who became an authority on agriculture. From that he turned to forestry; and then became just as much of an authority on raising fruit. Those who knew him were astonished when he received the degree of Doctor of Forestry from a well-known university, for they had not noticed his growth until he had arrived. A whole section of the country had reason to bless the activity of that man, and are blessing him

to this day. There is a little town in Iowa that has received wonderful benefits from a Methodist minister who, having spare time on his hands, turned it into hard work for his parish by encouraging the establishment of a vocational school. A priest in a country district who has farmers for parishioners could find useful work to do, either in organizing his people into an agricultural society, and becoming an authority himself for them, or enlarging the usefulness of already existing societies by introducing agricultural studies. The good would be a double one in this case; for, in addition to the obvious benefit, is the one of not lesser importance, that of keeping young farmers out of the city. More than one country priest has constituted himself a real-estate agent, and has thus managed not only to keep his young people at home, but to draw others to his parish. It is said that Archbishop Hennessy of Dubuque used to send priests out to cross-roads and let them *find a congregation*. Many of the sturdy Catholic farmers of Iowa to-day are there because their ancestors were attracted to the spot from Ireland by the cross-roads priests of Iowa, who had to "root or die". I do not know if this Archbishop Hennessy story be true or not; but it might well be true, and I hope it is.

When speaking of the influence of the priest who uses his spare time in actual work for the material benefit of his people, a whole gold mine of opportunities in little things opens up. Farmers' houses are proverbially uncomfortable, and many of them are not altogether too clean. It wouldn't be policy perhaps, on the part of the priest, to call attention to these things; but it would be policy were he to familiarize himself with plans for model country homes and show them to his people, explaining how easy it is to have them at a small expenditure over and above what one pays for a plain house. A porch and a sun-parlor attached to a farm-house make all the difference in the world, and most farmers could build porches and sun-parlors themselves. The average farmer, when he sees such "luxuries", imagines that they cost more than they actually do. A priest who started seriously to work to improve the houses of his people, in a judicious way, would be doing a great deal to keep the children of the farmer happy and contented; which goes very far toward *holding on to a*

country parish, instead of letting it drift to the city. I know a priest in Mexico who built three hundred model homes for his working people. He was so influential with them that the revolutionists wanted to shoot him on sight. They never saw him, for he heard of their benevolent intentions in time. Along the same line comes the idea of improving interiors. A few cents nowadays will buy a really artistic sepia reproduction of an old master, which is an education almost in itself. When a few of them go into country homes, the worthless chromoes that have been foisted on Catholics in this country by the church-goods houses of the last generation will go where they belong—into the kitchen stove. The average farmer does not realize that for twenty-five cents he can put a picture on his wall that is a decoration itself alone.

The really successful priest, city or country, is the one who not only does his ordinary work well, but who has been successful in picking out an extra work that he can do just as well, or even a little better. The priest who stands out in a diocese usually stands out by works of supererogation. The priest who is always lonesome, and feels that, in desperation, he has to accept every invitation as an excuse to get away, ought to begin to examine his conscience. Unrest is not a bad thing if it spurs a man on to finding his amusement by changing his work. I am convinced that there are hundreds of good preachers who have never yet been discovered in the Church of the United States, because they have not tried to discover themselves. There are hundreds of good writers who are hiding their lights under a bushel of false modesty, not knowing that the light is worth while. Every priest is somewhat of an idealist and somewhat of a lover of beauty; therefore we have hundreds of undiscovered poets. It would be a great thing to have a literary bureau at the Catholic University to which young (and old) priests could send MSS for honest and free criticism; and it would help the University, too. The most useful teacher is the teacher who makes beginnings, and there are thousands of vocations that go to waste because priests have not had the courage to hunt for them and to foster them. There are many unwritten chapters of American Church history; unwritten only because some one did not utilize his spare time in digging up the facts and writing them.

The habit of utilizing spare time, universally applied by young American priests, would give us many happy surprises in the future.

It is not getting too far from the main idea of this article to point out that bishops, as well as priests, could learn a lot from the business man at the head of a great corporation. Such a man is constantly on the watch for undiscovered genius in his organization; and when the genius comes to light, it is given a chance, not for its own good, but for the good of the concern. I firmly believe that ecclesiastical superiors do not study their individual priests enough. The consequence is that, too often, positions that require executive ability, or genius in one form or another, are filled with an eye only to age, personal appearance, or the convenience of the moment. I have known of more than one forty-horsepower priest in a five-horsepower parish, merely because it did not seem convenient to put him where he could do bigger and greater work. I have known priests to eat their hearts out because they felt they were wasting their time at something they could do only indifferently well; while, as a matter of fact, these very men were sadly needed in the direction of institutions of the general work of the diocese. Of course, it will be urged that this is true in every walk of life. But it is not true in business life. When the rewards to be gained are only in money dividends, ability is recognized and utilized. Why shouldn't it be so when the dividends are to be realized in greater than money—immortal souls?

Of this thing I am convinced: the secret of material, and of much spiritual progress in the Church, will be found when superiors systematically search out the men who utilize their spare time; and then see that their talents are, later on, directed into channels that are profitable and useful to the diocese and to souls. Can't we learn a lesson from the "mammon of iniquity"; or must we *always* allow the "children of darkness" to be "wiser in their generation"?

FRANCIS C. KELLEY.

Chicago, Illinois.

SPONSORS AT BAPTISM.

Qu. It is a custom among some nationalities to have the same sponsor at baptism for all the children of one family, even when the family is blest with ten or twelve children. Recently, a neighboring priest refused to admit the same sponsors for the third child in a family, stating that it was obligatory on the parents to have different sponsors for each child. Was he right in his contention?

Resp. The prescriptions in regard to sponsors or "patrini" are contained in the Roman Ritual (Tit. II, Cap. I, Nos. 22-26), and are explained at length by moral theologians, for example, by Lehmkuhl (Vol. II, Nos. 97 ff.). Heretics, excommunicated persons, persons under interdict, and others are nominally excluded. Religious of both sexes are not, as a rule, permitted to assume the office of sponsor. Nowhere is it expressly forbidden that one individual may be sponsor for several persons of the same or of different families. However, it is well understood that, if need be, the sponsor is obliged to see to the education of his spiritual child, in case it is neglected by those on whom the obligation primarily rests. From the point of view of this obligation it may be inadvisable that one person should "stand for" all the children of a numerous family, and perhaps the pastor who ruled, as our correspondent narrates, in a particular instance may have been justified by this consideration. There is also the consideration of the spiritual relationship, although it is not clear how this might influence the pastor's decision.

SECLARIZED RELIGIOUS AND DIOCESAN OFFICES.

Qu. Does the decree of Pius X forbid ex-religious priests who have been dispensed from simple vows as well as those who had solemn vows, to hold office in a bishop's curia? Could a priest who has been dispensed from simple vows, after he has been duly incardinated in a diocese, hold office as dean or diocesan consultor?

Resp. The decree in question is, apparently, that of the Congregation of Religious, dated 15 June, 1909. It mentions both those who have professed solemn vows in a religious order and those who have been dispensed from perpetual vows in any religious institute. It rules that neither can hold an

office in the diocesan curia except by dispensation. The dispensation is reserved to the Apostolic See.

QUESTION OF PAPAL INFALLIBILITY.

Qu. A venerable, learned priest, whose orthodoxy has never been under the shadow of suspicion, has vainly endeavored to convince me that the following is Catholic doctrine: The Pope cannot define a doctrine of faith and morals without consulting or communicating with the body of bishops of the Church. Should he define a doctrine without consulting them, he would be regarded as acting as an individual, not officially, even though he was convinced that he was acting as head of the Church. Please give your opinion.

AN OBSTINATE JUNIOR.

Resp. Our opinion, *salva reverentia*, is that the "Obstinate Junior" is right. The decree of the Vatican Council defining the dogma of Papal Infallibility reads: "The Roman Pontiff, when he speaks *ex cathedra*—that is, when, in the exercise of his office as pastor and teacher of all Christians, he defines, by virtue of his supreme Apostolic authority, a doctrine of faith or morals to be held by the whole Church—is, by reason of the Divine assistance promised to him in Peter, possessed of that infallibility with which the Divine Redeemer wished His Church to be endowed in defining doctrines of faith and morals; and consequently (that) such definitions of the Roman Pontiff are irreformable *ex sese*, and not by reason of the Church's consent". It is not a question whether the Roman Pontiff does consult the bishops of the Church, or should consult them, but whether, if he did not consult them, his definition may be *ex cathedra* and infallible. The question is theoretical, and, as has been just said, covers two points. The first is the *ex cathedra* character of the definition. The decree quoted explains in the clause between punctuation dashes what is meant by *ex cathedra*, and therein there is no mention of consulting the bishops of the Church. The second is the question of force or value of the definition, namely, infallibility, and this is expressly covered by the words *ex sese*, and not by *reason of the Church's consent*. In a word, the previous consultation of the episcopate of the Church is not in itself an indication that the Pope intends to speak *ex cathedra*, while

there are many ways in which the Pope may indicate such an intention.

If the Obstinate Junior finds it needful to cite authorities, he will have no difficulty in quoting such passages as the following. Perrone, *De Romani Pontificis Infallibilitate*, p. 129, writes, in answer to the objection that the definition of papal infallibility has rendered ecumenical councils unnecessary: "Accedit etiam quod, cum Romani Pontificis infallibilitas non sit per modum inspirationis ac revelationis sed per modum assistentie, quae media etiam humana non excludit, quandoquidem erit non modo utile sed etiam necessarium . . . adhibere oecumenicum concilium". And Palmieri, *De Romano Pontifice* (p. 598) says: "Unde, cum certo constat prolatam esse definitionem ex cathedra, perperam quaestio institueretur, an Pontifex mediis sit usus, et quibus; etsi, enim, non usus esset (quod, quidem, supponi non debet) cum Pontifex tamen ad actum definitionis venit, Deus certe ita assistit ut errorem prohibeat".

THE ORDO IN A HOSPITAL CHAPEL.

Qu. What Missal and Ordo must we use in the chapel of our hospital? Our hospital is in charge of Sisters belonging to an Institute with "vota simplicia" of the Third Order of St. Francis.

Visiting Franciscan Fathers claim that they can say Mass using their own Ordo and Missal in the hospital chapel, namely, "Missale Romano-Seraphicum Ordinis Fratrum Minorum". They say that a special privilege has been granted to them, because the Sisters of this community are affiliated with their Order, and therefore the hospital chapel becomes "ecclesia propria Ordinis Fratrum Minorum".

I claim the contrary. First, because our chapel is an "Oratorium semipublicum" and under the jurisdiction of the Ordinary, consequently for the Franciscans "ecclesia aliena" and not "propria"; and secondly, because of the following decree of the Congregation of Rites: "Quoad Missae celebrationem ubi unus tantum sacerdos adductus sit oratoriis competenti auctoritate erectis in hospitalibus ac domibus quarumque piarum communitatum, hic si sit saecularis, teneatur sequi calendarium dioecesis in qua exstat oratorium; et si regularis, calendarium ordinis quatenus proprio gaudeat relinquere; et si quando celebrant extranei, hi debent se conformare calendario sacerdotis ejusmodi oratoriis addicti, dummodo oratoria illa habenda sint ut publica vel semi-publica". S. R. C. in una Ord. Min. Cap. S. Francisci, 27 Jun. 1896 ad 17. (No. 3919).

Resp. The priests of the Order of Friars Minor as well as any other priest, regular or secular, can say Holy Mass according to the Franciscan missal in the chapels and churches of the Sisters in question. This is evident from a decree of the S. Congregation of Rites, 15 April, 1904.¹ The Procurator General of the Order of Friars Minor referred this question to the said S. Congregation in the following terms: "Whether the faculty of using in their churches and chapels the Roman-Seraphic calendar granted by Bull of Pope Pius VI, *Religiosos Ordines*, 6 September, 1785, to the Sisters of the Third Order of St. Francis and to all other Sisters who either in their origin or in the course of time have any connexion with the Order of Friars Minor, applies not only to the Sisterhoods who say the same divine office as the priests but also to those who only say the Little Office of the Blessed Virgin or other prayers." The S. Congregation answered that the privilege applies to all these Sisterhoods.

The correspondent's first reason to the contrary would be justified if the Sisters did not have the privilege for their oratories and churches, since the general rule is that in churches and public and semi-public chapels all priests, regular and secular, must conform to the ordo of the diocese where they say Holy Mass. In private oratories, however, each priest must follow his own Ordo. The above-quoted decree deals precisely with public and semi-public places of worship and concedes a privilege which is, of course, an exception to the common law. For this reason the Franciscan priests, and for that matter any priest, can claim the right to say Holy Mass according to the Franciscan missal, not because it is a Franciscan church.

The decree of 27 June, 1896, ad 17, is not to the point. This decree refutes the mistaken idea that a chapel or church is said to be an order chapel by the very fact of a regular priest being resident chaplain in an institution having a church or chapel; while in fact it remains a secular chapel over which the order has no jurisdiction. Only when perpetual or at least indefinite charge of a church or chapel has been granted by the bishop to a community of regulars, not to an individual

¹ *Acta Minorum*, Vol. 23 (1904), p. 194. *Decr. auth. S. C. R.*, Vol. VI, p. 64 (No. 4132).

regular priest, does the church or chapel become a church of the order, so that the priests have a right to use there the Franciscan missal. It may be safely asserted that the decree of 1904 is sufficiently clear; for when the decree says that the Franciscan Sisterhoods, or rather all religious communities having any connexion with the Friars Minor, whether Sisterhoods or Brotherhoods, can conform themselves to the Friars in the use of the breviary, diurnal, martyrology, and *missal*, it evidently means that any priest saying Holy Mass in their churches and chapels can use the Franciscan missal; for the Sisters and Brothers cannot make use of the missal.

If there were any doubt at all on account of the decree of 1896, this doubt would disappear by reason of the later decree of 1904, because according to commonly accepted rules of canon law later decrees contrary to earlier ones abrogate the older regulations.

The following conclusions may be of practical value, as there are so many Sisterhoods and Brotherhoods of St. Francis in the United States who participate in the above-mentioned privilege:

1. All Sisterhoods and Brotherhoods of the Third Order of St. Francis of Assisi, as also other religious communities who, though not Franciscan, have either in the beginning of their religious congregation or in the course of time some connexion with the Order of the Friars Minor, can have Holy Mass said in their churches and chapels according to the Franciscan missal.

2. While the priests are allowed to say Holy Mass according to the Franciscan missal, they are not obliged to do so, but may follow the diocesan ordo. But neither the bishop of the diocese nor the chaplain has a right to forbid the use of the Franciscan missal, because it is a privilege granted by the highest authority of the Church and, therefore, can not be taken away or interfered with by an inferior authority. In churches of orders of men and women of solemn vows, all priests, both secular and regular, desiring to say Holy Mass must follow the missal of the respective Order.²

² *Decr. auth. S. R. C.*, Nos. 4051 and 4150.

3. In churches and chapels of Sisters and Brothers who do not enjoy this privilege the priests saying Holy Mass there must follow the diocesan ordo. Even though a priest of some order is stationed as chaplain in an institution in charge of religious who do not have the privilege of the Franciscan Sisterhoods, the Holy Masses said in the principal chapel of such an institution must be said according to the ordo of the diocese.

4. In a private chapel in the houses of families having by Apostolic privilege a right to a private chapel, or in the private chapel of an institution which has both a public chapel and a private one, all priests must say Holy Mass according to their own ordo.*

PERMISSION FOR MILITARY MASS.

Qu. Some time ago a committee of laymen invited some priests to celebrate a solemn field Mass for the soldiers in training in a certain parish. The priest in the parish was not consulted, nor did he take part in the ceremonies. I would like to know whether the priest who celebrated the Mass could do so without consulting the pastor of the locality, even though he had the permission of the bishop or the vicar-general.

Resp. Not even the bishop or the vicar-general has the power to grant permission for the habitual celebration of Mass elsewhere than in churches, chapels, oratories, etc. They may, however, grant permission that Mass be celebrated *per modum actus* in a "profane" place, when there is a grave reason for so doing. Theologians add that, when the bishop cannot be consulted—as, for instance, when the church building has suddenly been unroofed by a storm, or when a body of soldiers suddenly comes into the neighborhood and there is no time to apply for permission—the permission may be presumed. Nowhere is there question of the rights of the pastor in the matter, although, of course, common courtesy and the amenities of life demand that he be informed. In the case before us the strict requirements of the law were observed, but not, apparently, the requirements of clerical courtesy.

* *Decr. auth. S. R. C.*, No. 4248.

THE PHILOSOPHER AND THE AUTOMOBILE.

To the Editor, THE ECCLESIASTICAL REVIEW.

I confess, Reverend Sir, to what Sir Thomas Browne calls a temperamental predisposition against controversy of any kind. The good-natured author of *Religio Medici* seems to state my case when he writes: "I could never divide myself from any man upon the difference of an opinion or be angry with his judgment for not agreeing with me in that from which, perhaps, within a few days I should dissent myself." I condemn, therefore, neither the "Removable Rector" who in your September number arraigns the automobile, nor the "Country Curate" who, in the October number, comes forward in defence of the "machine". My task, for many years, has been to teach the young clerical mind to make distinctions, and by means of distinctions to *determine*, as the logicians are wont to phrase it, the matter under discussion. The other day I happened in on a gathering of my former students who were in the midst of a disputation, not scholastic in form by any means, nor scholastic in matter either. The subject was "The Priest and the Automobile". As I had missed the REVIEW during my annual sojourn in the wilds, I was obliged to ask a few questions, but was soon, as one of my informants expressed it, "put wise" to the terms of the debate, and was then appealed to for "a distinction". Confidentially, dear Mr. Editor, I don't think my listeners were quite serious in the appeal, nor in their recommendation, which followed, to give your readers the benefit of the distinction I made; nevertheless, it is hereby offered for what it is worth.

Abusus rei rei usum non tollit was a sound principle of Roman law. The automobile has its uses, which are excellent; it has its abuses, which—I use the word in its milder Latin sense—are damnable. Unquestionably, the automobile saves time; it enables the priest, in city and especially in country parishes, to get around among his people; it makes it possible for him to arrive in time when the sick-call is urgent; it affords him a legitimate recreation. On the other hand, it may be abused, as when, to quote the "Removable Rector", the priest, "wearing no collar at all, with shirt sleeves rolled up, annihilates space"; or when he uses it, not to get around in his parish,

but to get out of it; or when he indulges in joy-riding or is accompanied by persons of the devout female sex.

The distinction is trite. But is it not adequate? My young friends affected to believe that it is. And now for the *determination* of the question. Everything that God has made or man has invented is subject to use and abuse. Nothing is so good that it may not be perverted to unworthy purposes. The Grace of God itself may, according to a long-accepted phrase, be abused. And nothing is so irretrievably bad that it may not be reformed, or at least furnish occasion for good, according to the formula, "*Diligentibus Deum omnia cooperantur in bonum*". I like to believe that out of every form of depravity comes material for the greater sanctity of someone. Use and abuse, then, seem to be, from the spiritual point of view, the light and shade in which anything may be viewed. As I said in the beginning, I cannot be angry with the judgment of anyone; yet, I pity him who sees only the shade; I envy him who sees only the light, and I admire most of all him who, with distinguishing mind, can see both light and shade.

By the way, did either the "Removable Rector" or the "Country Curate" advert to the fact that a trite scholastic distinction may apply with unexpected appropriateness to the automobile? For, did not Roger Bacon have the speedster in mind when he foretold, "*Possunt currus fieri ut sine animali moveantur, cum impetu inaestimabili*"? But, lest I wander farther afield, I hasten to sign a name by which, I more than suspect, the writer's identity will be revealed to his former students.

"DISTINGUO."

THE PRIEST AND THE AUTOMOBILE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Although both sides of the question of the attitude of the priest toward the automobile would seem to have been presented by "Removable Rector" and "Country Curate" in your September and October issues, perhaps you will admit that there is room for further comment.

Most of us feel, no doubt, some irritation at having a parishioner criticize the action of the clergy, and it may not argue a very deep reverence for the priestly office in the layman who

does it so freely. But we are no more to expect extraordinary virtue in this respect in a layman than we can assume it in ourselves. We all freely criticize superiors at times; or those of us who don't are the exceptions. The point to be considered is whether there is any truth in the criticism; and whether that truth reveals an abuse and a danger which need to be noted and corrected.

That we priests have a right to recreation, such as the automobile affords; that the automobile serves a useful purpose to the missionary priest; that there are circumstances when a priest must assume an attitude which ordinarily befits only the professional driver—these are things at which no sensible man will cavil.

But that the command of an automobile offers peculiar temptations for joy-riding, speeding, absenteeism from the parish, and other extravagances which were at one time remote from the clerical life, can hardly be questioned. And these things are more objectionable in a priest than in a layman, because priests profess to be more perfect men—the “*forma facti gregis ex animo*” of St. Paul, a pattern of self-restraint and of every other virtue, so far as in them lies. They are celibates by vow and profession, and that fact makes it unbecoming in them to “tour” about with housekeepers or other women, when it is plainly avoidable. That these things do cause scandal is a fact; and that they need to be checked is the opinion not only of meddling laymen, but also of sensible and broad-minded people, including priests, everywhere. There is a middle course; and just now there are flagrant abuses which bid us remember the fact.

TUTO.

THE PORTIUNOULA INDULGENCE.

Qu. In the September number of the REVIEW, I find the document in which the Holy Father extends the privilege of the Portiuncula, and on page 280 of that number your comment that “Benedict XV extends the Portiuncula Indulgence (on the occasion of the seventh centenary of its first institution) to all who visit the Portiuncula Church at Assisi between 1 August, 1916 and 2 August, 1917”. Your opinion, I must say, is held by many others who, like you, are worthy of serious consideration. And I admit that the fact of the document being addressed to the General of the Franciscan Order, as

well as the general tenor of the document itself, seem to indicate that the privilege is extended exclusively to those who visit the Portiuncula Church at Assisi.

Nevertheless, I fail to understand what the Holy Father meant to convey when, after stating the nature of the Portiuncula Indulgence and the great advantages it affords both the living and the dead, he speaks of the fitness of the present extension of the privilege, "*Cum haec maximi belli immanitas multitudinem animarum quae igni piaculari addictae sunt, innumerabilibus cotidie funeribus adauget*", and then adds "*Itaque vehemeter quidem cupimus ut toto orbe Catholico ad sacras Franciscalium aedes vel ad eas quas sacrorum Antistites destinaverint, frequentior solito Christianus populus huius veniae impetrandae causa confluat, sed ibi maxime id fiat ubi primum illa divinitus oblata est.*" Now I make bold to ask: If only the visitors to the Church in Assisi enjoy the benefit, the advantages to the whole Catholic world would be greatly limited. Owing to the extent of the world-war very few even among the Italians could visit Assisi, fewer still from the countries of the allied nations, and none at all from the countries known as the Central Powers.

Surely, there is nothing to prevent the Holy Father from extending the privilege to all the so-called Portiuncula Churches throughout the world, and, surely, he would not wish to deprive anyone of the benefit who wishes sincerely to share in the treasures of the Church.

Resp. Of course, our correspondent is correct when he affirms that the Holy Father could grant the privilege in question to all the Portiuncula churches. The question is: Has he done so? And, in spite of the principle, "*Favores sunt ampliandi*", we are compelled to interpret the pontifical letter in the restrictive sense. The extraordinary favor, extending the Portiuncula indulgence throughout the year from August, 1916, to August, 1917, makes it a condition that the requisite visit be paid to the Portiuncula Church in Assisi. This is clear from the statutory portion of the letter, which begins with the words "*Quamobrem statuimus*". The portion of the document from which our correspondent quotes is introductory and does not decree anything. It advises and urges—the document is dated 29 June—that, *this year*, owing to the conditions brought about by the war, and owing to the occurrence of the seventh centenary of the Portiuncula privilege, the people throughout the Christian world take advantage in greater numbers of this great benefit by visiting the churches

in which this indulgence is to be gained. The reference is to the usual dates, the first and second of August. In addition, the Holy Father goes on to say, it is decreed that during the whole year the indulgence may be gained by visiting the Portiuncula Church at Assisi. There are two distinct references. There is first the reference to the privilege already in use; here the Holy Father advises and urges greater devotion and a wider use ("ut frequenter solito Christianus populus confluat"). There is, secondly, the reference to the new privilege, and that is clearly restricted to the church at Assisi.

SUGAR IN ALTAR WINE.

Qu. A friend of mine makes grape wine which, I believe, would do quite well for altar use. In the process of making it, he tells me, he adds sugar "to preserve the wine from turning into vinegar". I have shown our Archbishop a sample of this altar wine, and he agreed with me that it ought to be quite serviceable as Mass wine. He advised me, however, to write you and ask if there is anything against liturgical prescriptions in the fact that sugar was used in the process of manufacture.

Resp. If we understand our correspondent, the sugar was added "to preserve the wine from turning to vinegar" because, the grape being deficient in sugar, did not produce a wine of sufficient alcoholic percentage. There are liturgical prescriptions to meet such a case. There are, in fact, decisions of the Roman Congregations¹ which forbid the addition of cane sugar, but recommend that instead alcohol distilled from the grape substance may be added in quantity not to exceed twelve per cent. One of the most recent decisions, dated 5 August, 1896, is as follows: "Loco sacchari extracti e canna saccharina . . . addendus potius est spiritus *alcohol*, dummodo ex genimine vitis extractus fuerit, et cuius quantitas, addita cum ea quam vinum, de quo agitur, naturaliter continet, haud excedat proportionem duodecim pro centum; huiusmodi vero admixtio fiat quando fermentatio tumultuosa, ut aiunt, deferlescere inceperit". The question has frequently been discussed in the REVIEW. In the first volume (1889), pages 258-263, the question of valid and legitimate use of wine to which sugar has been added is treated at length.

¹ S. U. I., 25 June, 1891.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Christological Theories 18. Harvard Christologies 5.

DR. ROYCE AND THE BELOVED COMMUNITY.

The Mystic Christ of Dr. Hocking,¹ and the Eschatological Christ of Dr. Lake² by no means fill up the menu that Harvard electivism proffers to the young man who hungers for something highly seasoned in Christology. There is the Beloved Community of Royce—a substitute for the traditional Christ that is not so misty as is the trumpery of Hocking, nor so revolting as is the frumpery of Lake.

It was only last December that the American Philosophical Association celebrated the sixtieth anniversary of the birth of Dr. Royce, then Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity, University of Harvard; and devoted two sessions of the society's annual meeting to papers dealing with phases of the professor's philosophy. These papers were later published in *The Philosophical Review*.³ They constitute an apotheosis of Dr. Royce by friends who little expected he would die in September, 1916.

As he taught in Harvard from 1882 to 1916, we deem it only proper to give the late professor of philosophy a place in our studies of Harvard Christologies.

I. **Philosophy of Dr. Royce.** The key to the theology, and, consequently, to the Christology of Dr. Royce is his philosophy. What philosophical influences he was conscious of, we know by his autobiographical address, at the Walton Hotel, Philadelphia, 29 December, 1915.⁴

1. *Romantic.* While studying in Germany, Royce was very much under the influence of the Romantic School of Philosophy, and of Schopenhauer—the first to make romanticism fundamental in theology. What did he carry with him from this school? To answer this question, we must outline the romantic tendency.

¹ Cf. "Dr. Hocking's Mysticism", *ECCL. REVIEW*, April, 1916, pp. 482 ff.

² Cf. "A Harvard Christology", *ECCL. REVIEW*, March, 1916, pp. 348 ff.; "Dr. Lake's Eschatology", *ECCL. REVIEW*, June, 1916, pp. 728 ff.; "Dr. Lake's Vagaries", *ECCL. REVIEW*, Oct., 1916, pp. 447 ff.

³ May, 1916.

⁴ Cf. *Philosophical Review*, May, 1916, pp. 507 ff.

The foremost Protestant philosopher, Kant (1724-1804), had set at naught *things in themselves*. They are, but we cannot get at them! Fichte (1762-1814) had put aside even Kant's *things in themselves*. What is the use of them, since we cannot get at them? The only thing we know about them is that we know nothing about them! Hence away with them! And then had arisen the Romantic School, started by a group of young men, all born between 1765 and 1775: the two Schlegels (Augustus and his brother Friedrich, later a Catholic), Tieck, Novalis, the philosopher Schelling, and the theologian Schopenhauer.

This was the process of thought of the Romantic school:

"Kant had cut us off from *things in themselves*; Fichte had showed us that it is the I, the self, that makes the world. Let us accept this lesson. The world is essentially what men of genius make it. Let us be men of genius, and make what we choose. We shall then *be as gods, knowing good and evil*." ⁵

Fichte had made the world to be whatsoever self-consciousness made it; and self-consciousness to be the *Moral Will*—"the will to act dutifully, steadfastly, nobly, divinely". The Romantic School made the world to be whatsoever self-consciousness made it; and self-consciousness to be that of the *true self*. And what is the *true self* of the Romantic School? It is, says Royce:

"The self that men of genius, poets, constructive artists know; hence the real world is such as to satisfy the demands of the man of genius, the artist. Emotion, heart-experience, longings, divinations of the soul, are the best instruments for the philosopher. Dream out your world. It is after all but a dream of the inner life, this vast universe about us. The noblest dreamer will be the man to understand it the best." ⁶

This romantic influence Royce thought he later threw off. He did not. He always retained traces of the voluntarism of Schopenhauer; and remained a noble dreamer, despite the shift he made to bring logic to bear upon his idealism. Of logic he had none. Rather his logic was early afflicted with poliomyelitis. It was not even healthy infantile logic; but was paralyzed in its infancy. Witness his *sophistry from error*.

⁵ Royce, *The Spirit of Modern Philosophy* (Boston: Houghton Mifflin, 1892), p. 173. We shall shortly refer to this juggling with Genesis and the rest of Scripture.

⁶ Op. cit., p. 174.

Howison tells us that Edward Everett Hale brought Royce strongly to his own attention, about 1883, by referring to "this striking young man from California", who showed "that our human ignorance is the positive proof that there is a God—a supreme Omniscient Being"!⁷ With a brilliant imagination, fine language, and the show of tremendous reasoning power, Royce evolves this argument, his sole contribution to neo-Hegelianism, for more than fifty pages of *The Religious Aspect of Philosophy*.⁸ All his reasoning comes to this:

Every erroneous judgment presupposes a correlative true judgment. Hence for every error there is a truth. But there is an infinite mass of error about each and every object of knowledge. Therefore there is Infinite Truth about each and every object of knowledge. Hence "all reality must be present to the Unity of the Infinite Thought."⁹ "Everything finite we can doubt, but not the Infinite. . . . The All-Enfolder it is, and we know its name. Not Heart, nor Love, though these also are in it and of it; Thought it is, and all things are for Thought, and in it we live and move."¹⁰

The conclusion is a *non sequitur*. The syllogism has four terms! The word *infinite* means *indefinite* in the *minor*; whereas, in the *conclusion*, *Infinite* means to Royce what it means to Schopenhauer—that which is *without bound* of space or *succession* of time. There is absolutely nothing of logic to the whole argument! From the indefinite error in judgment, possible in regard to each and every object of knowledge we may conclude to the indefinite truth in judgment, possible in regard to each and every object of knowledge. *Contrariorum eadem est ratio*. But to rise to Infinite Truth, Universal Thought, the Hegelian Ego, as a logical deduction from the possibility of indefinite error of human judgment is a downright absurdity.

Here is another instance of the romantic flight from error to Truth:

That there is error is indubitable. What is, however, an error? The substance of our whole reasoning about the nature of error amounted to the result that in and of itself alone, no single judgment is or can be an error. Only as actually included in a higher thought, that gives to the first its completed object, and compares it

⁷ *Philosophical Review*, May, 1916, p. 234.

⁸ Boston: Houghton Mifflin, 1885; pp. 384-435.

⁹ P. 433.

¹⁰ P. 435.

therewith, is the first thought an error. It remains otherwise a mere mental fragment, a torso, a piece of drift-wood, neither true nor false, objectless, no complete act of thought at all.¹¹

This flight from error to the Hegelian deity is accepted by Dr. J. W. Buckham, a Congregational minister, Professor of Theology in Pacific Theological Seminary, Berkeley, California, who writes: "This 'Inclusive Thought' is none other than God".¹²

What have we to say to this variant of the argument from error? It is utterly worthless! The only proof that Royce relies upon is the one we have outlined above. Error is correlative to truth. There is no error, but over against it is truth. Every error postulates a "unity of apperception", that is of true judgments. But to deify this "unity of apperception", to make it transcendent in the neo-Hegelian sense, is an altogether unwarranted flight of the Harvard professor's romantic imagination.

The only explanation of this lack of logic on the part of Dr. Royce is the fact that he is a romancer. He speaks from "heart-experience, longings, divinations of the soul", and not from reason. And it is in the light of romanticism that we must view much he has written about the Beloved Community. For, at very best, in all his philosophy we can recognize chiefly chips and sweepings from German workshops of the late eighteenth century, put together in a nondescript sort of mosaic, polished by what the doctor calls *logic*, and varnished with a veneer of beautiful and even Biblical language.

How nondescript was the mosaic of Royce's philosophy may be seen by his last summary of the doctrine that resulted from the manifold influences he experienced:

The resulting doctrine of life and of the nature of truth and of reality which I have tried to work out, to connect with logical and metaphysical issues, and to teach to my classes, now seems to me not so much romanticism, as a fondness for defining, for articulating, and for expounding the perfectly real, concrete and literal life of what we idealists call the "spirit", in a sense which is indeed Pauline, but not merely mystical, super-individual; not merely

¹¹ *The Religious Aspect of Philosophy*, p. 431.

¹² "The Contribution of Professor Royce to Christian Thought", *Harvard Theological Review*, 1915, p. 221.

romantic, difficult to understand, but perfectly capable of exact and logical statement.¹³

The late professor's resultant *doctrine* in regard to life, truth, and reality, is a *fondness*! Would any but a romancer call his *fondness* a *doctrine*? This *fondness* is nothing but a survival of the *Welt Wille* of Schopenhauer. Despite all denials, we must insist that the doctor has here admitted the leaving out of reason, and the use of "emotion, heart-experience, longings, divinations of the soul . . . the best instruments of the philosopher". And, on this very account, his philosophy is "merely romantic, difficult to understand"; and not at all "capable of exact and logical statement".

This inexactness of statement is instanced by the above use of the Pauline word *spirit*. To any one who tries fairly to interpret the Pauline battle between Flesh and Spirit, *πνεῦμα* is man's higher soul, with its spiritual faculties—reason graced, and will-power grace-driven; and *σάρξ* is the complexus of man's lower faculties, disordered by concupiscence. To the idealist, Spirit is the Absolute, Universal Thought, the pantheistic Idea, the Ego. The inexactitude of the romancer leads Royce to say that this idealistic Spirit is Pauline! It is this same lack of exactness that leads him again and again to use Scripture in a way that misleads the unwary. Note, for instance, the preceding passage in which Royce makes the romancer to say. "We shall then be as gods, knowing good and evil." Does he really think that the tempter suggested to Eve a pantheistic unity with the Deity? Was idealism, in Royce's system of Old Testament interpretation, the undoing of the human race?

2. *Hegelian*. At Göttingen, under the direction of Lotze, and up to the year 1890, Royce claims he was never "very strongly under the influence of Hegel, nor yet of Green, nor of either of the Cairds."¹⁴ And, in the preface to *The Religious Aspects of Philosophy*,¹⁵ he says: "The author cannot call himself an Hegelian, much as he owes to Hegel". This charge of Hegelianism rankled unto the end in the feelings of Royce. His last work on philosophy, *The Problem of Christianity*¹⁶ shows this rankling. And yet Hegelian he was.

¹³ *Philosophical Review*, May, 1916, p. 511.

¹⁴ *Philosophical Review*, May, 1916, p. 510.

¹⁵ Boston: Houghton Mifflin, 1885, p. xi.

¹⁶ New York: The Macmillan Company, 1914, vol. 1, p. xi.

This is the judgment of the late G. H. Howison, Professor of Philosophy in the University of California, who was at one time himself a Hegelian.¹⁷ He finds that Royce began as an Hegelian, and later changed somewhat from monism toward pluralism. Not that he ever became a pluralist; no one could lay that change to the account of Royce. But after his lectures at Aberdeen on the Gifford Foundation, 1899, he

continually dwelt more and more upon the notions of Loyalty and the Community. In these indications of a concrete and social idealism, we who earlier than he have accepted the view of a primordially harmonic pluralism (if indeed he has changed in that direction), may naturally take satisfaction and hope.¹⁸

We do not find, in the later writings of Royce, these grounds of hope that Howison indicates. There is the constant insistence on the Philosophy of Loyalty to the Beloved Community; but this "concrete and social idealism" is not at all an approach to "the view of a primordially harmonic pluralism". Royce remains a monist of the Hegelian idealistic type, despite his departures from Hegelian terminology, his constant urging of social loyalty to the community, and his romantic use of what he calls Will—a remnant of the voluntarism of Schopenhauer.

The modified Hegelianism of Royce is somewhat like to that of T. H. Green of England, and Otto Pfleiderer of Germany. It is based upon Kant's "transcendental unity of apperception". By this notion, Kant meant merely the unity of the finite consciousness—the sense of oneness, the abiding consciousness of selfhood. Through all the changes of mental states, there abides in the finite consciousness, according to Kantian terminology, this "transcendental unity of apperception", this sense of oneness, which makes possible the union of subject and object in the act of knowledge. In the Kantian theory of knowledge, this principle of the oneness of our inner life is rather unimportant. And yet, in the philosophy of Royce, this unimportant Kantian principle becomes the source of all truth and life. The "transcendental unity of apperception" is the Universal Thought in which

¹⁷ Cf. "Josiah Royce: The Significance of his Work in Philosophy", one of the papers in the Royce jubilee volume of *The Philosophical Review*, May, 1916, p. 235.

¹⁸ *Ibid.*, p. 240.

finite mind knows the external object; it is the Hegelian Absolute. Finite things are the thoughts of the Infinite Consciousness. The Consciousness of the Beloved Community is the Consciousness of God. The Beloved Community is God. Loyalty to the Beloved Community is loyalty to God. And this is the sum and all of the theology of Dr. Royce—Loyalty to the Beloved Community. The only difference between the neo-Hegelianism of Dr. Royce and of others—such as Green, the two Cairds, and Pfeiderer—is this “concrete and social idealism”, which consists in harping on the one string of Loyalty to the Beloved Community. Substitute the Beloved Community for Hegel’s Absolute, and deify the Beloved Community by misinterpreting Scripture about it, and you have all that is fundamental in the religion of Dr. Royce. This theology we shall take up in some of its details.

II. Christology of Dr. Royce. 1. *The Beloved Community*. It seems an utter absurdity to speak of the Christology of an idealist. Quite so! If the monism of this Harvard professor of philosophy be true; if there be only one entity in the world; if the World Thought be the only reality; then the Christ becomes no more than an object of Universal Thought, not existing as a *thing in itself* outside of the Absolute, but merely included in the Kantian “transcendental unity of apperception.” It is an utter absurdity to speak of the Christology of this Christ-idea, which has not even the Kantian *noumenon*—*the thing in itself*—to give objective validity to our idea. And yet this absurdity is carried out in detail by Dr. Royce.

He points the finger of scorn at the efforts of the various schools of Christology that divide pluralists. These efforts to show that “an individual man, and at the same time also God” has saved the world, have made the way of belief harder and harder. Give it all up. Come to the simple Religion of Loyalty to the Beloved Community:

Simplify your traditional Christology, in order thereby to enrich its Spirit. The religion of Loyalty has shown us the way to this end.¹⁹

How simplify traditional Christology? By substituting the Beloved Community for Christ! By realizing that there never was “an individual man, and at the same time also God”. The only historical fact of Christianity is “transcendental unity

¹⁹ *Problem of Christianity*, vol. II, p. 424.

of apperception", a oneness of consciousness in regard to him whom folk call the Christ:

The literal and historical fact has always been this, that in some fashion and degree those who have thus believed in the being whom they called Christ, were united in a community of the faithful, were in love with that community, were hopefully and practically devoted to the cause of the still invisible, but perfectly real and divine Universal Community, and were saved by the faith and by the life which they thus expressed.²⁰

Now is not that twaddle? What is this faith in the Universal Community? Merely the acknowledgment that it is God:

Let your Christology be the practical acknowledgment of the Spirit of the Universal and Beloved Community. This is the sufficient and practical faith.²¹

Hence not the Christ but this Beloved Community is the central idea of the Christology of Royce:

The Pauline communities first were conscious of the essence of Christianity. Consequently those are right who have held, what the "modernists" of the Roman Church were for a time asserting . . . that the Church, rather than the person of the founder, ought to be viewed as the central idea of Christianity.²²

Christianity teaches salvation through Christ. But there is no Christ in the Christology of Royce. And, so, unto the end, he insists that salvation is through this strange faith in the Beloved Community. Such was his act of faith, on the occasion of the jubilee dinner that celebrated his sixtieth anniversary: "We are saved through the Community".²³

2. *Obscurity of this Christology.* Why is it that this absurd idealism, all this tommyrot about the Beloved Community, has been gulped down as Christianity? Because of the obscurity of its presentation. Dr. Royce is masterful in the use of English. But his meaning of ordinary words is not that of ordinary readers. And so the ordinary readers do not get at his ordinary meanings. The careful reader, who knows even a very little about idealism, will be convinced, on page after page of the works of this Hegelian, that Dr. Royce never once gives up his monism, his identification of all reality with Universal Thought; and yet writes in the every-day language

²⁰ Ibid., vol. II, p. 425.

²¹ Ibid., vol. II, p. 428.

²² *Problem*, vol. I, Preface, xxi. ²³ *Philosophical Review*, May, 1916, p. 511.

of ordinary religious folk. The result is that his ordinary readers hopelessly miss what is to them an out-of-the-ordinary meaning.

We do not say that the doctor intends to deceive. He writes clearly at times:

If . . . we have on occasion used the word God, no reader is obliged to suppose that our idea agrees with his idea, for we have fully explained what our idea means. We repeat: As my thought at any time, and however engaged, combines several fragmentary thoughts into the unity of one conscious moment, so, we affirm, does the Universal Thought combine the thoughts of all of us into an absolute unity of thought, together with all the objects and all the thoughts about those objects that are, or have been, or will be, or can be, in the Universe. *This Universal Thought is what we have ventured, for the sake of convenience, to call God.* It is not the God of very much of the traditional theology. It is the God of the idealistic tradition from Plato downwards. . . . All the Powers that be exist as necessary facts in the Infinite Thought, and, apart from this thought, nothing is, that is. . . . God as Thought can be and is all in all.²⁴

Readers who bear in mind the above frank statement of Royce's idealism, will not misunderstand what he terms Christianity, nor the various doctrines of the creed that he makes pretense to hold. His *Problem of Christianity* is solved by a pantheistic identification of all thought and objects of thought in God. "God as Thought can be and is all in all". Whatsoever doctrine of the creed Royce explains, must be understood in the light of this fundamental principle: "All the Powers that be exist as necessary facts in the Infinite Thought, and, apart from this Thought, nothing is, that is". If the pantheistic idealism of Royce be not remembered, the reader may be misled by his obscurity into the fancy that all his creed is perfectly orthodox. Not a few Protestant ministers were so misled.

An Iowa Congregational clergyman wrote in *Advance*²⁵ that the truth of the old-fashioned Calvinistic doctrines of Sin, Penalty, Divine Grace and Atonement were established, in *The Problem of Christianity*, "with an inexorable logic from which there is no escape". And the editor of *Advance* makes

²⁴ *The Religious Aspect of Philosophy* (Boston: Houghton Mifflin, 1885), pp. 475 ff.

²⁵ November 13, 1913.

the thing more ridiculous by the headline, "Royce, Defender of the Faith".

A reviewer of Royce's *Sources of Religious Insight*, writes in *Faith and Doubt*, a magazine established for the defense of orthodoxy, to hail Royce as the Moses of to-day, sent by God to lead us exiles from the doubts that surround us into the land of faith and freedom!²⁶

Even Very Reverend W. R. Inge, whose divisive criticism of the Gospels was so thorough during his Lady Margaret Professorship at the University of Cambridge that he became Dean of St. Paul's,—even this up-to-date critic does not fully realize that Royce is hopelessly an idealist. In his article on "Institutionalism and Mysticism", the dean writes of *The Problem of Christianity*:

The whole book is dominated by one idea, advocated with a *naïveté* which would hardly have been possible to a theologian,—the idea that churchmanship is the essential part of the Christian religion.²⁷

Not so! The dominant idea of Royce is that the Christian religion, or the Beloved Community, is God, and that membership in the Beloved Community is a necessary fact,—a factor of Infinite Thought. For "apart from this Thought, nothing is, that is".

The Dean of St. Paul's shows *naïveté*, when he tells us that, although these statements of Royce about the necessity of membership in the kingdom of God,

in vigour and rigour would satisfy the most extreme curialist in the Society of Jesus, they are not a little startling in an American philosopher, who, as far as the present writer knows, does not belong to any "Catholic" Church.²⁸

Were these ideas startling to the dean? Then he failed to see below the surface of the obscurity of Royce, into the depths of the hopeless monism of his theology. "The most extreme curialist of the Society of Jesus" is not likely to be so gullible as was the dean. With a reason that has been moulded by scholastic philosophy to think clearly, this "extreme curialist" is likely to keep in mind the sources of Royce's theology, and to see, behind the mask of Biblical and Christian language, the

²⁶ We cite these two publications from Edwin S. Carr, "Royce's Philosophy of Religion", *Bibliotheca Sacra*, April, 1914, p. 283.

²⁷ *Hibbert Journal*, vol. XII, p. 770.

²⁸ *Ibid.*, p. 771.

strange hodgepodge that the Harvard professor calls his philosophy,—a nondescript mosaic of Hegel's Absolute, Fichte's Moral Will, Schopenhauer's World Will, Kant's transcendental unity of apperception, and the Beloved Community. Let us remove that mask from a few of the elements of Royce's *systematic theology*.

3. *Sin*. According to the Christian, sin is an offense of the Creator. In the Christianity of Royce, sin is treason to the Beloved Community,—to the pantheistic God; and the sinner is the *traitor*. This *traitor* must have had a cause; it was "his religion, his way of salvation. It must have been the cause of a Beloved Community".²⁹ For there is no personal God to offend. The traitor betrays the cause of the Beloved Community by some voluntary act. That is sin. How will he be rid of that sin?

4. *Atonement*. According to the Christian, the soul is rid of sin by the merits of Jesus Christ. In the humbug, which Royce calls Christianity, the traitor cannot rid himself of sin. He is damned forever! The hell of this damnation is remorse of conscience! The deed is irrevocable. The treason has been, and can never be undone:

By his own deed of treason, the *traitor* has consigned himself,—not indeed his *whole self*, but his self as the doer of this deed,—to what may be called the *hell of the irrevocable*.³⁰

Not the Whole Self of the traitor is consigned to this *hell of the irrevocable*, but "his self as the doer of this deed". The Whole Self is the Beloved Community, the Hegelian God. "His self as the doer of this deed" cannot be a being distinct from the Whole Self. That would be pluralism. Royce is a monist, not a pluralist. Then what is this "self as the doer of this deed",—this self, which is consigned to the *hell of the irrevocable*? It must be another flight of the romantic imagination of Dr. Royce.

Is there no relief from this *hell of the irrevocable*? No, to "self as the doer of this deed," there is no relief! "His irrevocable deed is, for his moral consciousness, its own endless penalty. For that deed he can never forgive himself, so long as he knows himself."³¹

5. *Salvation*. Ah, but the Beloved Community forgives. That is atonement! That is salvation. Professor Royce, being an ideal-

²⁹ *Problem of Christianity*, vol. I, p. 278.

³⁰ *Ibid.*, vol. I, p. 263.

³¹ *Ibid.*, vol. I, p. 280.

ist, does not admit physical death, immortality, salvation, etc., in the ordinary sense of those words. To him, *death* is the "ceasing of my former purpose"; by *immortality* "the new Self is really inclusive of and able to transcend the meaning of the old Self".³³ There is no personal Deity to give salvation to the immortal soul. Salvation is by the Beloved Community:

If our Pauline Christian is to remain true to the Spirit of his original faith, the one essential article of his creed must be: The divine Spirit dwelling in the living Church redeems mankind.³⁴

Just how the Beloved Community forgives, and saves; just what this neo-Hegelian Absolute, Universal Thought, "the divine Spirit dwelling in the living Church" does to save the "self as the doer of the deed" from the *hell of the irrevocable*, is not very clear from the fifty pages and more that Royce gives to Atonement.³⁵ The clearest explanation consists in this: first, good deeds by other members of the Community are made possible by the treason of the *traitor*; secondly, "the world . . . is better than it would have been had all else remained the same, but had that deed of treason not been done at all".³⁶ And so the sin turns out to be not a fall down, but a fall up. For the traitor, by his sin, makes the world better, and is incorporated more than before into the Beloved Community. And outside that Community, there is no salvation:

The salvation of the individual man is determined by some sort of membership in a certain spiritual community,—a religious community, and in its inmost nature a divine community, in whose life the Christian virtues are to reach their highest expression and the spirit of the Master is to obtain its earthly fulfilment. In other words, there is a certain universal and divine spiritual community. Membership in that community is necessary to the salvation of man.³⁷

And this invisible Church is the Beloved Community of Royce, the Absolute of Hegel, the Moral Will of Fichte, the World Will of Schopenhauer!

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³³ *The World and the Individual* (New York: Macmillan Company, 1901), Second Series, p. 442.

³⁴ *Problem of Christianity*, vol. II, p. 366.

³⁵ *Ibid.*, p. 307.

³⁶ *Ibid.*, vol. I, pp. 271-323.

³⁷ *Ibid.*, vol. I, p. 39.

Criticisms and Notes.

HISTORY OF ST. NORBERT, Founder of the Norbertine (Premonstratensian) Order, Apostle of the Blessed Sacrament, Archbishop of Magdeburg. By the Rev. Cornelius Kirkfleet, Ord. Praem. B. Herder: St. Louis. 1916. Pp. xvii-364.

Fr. Conrad Jannick, S.J., the Bollandist, says in the *Acta SS.* (Vol. 20, June 1): "I hardly know of an illustrious man—king, emperor or saint—whose life has been written oftener than Norbert's". The author of the present *History* gives the titles of more than thirty Lives that have been printed in various languages—Latin, German, Dutch, Polish, French, and Italian. On the long list only one is accredited to the English language—namely the brief narrative by M. Gaudens (London, 1886). Now when we consider, as Fr. Kirkfleet reminds us, that at one time there were no fewer than sixty-seven abbeys of Norbertine or White Canons dotting the landscape of Great Britain, we may wonder why so little is known of Norbert among English-speaking peoples of to-day. When we recollect, however, that the Protestant Reformers reformed the monks by robbing them of the monasteries, which in this case meant banishment from Britain, and moreover when we consider that three hundred years had to elapse before the religious orders might return to build new foundations—in the light of these simple facts the reason why the name of Norbert is relatively seldom seen or heard in English becomes obvious. But now, as the author further observes, that the Premonstratensian religious are once more occupied in missionary activities on both sides of the Atlantic, the life and labors of their illustrious founder will, it may be hoped, become more widely known.

Saint Norbert, it need hardly be said, was one of the leading figures of his age. Sprung of noble ancestry, he moved in the highest circles alike of State and Church. Embracing the clerical vocation, he lived even during the period of his subdiaconate a worldly and a pleasure-seeking life. Miraculously converted to God, the path of penitence led him to the establishment of a religious order whose spirit was to be the union of the contemplative with the active state. Adopting the rule of St. Augustine, the Premonstratensians—so-called from the valley *Prémontré* in which were laid the foundations of the order—were to be Canons Regular who should live under monastic discipline and at the same time minister to the spiritual needs of the faithful in the world. The story of Norbert's worldly youth, his career as the founder of a religious order, his labors as

the Archbishop of Magdeburg (one of the most important sees of medieval Germany) ; the persecutions he suffered, especially at the hands of false brethren—sufferings similar to, though surpassing if possible, those related of St. Charles Borromeo; the miracles he wrought; his saintly death—these are the leading features portrayed with ample detail by Fr. Kirkfleet in the present volume. It is a graphic story, as edifying as it is luminous and interesting. It throws a vivid light on both Church and State during the earlier decades of the twelfth century. St. Norbert and his contemporary and intimate friend, St. Bernard of Clairvaux, were the dominating forces of those years (1115-1134)—the great and true reformers of a worldly clergy. So that to read the life of St. Norbert is to get a clearer insight into the secular and ecclesiastical conditions of those times. It should be noted that the present volume is to be followed by another wherein the history of the Premonstratensian order will be narrated. We may hope that the coming volume will include an index to the present and that in a future edition of the book before us the titles of the chapters will be inserted in the table of contents.

LUMEN VITAE. *L'Espérance du Salut au début de l'ère Chrétienne.*
Par Adhémar d'Alès. Gabriel Beauchesne, Paris. 1916. Pp. 283.

In times of trials and calamities, such as now have burst on the world, mankind needs strong motives of hope to bear up under the crushing weight of sorrow and woe. That is the author's aim, to reinforce the old hopes of Christian faith and to burnish them that they shine brightly in the present eclipse. From the high vantage ground of the philosopher of history, he reviews the great crisis through which humanity has passed, and shows that, whenever human society seemed on the brink of ruin, the hand of the Almighty reached out from the lowering clouds and stayed it in the path of destruction. Humanity has always instinctively felt that, when its miseries and afflictions were growing beyond its powers of endurance, God, though invisible to the eye, was near and girding himself to bring salvation. When the Roman Empire was crumbling, the world looked toward the Orient in obedience to old prophecies which revived the dying hopes of humanity; when the crash of the fall of Rome, sinking at last under the hammering of the barbarians, echoed through the world, a new era of peace was beginning to dawn, more glorious than the majesty of the Roman peace. What humanity did not find in the Greek mysteries or in the dreams of Oriental mysticism, it found in the good tidings of the kingdom of God. At present, when the horizon is shrouded in impenetrable darkness and the world groans under its burden of grief, again the light of hope will

be kindled and will dispel the night. This is the author's message. With the eye of the seer he describes the signs of God's approaching mercy. Before our eyes he unrolls the magnificent visions of the Beloved Disciple, to prove that the triumph of good will be final and speedy. The author's descriptions reflect the glowing colors of the Apocalypse, and his style possesses the grandeur of the prophets. His hymn of hope rolls on in majestic cadences. He has written with an inspired pen, and his words will bring comfort to those whose hearts have been illumined by the Light of the World.

CHRISTUS IN SEINER PRAEXISTENZ UND KENOSE. Nach Phil. II, 5-8. I Theil: *Historische Untersuchung von Heinrich Schumacher, Dozent der Neu-testamentlichen Exegese an der Catholic University of America in Washington, D. C.*—Von dem Bibel-Institut in Rom preisgekrönt.—Rom: Verlag des Päpstl. Bibelinstitutes. 1914. Pp. XXXI-235. (Bretschneider: Roma, Via del Tritone.)

We reviewed, some time ago, several important books on Scriptural Introduction and Exegesis published under the auspices of the Pontifical Biblical Institute in Rome, and issued in Italian, German, and Spanish. The above volume was not noticed at the time. Its importance to students of New Testament criticism and history demands that we call attention to it, all the more since it comes from a professor in our central institution of theological studies. Moreover, it enjoys the special distinction of having been crowned as a prize publication by the Biblical Institute. The topic was originally proposed for competitive writing by the president of the Biblical Commission.

The purpose of the treatise is to establish, on historical and critical grounds, the value of the Pauline testimony to the Divinity of Christ. What St. Paul's christological view was we glean from various passages in his Epistles, but the basic expression of his conviction may be said to be found in his graphic picture of Christ's humility and dignity, in the Letter to the Philippians: "*Hoc enim sentite in vobis quod et in Christo Jesu, qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo*", etc. This passage in a manner supplements the famous prayer passage in Chapter XVII of St. John, and runs parallel in fundamental thought with the synoptic, "*Omnia mihi tradita sunt a Patre meo. Et nemo novit Filium nisi Pater: neque Patrem quis novit nisi Filius et cui Filius voluerit revelare*". Similarly St. Luke. Our author had already discussed in a previous work the importance of the evangelical proof of Christ's divinity, through the authenticated self-revelation of the Messiah. His works thus form a complete apology against the practical denial of the true

Godhead of Christ by the champions of modern Protestantism no less than by those of infidelity. The originality of Dr. Schumacher's work largely derives from his careful examination of the philological and historical value of the Patristic interpretation, that is the Greek, Latin, and Syrian writers. He shows a thorough knowledge of the researches of the great Pauline students of recent years who have thrown much fresh light upon the stylistic and idiomatic forms of speech in the writings of the Apostle of the Gentiles. At the same time the line of argumentation of Dr. Schumacher is, so far as a departure from old methods is allowable, independent.

THE TRUTH ABOUT CHRISTIAN SCIENCE. By George Searle, of the Paulist Fathers. The Paulist Press, New York. 1916. Pp. 316.

Many think it a superfluous task to elaborate a criticism of Christian Science or of the doctrinal book upon which it is based, Mrs. Eddy's *Science and Health*. It seems to them to be taking the cult, or at least its deluded foundress, too seriously. On the other hand, when one considers the multitude of apparently intelligent men and women in almost every country who have been led astray by the insidious half-truths and the elusive fallacies of the new (even though old) teaching, it can hardly be a vain undertaking to expose the errors and dangers of a so-called religion which claims for itself the title of both Christian and Science. But while there should be no question that Mrs. Eddy's notorious book ought to be exposed, there might still remain a doubt whether the exposition should be systematic and quite serious or be discursive and tempered with a proportionate intermingling of humor and gentle irony. Something might be said in favor of each of these methods. The serious mode of treatment, however, is obviously the more difficult and on the whole is likely to be less successful, at least with those who are not among the disciples of Mrs. Eddy. It is probably for some such reason that so learned and accomplished a writer as Father Searle has chosen to deal with *Science and Health* not too ponderously nor too profoundly. The book should be exposed, but of course in a proportion of manner and extent due to its character. And this is what we find in the present critique. The author takes up successively each chapter of Mrs. Eddy's volume and points out in a good-natured style what elements of truth therein exist and what the dross of misstatement and inconsequence.

Perhaps the most insidious feature of Christian Science is its boasted faith-cures. Many are the disorders of mortal man which belief in its teaching and method is claimed to have healed. If a genuine Christianity can appeal to miracles as a criterion of a divine

guarantee, Christian Science can do likewise. The argument has undoubtedly deceived many, not excluding imperfectly instructed Catholics. The reasoning would indeed be conclusive if it could be proved that God had wrought a single genuine miracle in confirmation of Christian Science as such. This, of course, has never and can never be proved. Every one of the cures wrought through the mediacy of the cult can be explained by causes lying within the natural order. They call for no supernatural or even preternatural subsidy. In Mrs. Eddy's book there are chronicled eighty-five alleged cures wrought, it is claimed, through the ministries of Christian Science. Father Searle examines each, one after the other, and points out the weakness as to the evidence for the facts and as to the inconclusiveness of the explanation. The chapter in which this is done is likely to be most helpful. For the rest, his book is well worth while. It proclaims a warning to Christians who may be tempted to forsake the old-established truth for the new phantasies. Christian Scientists will perhaps not themselves be converted by the reading of the book, though it may lead them to reëxamine their bearings; but those who happen to be drifting in that direction may be warned to reset their sails and to steer back to safe harbor.

THE ANCIENT WORLD. From the Earliest Times to 800 A. D. By Francis S. Betten, S.J., Teacher of History at St. Ignatius College, Cleveland, Ohio, and at Creighton University Summer School, Omaha, Nebraska. Allyn and Bacon: Boston, New York, Chicago. Pp. 299.

To those who realize the divine purpose of creation, the study of the ancient world reveals wondrous mysteries and prophetic foreshadowings of the Messianic Redemption. Aside of the patriarchal dispensation we see in the main events of paganism, with its strivings after natural religion, the grand outlines of the vestibule that forms the entrance to positive Revelation and to Christianity. Above all do we trace in the history of Greece the divine instinct that leads, as through a cloistered atrium, step by step to the gate of the Hebrew Church, and thence into the sanctuary of the Church of Christ.

To gain a proper perception of this characteristic feature of ancient history the study of historical facts must be kept wholly free from that tendency to specialization in modern studies that sees in each age and people an organism, distinct in its cultivation of arts and sciences for their own sake, and with an aim at mechanical and secular progress only. Whilst modern pedagogy has supplied us with many excellent text-books of ancient history, few of them have taken account of the ultimate aim of all historical study to be the interpre-

tation of Christian development in all the spheres of human thought and action. Those that do so, like Fredet, Gazeau, and others of the same type, fail in presenting the matter in a form that corresponds to more recent methods of teaching history. They state the facts without that correlation to present-day science which recent archeology and comparative studies in other fields of experimental science have made possible, to facilitate obtaining a proper perspective of historical values. Secular textbooks on the other hand as a rule fail, as already indicated, in taking account of the relation of paganism and Judaism to the central fact of Christianity. Among the recognized standard manuals of Old World history for secular schools and colleges we have Professor Willis M. West's *The Ancient World*. Whilst perfect from the pedagogical viewpoint, it somewhat disappoints the Christian sense by assuming the evolutionary theory, which, for instance, ignores the Christian aspect of the purpose and fact of the Deluge as a prelude to the reconstruction of nations, an omission which gives a partial and misleading sense to such terms as "pre-historic", "stone age", and the like.

With the consent of Professor West and of the publishers of the original volume, Father Betten has undertaken to recast *The Ancient World* manual, and thus to present us with a text-book which may be said to be ideal. The work divides itself into two parts, apparently to be distributed over two classes comprising a complete course of ancient world history; that is, up to the middle or Carlovingian period. The three hundred pages of this first volume, beautifully printed with discriminating typography to aid the professor and student in marking the relative importance of the subject-matter, with topical analyses, splendid illustrations, and numerous maps finely drawn, cover the Oriental and mainly Greek civilization in a way that completes without crowding the survey. The diction is clear and to the point. The scope includes every aspect of ancient culture in religion, science, letters and arts, as revealed by the latest archeological and linguistic discoveries.

Apart from its use as a school-text the book is admirable as an aid to analysis for the general reader of history. This part in particular lights up the astonishing qualities of the Greek mind in selecting the material on which the earliest Christian schools, and the entire Christian system of philosophy, based their teachings, illuminating what natural genius had produced, by the perfecting light of grace through Christ. We look with pleasant anticipation for the complementary volume.

THE SOCIALISM OF TODAY.—A Source-Book of the Present Position and Recent Development of the Socialist and Labor Parties in all Countries, consisting mainly of Original Documents. Edited by William English Walling, J. G. Phelps Stokes, Jessie Wallace Hughan, Harry W. Laidler and other members of a Committee of the Intercollegiate Socialist Society. Henry Holt & Co., New York. 1916. Pp. xvi—642.

The subtitle of this volume is so explicit and even so pointedly suggestive of its implications, that little is left for the reviewer to do in the rôle of introducer. In the first place the book has to do with "the Socialism of to-day." It is not concerned with Socialism of yesterday, save inasmuch as the immediate past is living in the actual present; nor with the Socialism of to-morrow except in so far as the latter is even now in the process of fulfilling the promises of the present. The editors would remind us that until quite recently all books about Socialism, whether pro or anti, have been chiefly theoretical. Theories of Socialism are now of secondary importance; for, about the dawn of the present century, Socialist and Labor parties became important political factors with programs of reform, the sincerity and practicality whereof Mr. Walling thinks were "beginning to be tested by experience." A critic, of course, might here interpose the observation that the *Socialist* programs of reform where experience has tested their "practicality"—their "sincerity" will readily be granted—have not been *socialistic*; and where they have been socialistic, they have always been proven impractical.

Be this as it may, it is quite the fact that since the year 1900, when the new stage of Socialist literature begins, Socialism has been presented, both by Socialists and their opponents, "as a movement". The time for a third stage, the editors believe, is now at hand, when the Socialist movement should be described objectively just as it is—not biasedly for or against the movement. This obviously can only be done by appealing to the documents, wherein the Socialist proposals are embodied, formulated by assemblies representing the movement or by individuals recognized by Socialists as entitled to speak for their party. And since this is precisely what the editors of the present volume have had in view, they may be justly allowed the claim that "*the volume is the first international and comprehensive source-book dealing with the Socialist movement in any language*" (the author's italics). The large mass of material is grouped under two headings: (1) the Socialist parties of the world; (2) the Socialist parties and social problems.

The former heading covers in the first place all the nations of Europe. In the second place the socialist movement in the United States is followed—the national program, the different State programs, the various policies and tactics being in turn surveyed. The movement in Canada and in Spanish America, likewise in the British Isles, Australia, New Zealand, South Africa, is also duly described. Even antipodal China is not omitted. In the second half of the volume such topics as the Socialist attitude toward the general strike, arbitration of labor disputes, unemployment, the high cost of living, agriculture, the land trusts, taxation, immigration, militarism, the woman question, education, and toward several other important problems, are discussed.

It should be noticed that, while the purpose of the work is to present the Socialist position on these problems, the reform measures advocated for the most part are, as was said above, not distinctively Socialistic. Though emanating from men who are Socialists they are such as commend themselves to most sanely thinking minds. It is a well-known method adopted by the Socialist propaganda to mingle with a few specifically Socialistic principles and proposals a very large percentage of sound and practical reformatory ingredients and thus attract the wage-earners to their ranks. The other equally characteristic policy of Socialists is to identify themselves with practically the whole body of the working class. Though the majority of labor unionists as well as the rank and file of unorganized labor are non-Socialist and to a large extent are anti-Socialist, the Socialists extend the loving mantle of their protection over all the toilers, and whether the latter admit it or not they are given to understand that only under the Socialist aegis may they hope to find the biggest pay for the least work, together with all the other good things of life. Consequently the Socialists spare no pains to imbue trade unions with the Socialist spirit. Hence we find the international congress held at Stuttgart in 1907 declaring it to be "the interest of the working-class in every country that close and permanent relations should be established between the unions and the (Socialist) party. . . ." And further, that "the unions will not fully perform their duty in the struggle for the emancipation of the workers unless a thoroughly Socialist spirit inspires their policy." And so on. Needless to say, Unionism and Socialism are far from being identical. The latter would enfold the former, but the former has hitherto held to its individuality and refused to blend with the latter, though it must be recognized that many Unionists belong to the Socialist Party and vice versa.

Nevertheless *Socialism of To-day* is, from a historical and descriptive point of view, an eminently serviceable and useful book.

It is what its title suggests, a "source-book" of information regarding what may be called the official pronouncements of the Socialist Party. And yet Socialism as a world-wide "movement" is something more than the aggregate of methods and means of social reformation proposed by Socialist leaders. Underlying and permeating it are certain philosophical principles. These are not mentioned in the present volume. Only in the concluding chapter on Education is there any indication given of the tendency of those principles. And even there the indication, while significant in kind, is not very ample in degree. No one knows better than Mr. Walling the full and universal content and bearing of the principles urging onward the Socialist movement. In his former volume on the *Larger Aspects of Socialism* he has set down and developed those principles at considerable length. We have reviewed the latter book in these pages, and it will suffice to say that, while in the present work we have Socialism treated as a system of social amelioration, in the former work we see Socialism as a philosophy. And it is principles that move the world, whether for weal or woe.

BERNAL DIAZ DEL CASTILLO. Being some account of him, taken from his True History of the Conquest of New Spain. By R. B. Cunningham Graham. Dodd, Mead & Co.: New York. 1916. Pp. 264.

Bernal Diaz of Old Castile was the close associate, the right-hand man indeed, of Hernando Cortés, in the conquest of Mexico. From the letters of Cortés and from those of Pedro de Alvarado much is known of the founding of New Spain upon the ruins of the Aztec semi-barbarism: but much more is to be learnt from Bernal Diaz concerning the personality of Cortés himself, his companions, and their enemies, and concerning the journeyings, hardships, sufferings, fightings, deaths of the Conquistadores. It was largely because most of these details of personality and events had been passed over by the writers who before him had essayed the history of the Conquest, that Diaz, when he had reached the age of more than four score years, took the pen into his gnarled fingers—more wont to handle the sword and horse—to write the story of the Conquest, a tale more wondrous in its sober truth than all the legends of knight-errantry. Although half a century had elapsed since the old soldier had fought side by side with the Conqueror, he paints the persons with whom he marched or fought, and the things whereof he was part, with a minuteness and vividness that is more than photographic. As Mr. Graham observes, "he writes of men round the camp fire, preserves their nicknames, tells of their weaknesses, and makes us see, not only them, but himself, just as they sat and talked, cleaning their arms,

or softening their wounds with grease taken from a dead Indian, for 'medicines we had none'. Withal, he was a man, honest and steadfast to his leaders, patient in hardship, and a great lover of good horses, a taste befitting to a conqueror, for by the aid of horses 'under God' Mexico was subdued. So much he loved them that he has set down the names and colors, qualities and faults of all the horses and mares which came in the first fleet that sailed from Cuba with Cortés. . . . Here and there through his book are scattered passages that the whole world knows or should know, such as the fall of Mexico, with the sudden ceasing of the tumult that had gone on for ninety days, 'so that we, the soldiers, all were deaf, as if we had been in a belfry with all the bells ringing, and they had all suddenly been stopped'."

The character sketch of Cortés drawn by Diaz is a masterpiece of observation, insight, dissection, and fidelity. If the present volume had done nothing more than copy this pen-picture drawn by the aged soldier, who knew his general as did none other, who admired and loved his commander, and yet, when justice demanded, could point to his mistakes, and even on occasion pour out "two thousand curses on his head"—if, I say, the book had done no more than give us thus *chef d'œuvre* of character-painting, it would deserve well of the reading world. For its sake one can almost pardon the unpardonable sneers and gibes which Mr. Graham loses no opportunity of flinging at the simple faith of the Spaniards. These rather frequent smart hits at safe objects are the only faults we have to find with his work. Since the portrait of Cortés "is one of the most complete and most minute presentments of a man in any literature", no apology need be made for transferring it to these pages. Perhaps, moreover, it may serve to correct impressions of the Conqueror gathered from other less authoritative sources. Diaz first tells of the death of Cortés:

"After having received the Sacraments, our Lord Jesus Christ was pleased to summon him from this troublous world. So he died on the second of December, 1547 . . . he was buried in the Chapel of the Dukes of Medina-Sidonia, and afterward his bones were brought to New Spain. In the year in which we came with him from Cuba to New Spain, which was in 1519, he used to say in conversation with us that he was thirty-four years of age, so that with the twenty-eight that passed until his death, he was just sixty-two. . . . The motto and the quarterings that he bore in his arms were fitting for a brave man, and suitable to his heroic deeds. As they were written all in Latin, and I know none of it, I do not set them down."

The veteran raconteur then goes on to speak about the appearance of Cortés. "He was of good stature and large body, well proportioned and muscular. The color of his face was rather ashen, and his general aspect not very cheerful. If his face had been longer, it would have become him better. Sometimes his look was pleasant and at others grave. His beard was black and grew a little sparsely on his chin. His hair, which in those days he wore long, was of the same color as his beard. His chest was deep, his shoulders broad, and he was thin and had but little belly. His legs were well set on, but bowed a little. He was a good horseman, skilful at all weapons on horseback and on foot, and above all had a good heart and courage, which matter more than all the rest. I heard that in his youth in Hispaniola he was much given to women, and that he was engaged in several duels with brave and skilful men on that account, and always came off with the victory. He had a sword-cut on his lower lip which you could see by looking closely at it, but it was covered by his beard. This scar he got in one of these adventures. In everything—in his presence, walk, his conversation, and his mode of speech, in eating and his dress—he showed he was a person of high rank. His clothes were always of the fashion and the period in which he lived, though he did not dress in rich silks or satins, but plainly, and always all his things were very clean. Neither did he care for great gold chains, but wore a little chain about his neck of exquisite workmanship. From it there hung a jewel with the image of Our Lady, the Blessed Virgin Mary, with her precious Son in her arms. The motto round it was in Latin—that is to say, upon the side on which appeared Our Lady: Upon the other side was our Lord St. John the Baptist, with another motto. He wore a handsome diamond ring upon his finger, and in his cap (for in those days caps were in fashion) he wore a medal with a figure on it that I cannot recall. After that time, as he grew older, he used to wear a plain cap without a medal. He was served richly, like a great lord, by two grooms of the chamber, a controller of his household, and many pages, and all the service of his house was splendid, with many ewers of silver and gold. At midday he ate moderately, and drank a cup of wine, but mixed with water. At supper he took little and ate sparingly. He never cared the least for delicacies or for costly dishes, but only when he was obliged for state to make a show. He was most affable with all his captains and his comrades, especially with all of us who had come from Cuba in his train. He was a Latinist and, I heard tell, a Bachelor of Law, and when he talked with lawyers or with Latinists he answered what they said in Latin with the best of them. Also he was a little of a poet, and made songs in metre and in prose. When he discussed or argued, he spoke

quietly, and with good choice of words. He prayed each evening, using a book of Hours, and he heard Mass with great devotion. He held Our Lady, the Blessed Mary, as his chief advocate—as indeed every faithful Catholic should. Also he venerated our Lord St. Peter, and our Lord St. James, together with our Lord St. John the Baptist, and was an almsgiver. When he swore, all that he said was, ‘By my conscience’, and when by any chance he was angry with any soldier of our friends, he said, ‘Oh, bad luck to you’. When he was very much enraged, a vein swelled in his throat and on his forehead also, and now and then, if he was very much stirred up, he spat upon the ground. He never used bad words or insulting language either to his captains or his soldiers. In all things he was patient; and when the soldiers, which happened now and then, answered him discourteously, the most he said was, ‘Silence! Go with God, and in the future take more care in what you say, or it will be the worse for you’. In all things touching war he was most obstinate, and never listened to our counsels or anything we said. . . . I do not care to tell all his adventures, for it takes up too much time . . . so I return to speak about himself, and tell you that he was very fond of cards and dice, and when he played at them he always played fairly, repeating now and then certain old saws, such as are loved by players at such games. In all the conquests that we made, he was most careful, and many a night he never slept, walking from post to post to see the sentinels, and if they kept good watch. Sometimes he used to go into the soldiers’ quarters, and if he found them sleeping without their shoes, or with their armor laid aside, he would reprove them, saying that a bad sheep felt its own wool too heavy for it, and other slighting words. . . . When we first came to the New Spain, he was thin and lean in his condition, but when we came back from Honduras he grew stouter and began to dye his beard. . . . In California and in the expedition to Honduras he had evil fortune, and in many other things after New Spain was won . . . it may be to prepare his soul for heaven; for so I judge it, as he was a good knight and a great devotee of the Blessed Virgin and of all the other saints. I pray the Lord to pardon all his sins, and pardon mine, too, and give me a good ending, which after all, is more important than all the conquests and the victories that we had in the New Spain.”

Having yielded to the temptation of quoting this somewhat lengthy description of the Conqueror, the reviewer can hardly refrain from calling attention to some of the miniatures drawn by Diaz of his other companions in arms, particularly as the touches show that the octogenarian warrior had lost none of his sense of humor under the stress of uncounted woundings, hungerings and thirstings. Although,

as Mr. Graham remarks, Cortés forgot to name his officers and men, fifty years afterward Diaz remembered each individually and sees them in minutest detail. In his vast gallery he paints dozens of them with a few strokes, so that those who read Diaz could not fail to recognize many of the humblest soldiers should they hereafter happen to meet them in the flesh. For instance, having said a few things about Luis Marin, Diaz goes on to add: "There was another man that came with us, whom we called Beberreo, for he was a great drinker, and one called el Galleguillo, a very little man—the Indians ate him. Another first-rate soldier was Juan Escalante, always well dressed, and a good rider; he turned Franciscan friar. This Escalante broke his vows and came back to the world to triumph, and then after a month went back again to his convent, and became a first-rate monk." Farther on, Bernal says of Pedro de Guzman that "he was very handsome, and married Dona Francisca de Coltierra, a Valencian lady. He and his wife, together with a negro and some horses they had, died frozen, and may God have pardoned their misdeeds. Santos Hernandez came from Soria, and though an old man, he was so good a rider that we all called him the good old horseman. He also was a scout, and died naturally at last."

No one escaped the observation of the old Conquistador. Amongst the soldiers he notices that there were four men called Solis. "One was an old man and died fighting valiantly when Mexico was won. The second, as he was full of fun, we called Casquete. The third we called Solis-Behind-the-Door, for he was always sitting behind the door of his house to spy out what was passing in the street. The fourth always called himself Solis-of-the-Battles, but we," Diaz remarks, "called him Solis-of-the-Silk-Doublet, for he was very fond of silk."

With his old adversary Pedro de Ircio, Diaz is less kindly, for he sets down all his faults. "Pedro de Ircio was of a tricky nature, and middling height. He waddled as he walked, and was a babbler, and also talked about his exploits in Castile. What we saw of him and what we knew of him was not worth talking of, so we called him another Agrages-without-Works."

As one frees oneself from the spell of the old warrior's rehearsals, the question is apt to suggest itself: what veridical value are we to attach to these reminiscences? May they not after all be but the projections into the dim past of the imaginings that haunted the brain of a garrulous old man? On the other hand, the question loses sight of the law of memory according to which the aged retain and revive the impressions of early life more vividly than those of yesterday. However, Diaz was too sensibly and shrewdly reflective a mind not to have foreseen so obvious an objection. Accordingly he

both states and answers it; or rather, the objection had been urged against him by the critics of his own day who envied the old man his gift of memory, just as they might have been annoyed by his wit, humor, pathos, or any of the gifts they did not share with him. And so we hear Diaz disclaiming it to be much that he remembered the names of his companions, "for, though we were in all five hundred and fifty comrades, we lived like brothers, and always talked together, in the wars, on watch, and in the battles and all the hazards of our lives. We talked of those who had been slain and about those who had been carried off and sacrificed. I further say that I remember all of them so well that I could paint or sculpture all their faces if I knew how to draw . . . even their way of walking and each detail of their faces and their forms . . . and how each of them went into battle, and the courage that he showed . . . and I thank God and also His Blessed Lady Mother that I escaped from being sacrificed to idols and for having spared me to preserve their memory."

And thus it came to pass that it was just the faithful loving memory of this old soldier that saved the names of the humble Conquerors from utter oblivion. Perhaps, "some day in those far-distant times when every man shall reap the fruit of his own labor and enjoy the meed of honor that his deeds have gained him, some government in Mexico will raise a column to their memory, with their names written on its base, and with a statue of the man who rescued them from the oblivion into which they fell. It might stand opposite the Cathedral, which itself is built upon the site of the great temple on whose steps so many of the Conquerors had been led out and sacrificed to the sad, hollow booming of the great drum which impressed Diaz with such horror when he heard its melancholy sound."

Diaz himself seems to have felt that something more was due to the Conquerors. We catch this thought in his expressive apostrophe to Fame, which might well find its reëcho in our own age: "I ask the illustrious Lady, Fame, what has she done for us, the Conquerors, and for the dead? Where are their sepulchres? What hatchments are there on their tombs? To this can be answered shortly — O excellent and illustrious Fame, so much desired and praised amongst the virtuous: I do not wish to see thee, nor to hear thy name. . . . I tell thee, Lady, that of all the soldiers who came to the New Spain from Cuba with Cortés, up to this year of grace 1588 in which I write, but five are left. Their sepulchres, I say, are, for the most part, in the bellies of the Indians. Those are their sepulchres and their hatchments, but their names should be written down in golden letters, for they came here to serve God and His Majesty the King, to spread the light in darkness . . . and also to get riches, a thing which commonly all mankind pursues."

But this will do. For the rest, Mr. Graham has written a very interesting introduction to the monumental work of Diaz, *The True History of the Conquest*. The manuscript of the latter work, in one large folio volume, comprising 594 pages, bound in old leather, is preserved in the archives of Guatemala. It was published and edited critically for the first time by Genaro Garcia in Mexico, 1904. An English translation of this edition was made by Alfred Maudsley and published with introduction and notes for the Hakluyt Society (3 vols. London, 1908). Several earlier translations (English, French, and German) exist, but since they are all taken from the unreliable edition published under the auspices of Fray Alonso Remon (Madrid, 1632), they are to be used with caution. The present volume may be regarded, as was said above, as an introduction to the original; but readers who do not care to peruse the latter more detailed narrative may be satisfied with the present condensation. Mr. Graham is in hearty sympathy with his author. He apparently possesses some personal traits in common with the old Conquistador. Not unlike the Spanish warrior, the Scottish writer is "pawky". Both are shrewd and canny observers as well of men as of things. If only the cold-blooded Northerner had kept his caustic pen from prodding at the warm-souled religion of the Southerner, his work would have been in every respect praiseworthy. On the other hand, it may perhaps not be possible for one who has been brought up within the chill mists of the Kirk to understand and much less to sympathize with the fervent faith of Catholic Spain. Such inability is a negative, or rather a privative, condition, a defect if not a vice, and will by no means explain or condone the numerous "flings" at the Catholic faith in which Mr. Graham indulges. The simple, honest, straightforward character of the Catholic hero whom he honors himself by admiring ought to have had a more restraining influence in this connexion.

VOCATIONAL PSYCHOLOGY. Its Problems and Methods. By H. L. Hollingworth, Associate Professor of Psychology, Columbia University. D. Appleton & Co., New York. 1916. Pp. 336.

Efficiency is the watchword of the hour. Waste is looked upon as the capital sin and the unpardonable crime by an age of science that has learned to express everything in terms of quantity. Not only to the physical resources does this anxiety for results extend; it includes also what nowadays we are wont to call human material. So the efficiency expert has arrived, whose office it is to increase the economic productivity of both men and things and to extract from them every particle of usefulness. The craze for efficiency has led

to a disparagement of the old-fashioned classical education, which wastes so much time in the pursuit of unprofitable studies; and where the advocates of efficiency have had their way, it has become superseded by vocational training, which subordinates the entire formation of the child to standards of usefulness and to questions of practical results. From this it is only one step to the new science, called vocational psychology, which pretends to determine a man's fitness for a certain calling in life by laboratory tests. These strictures, of course, apply only to the excesses of a movement that in itself is not without merit, if it acknowledges its inherent limitations.

In some cases a laboratory test is necessary and also possible; as when an engineer is examined with regard to his ability to distinguish colors. Similar tests may be resorted to when there is question of occupations that involve a particularly severe strain on certain organs or require a high degree of sensitiveness to specific irritants. There is no doubt room, though somewhat restricted, for vocational psychology, and hence the book which gives occasion to the foregoing remarks deserves careful attention and will prove serviceable to those engaged in the training of youth.

Unnecessarily the author goes out of his way to cast a slur on prayer and the use of relics. These things have nothing to do with his science; the efficacy of prayer cannot be measured by his apparatus; it belongs to a region where weights and measures avail nothing. Equally gratuitous, though in keeping with the modern tendency, is his flank attack on the humanities. This is precisely the quarrel which we have with vocational psychology, that it considers man too much with regard to his capacity for productive work, whereas his first object is to build up a strong moral personality and to store up energy which eventually will seek an outlet in the daily tasks of life.

The various tests designed cannot reach that which really counts in life and what is designated as the personal equation. Some Frenchman has said: "*L'homme est une quantité indéterminable*"; and there is much truth in the observation. The real possibilities of a man are found out when he is confronted by some great crisis which searches him through and through; but the psychometrical appliances of the laboratory cannot gauge him or get his full measure, simply because quantitative measurement cannot be introduced into the processes of the mind. We may be able to reduce to quantitative terms the reaction time of a sensation, but the thinking processes, the emotions, and the volitional activities refuse to be thus registered. We do not share the author's hope of the future development and wide range of applicability of his science; its limitations lie in the nature of things, that is in the spiritual character of the

mental life of man. In a way, the modern vocational psychologist lapses into the same error which he ridicules in the phrenologist and the physiognomist. To determine a man's abilities from the formation of his skull or his outward features is but a cruder form of the same fallacy which attempts to read a man's soul by means of his psychograph. In both cases there is a lack of correlation between the thing which we wish to know and the phenomena which come under our observation.

Serious objections stand against the claims and pretensions of this new science. Its implications, if not its actual professions, are decidedly materialistic; its tendencies are toward a lowering of educational ideals; and lastly, and this is the gravest objection, it endangers personal liberty by its persistent appeal to social control over human nature.

This fundamental divergence of opinion understood, we admit that the author has collected much curious and interesting material, and that much benefit may accrue to the science of education from his particular field of research. He has given us a very thought-provoking book, which will stimulate the sense of observation and may prevent many a vocational blunder, with its subsequent regret.

C. B.

Literary Chat.

Even the spiritual life will gain if it adopts scientific methods and makes judicious use of the various pedagogical devices which are the fruit of the modern study of experimental psychology. The application of just such helps (which our age has, if not discovered, at least perfected) to the study and teaching of the Christian life is the distinctive feature of a handbook published by the Brothers of the Sacred Heart (*Manuel de Perfection Chrétienne et Religieuse*. Desclée, De Brouwer & Cie., Paris). The venture is a complete success. Headings which give quick orientation, synoptic tables which facilitate reviews, a discerning use of small and heavy type, intelligent paragraphing, a stimulating questionnaire, contribute to make this an ideal book from the pedagogical viewpoint, not to mention its attractive and handy make-up. This much for the method and the externals. The matter is not inferior to the form; it is solid, well selected, and lucidly presented. The great masters of the spiritual life are laid under contribution and appropriate texts of Scripture abound. There is an interesting and sometimes startling vividness in the exposition of familiar truth, as an illustration of which the following striking sentence may serve: "Mollesse et perfection! Deux termes qui jurent, car seuls les violents parviennent à la gloire." For masters of novices this manual is invaluable; at the same time, it will prove a mine of purest ore for the pulpit speaker and a safe guide in the direction of souls. We voice only one regret, that it is not in English, for the French idiom, in which it is written, will of necessity limit its sphere of usefulness. The Brothers of the Sacred Heart, Metuchen, New Jersey, have a limited supply of copies on hand.

P. J. Kenedy & Sons, New York, have published a well bound and well printed prayerbook for the Junior Sodalists (*The Book of the Junior Sodalists*

of our Lady. Compiled and arranged by Father Elder Mullan, S.J.). It contains all the usual prayers and necessary instructions and possesses the additional advantage of being cheap.

Holy Mass should always be the centre and radiating focus of popular devotion. Through recent Eucharistic legislation and practice this has become more patent than perhaps heretofore. Nothing makes more for robust and sane piety than proper attendance at the Holy Sacrifice. Father W. B. Sommerhauser, S. J., has compiled a book which will help students to reap abundant harvests of grace from their assistance at the daily Mass. (*Students' Mass Book and Hymnal*. B. Herder, St. Louis.)

The problem of giving religious instruction to the 1,500,000 Catholic children who are attending public schools in this country is one that has tested the best intelligence and the zeal of many a pastor of souls. The insistence of the problem is no less obvious than its importance. The solution, however, is not so easy; but here as elsewhere organization of the forces of instruction commends itself as at once effective and feasible. How such organization may be formed and carried on is succinctly and happily explained in a little pamphlet, *Practical Plan of the Catholic Instruction League*, compiled and published by Fr. John M. Lyons, S.J. (Holy Family Church, Chicago).

The brochure is likely to be known already by readers of this REVIEW since it is in its second edition and some of its material has previously appeared in America and in *The Queen's Work*.

The pages devoted to vacation schools bid us pause. From them we learn that the daily Bible schools (non-Catholic, of course) have reached their highest development in Philadelphia. Eighteen colleges furnish teachers, money, and supplies. Fourteen denominations coöperate. On the list of these Bible schools there are five for Hungarian children, twelve for Italian, ten for negroes, eighteen for Jewish boys and girls. There are 330 teachers to look after children of thirty-nine nationalities. Eighty churches, tents, and settlement houses had their doors wide open from 10 July to mid-August, and children from four years to fourteen received instruction in the Bible, practical philanthropy, and manual training.

Amongst the 25,000 children listed in these vacation Bible schools it would be interesting to know how many were Catholic. It is good to hear that Catholic vacation school work is carried on successfully in New York, St. Louis, Chicago, Cincinnati, Boston, and elsewhere.

The Society of the Divine Saviour (St. Nazianz, Wisconsin) publishes the *Manna Almanac for Children*. Sweet and nutritious food is in it—prepared especially “for little minds and little hearts and little souls.” Sketches of the lives of youthful saints, cheerful stories, a number of poems, riddles and other such things there are, together with an interspersal of fairly good pictures, the whole making a desirable companion for the child's journey of 1917. If to it be added the monthly *Manna* for children, the little ones will be fairly supplied with healthful reading during the coming year.

A Sister of St. Joseph has compiled a series of readers entitled *The Ideal Catholic Readers* (The Macmillan Co., New York). Judging by the fourth in the series, the title is well chosen. If reading in the elementary grades comprises two periods, the period of learning to read occupying the first three years, and the immediately ensuing period of reading to learn, then the *Fourth Reader* introduces the latter period. And so the compiler has provided many pieces, a goodly number of which the child, having read, will do well to learn. The Bible, history, nature, the best literature have furnished of their choicest; so that the book may be said to serve at once the art of reading, intellectual growth, the fostering of noble ideals and the cultivation of the higher life.

St. Michael's Almanac for 1917, published and printed by the Mission Press, Techny, Ill., is a credit to the Society of the Divine Word, as regards both its contents and its mechanical make-up. The stories are edifying and well selected, and the illustrations attractive and varied.

The publishers of *The Official Catholic Directory*, we are informed, are making unusual efforts to have the 1917 edition ready as early as possible. Compilation of the lists of names and addresses and the other ecclesiastical information which fill the pages of this most useful annual, is a task of formidable proportions. Question forms are sent out by the thousands and a stamped envelope bearing return directions is sent with each blank, so that the person addressed, whether pastor, chancellor, rector of a seminary, superior of a religious community, university, college, or other religious institution, has but to fill in and mail the answers. So thorough-going are the measures adopted by the publishers for securing full, accurate, up-to-date, and authentic information about the Church in America, that it is a pleasure to bespeak here the coöperation of the clergy. On their care and promptitude in making returns depend the value and service of the *Directory*, which is sanctioned as the authorized year-book for the United States on matters pertaining to the diocesan clergy lists and ecclesiastical and religious statistics in general. It is highly desirable to have one's copy of the *Official Catholic Directory* at the beginning of the year, and that is possible only if the information blanks are properly returned to the respective chanceries.

We are reminded in this connexion of a vital item of our church statistics which for several reasons deserves to be better reported—the number of converts each year. Several months past one of our correspondents called attention to the importance of having official returns of conversions made to the chanceries so that they in turn could pass them on to the *Directory* for publication. Only sixty-nine dioceses reported the number of conversions last year. It would be well to have a substantially complete record in figures of what the Church is really doing in the various sections of the Union toward bringing non-Catholics to a knowledge of the Truth.

The Press of the Pontifical Biblical Institute issues, among other publications of recent date, an *Elenco Alfabetico delle Pubblicazioni Periodiche Biblioteche di Roma*. The largest number by far of important theological publications seem to come from Germany.

Mr. Harold M. Wiener, the London barrister, well known for his studies in Pentateuchal criticism, publishes through the Bibliotheca Sacra Company a brochure on the *Date of the Exodus*. He believes that owing to the excavations at Pithom and Raameses, we can determine not merely the reign but the year in which the great pilgrimage took place. That year would be the second (or first) of Merneptah, the successor of the Pharaoh Rameses, on the fifteenth day of the month of Abib. (Bibliotheca Sacra Co., Oberlin, Ohio.)

Der Wanderer Kalender for 1917 (St. Paul, Minnesota) is an exceptionally fine piece of almanac production. The illustrations are of a superior type and the stories and "Kurzweil" are good and abundant.

Voices of the Valley (P. J. Kenedy & Sons) by F. McKay is a gleaner's journey through the field of Christian perfection. She gathers brief thoughts of saints and reflections of sages on faith and hope, charity, humility, patience, poverty, meekness, obedience, purity, simplicity, mercy, kindness, and peace, in order that these may find an answer in the heart of the casual reader.

Bishop Joseph Busch of St. Cloud now issues also a German edition of his monthly *My Message* (*Meine Botschaft*) for his people. It is a new plan for making an official organ of the diocese absolutely reliable. There are two editors, Fathers Markert and Grunenwald; but the Bishop himself writes the leaders, signed and full of interest as well as of apostolic spirit. Type, illus-

trations, and general make-up are quite attractive, as befit such an organ if it is to appeal to the faithful of to-day.

We have previously had occasion to call attention to Fr. Homan's pamphlet, *Prohibition, the Enemy of Temperance*. We wish now to bespeak interest in the same author's more recent study, *National Prohibition: Its Supreme Folly*. The fruits of much observation, extensive reading, and reflection are here summed up. There is hardly a phase of Prohibition—*pro* or *anti*—that is left unconsidered. It is no intemperate plea for temperance nor prohibitive inveighal against Prohibition. On the contrary, it is a calm, thoughtful, well-informed defence of moderation in the use of alcohol and a dispassionate objective demonstration that National Prohibition does not point the way to the abolition of the drink evil. Orders and communications respecting the booklet should be sent to the Rev. J. A. Homan, St. Francis Hospital, Cincinnati, Ohio.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

MANUEL DE PERFECTION CHRÉTIENNE ET RELIGIEUSE. Société Saint-Augustin, Desclée, De Brouwer & Cie., Paris; Brothers of the Sacred Heart, Metuchen, N. J. 1913. Pp. 589.

LE LIEUTENANT-COLONEL DRIANT. Allocution prononcée en l'Église Notre-Dame de Paris par le R. P. Barret, le 28 juin, 1916. Se vend au profit des Œuvres de Guerre de la Ligue des Patriotes. Gabriel Beauchesne, Paris. 1916. Pp. 16. Prix, 0 fr. 50; 0 fr. 60 franco.

HISTORICAL.

ROMA. Ancient, Subterranean, and Modern Rome in Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. With Preface by Cardinal Gibbons. Parts XVII and XVIII. Complete in 18 parts, published bi-monthly, with 744 illustrations in the text, 48 full-page inserts, and 3 plans of Rome. Benziger Bros., New York. 1916. Pp. 32 each part. Price, \$0.35 each part; 6 parts (one year), \$2.00; 18 parts (complete), \$6.00.

REPORT ON THE ATTENDANCE AT CATHOLIC COLLEGES AND UNIVERSITIES IN THE UNITED STATES. By the Committee. (*The Catholic Educational Association Bulletin*, Vol. XII, No. 4—August, 1916.) Published quarterly at 1651 E. Main St., Columbus, Ohio. Pp. 19. Annual individual membership fee, \$2.00.

BENOÎT XV ET LE CONFLICT EUROPÉEN. Par M. l'Abbé G. Arnaud d'Agnel, Docteur en Théologie et en Philosophie. Première Série. Tome Premier: A la Lumière de l'Évangile. Pp. 338. Tome Deuxième: A la Lumière de l'Histoire. Pp. 396. P. Lethielleux, Paris. 1916. Prix, les 2 volumes, 7 fr.

MISCELLANEOUS.

ST. MICHAEL'S ALMANAC FOR 1917. Published for the benefit of the Mission houses and foreign missions of the Society of the Divine Word. Vol. XIX. Mission Press of the Society of the Divine Word, Techny, Ill. Pp. 109. Price, \$0.20.

APOSTEL-KALENDER. 1917. Reich illustriert. Gesellschaft des Göttlichen Heilandes, St. Nazianz, Wisconsin. Seiten 128. Preis, \$0.25.

THE CATHOLIC MIND. Vol. XIV, No. 18: Pseudo-Scientists vs. Catholics. The Pope and the Children. Scandalizing the Little Ones. Why go to College? The Guardian of Purity. The American Press, New York. 22 September, 1916. Pp. 24. Price, \$0.05; \$1.00 per year.

THE NEW MORN. English Diplomacy and the Triple Entente. A Phantasmagoria in One Act. By Barrie Americanus Neutralis (Paul Carus). Open Court Publishing Co., Chicago. 1916. Pp. 36. Price, \$0.50.



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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. V.—(LV).—DECEMBER, 1916.—No. 6.

SOME NOTES CONCERNING THE EARLIEST KNOWN OFFICE OF THE IMMACULATE CONCEPTION.

NOT very long ago I had the good fortune to have before me three forgotten books: two perfect copies of different date of a work once common enough and read daily by thousands but now exceedingly rare and altogether neglected, the Roman Breviary unreformed, the order of the "Work of God" as it was in the days before Saint Pius V disfigured it; and a book printed in Paris in 1669, a poor little tattered prayer book which must have lived for many years in the sleeve of some Franciscan habit—"Breviarium Romanum ad usum trium ordinum sancti Patris Francisci."

On the title-page of the less ancient of the two breviaries of the unreformed Roman Rite, a beautiful quarto volume bound in velvet, once red but now of the color of faded rose leaves, these words thus display themselves in crimson ink and Gothic characters very clear and bold:

BREVIARIUM DE
CAMERA
SECUNDUM
CONSUETUDINEM
ROMANE
CURIE

and on the last sheet runs this inscription, which shows that the work was printed in Venice, and published on the first of June in the year 1500:

Ad laudem et gloriam sanctissime trinitatis: totiusque ierarchie celestis: hoc opus divinorum officiorum Breviarii de Camera secundum usum et ordinationem sancte Rhomane Curie: vigilantia cura et diligentia clarissimorum virorum revisum emendatumque: et omni

menda detersum: Jussu et impensis Antonii Bergomeñ. de Zanchis: et Francisci de Balthasar de Perusia sociorum: felice numine expletum est: in Venetiarum urbe incylta: Regnante clarissimo principe Augustino Barbado: anno nativitatis Christianissime Millesimo-quincentesimo: Kalendas Junias.

This book is in a marvelous state of preservation and has apparently seen very little service: time has not discolored the paper, its ample margins are without thumb marks, the black ink is still black, the red is not faded. It would be an easy thing to persuade oneself that these fresh sheets without spot or wrinkle had just come from the printing house.

The older breviary is a little bulgy handbook in a shabby brown leather cover with clasps of tarnished metal. It was printed at Venice in 1481 and must have been in constant use for a very long period: on every page it carries the scars of its conflict with time and man. I think it is a little easier to read than the breviary of 1500, for although the type is smaller it is more clear, the abbreviations are less numerous, and there are not so many misprints. It contains the same pieces as the later edition, but some of the rubrics are more concise; and a few of the proper offices of the Saints appear in the form of an appendix; these were probably granted after the manuscript had gone to press.

This breviary has no title-page, but the text begins with these words: "In nomine domini nostri jesu christi Amen. Ordo psalterii secundum morem et consuetudinem romane curie feliciter incipit"—and ends thus: "Explicit breviarium secundum morem romane curie: Impressum Venetiis per franciscum renner de hailbrun: Anno domini M.CCCC.LXXXI° Deo gratias."

Having finished the special work for which I had begged the loan of these old service books, loath to lay them aside, I was turning over the pages of the rose-colored volume and marveling at the excellence of the printing and the paper when this unusual rubric attracted my notice: "Here beginneth another office of the Immaculate Conception of the Virgin Mary: to wit that which was written by the Reverend Father Dom Leonardus Nogarolus, Protonotary Apostolic, Doctor of Arts and Divinity and a man of much fame". Sixteenth-century offices of the Immaculate Conception are rare: I knew of only

one—the beautiful office described in the December issue of the *Irish Ecclesiastical Record* of 1892, and which I myself had found in a breviary that was printed in Bruges in 1520—“*Breviarium ad usum insignis ecclesie sancti Donatiani Brugensi Dyocesis Tornacensi.*” Hence I was not a little surprised when I read the above-quoted rubric which seemed to intimate that the book before me contained at least two such offices and I began to wonder whether either of them would prove to be the Bruges office. I therefore determined to look into the matter and the following notes are the result of the investigation.

The Roman breviary of 1500 contains two offices for the eighth of December, neither of them is the Bruges office, and only the second is in reality an office of the Immaculate Conception. The first is written under this rubric: “*In Conceptione sancte marie,*” it begins with the words “*Conceptio gloriose*” and, *mutatis mutandis*, it is nothing more than the well-known office which is still chanted on the feast of Our Lady’s Nativity (8 September). The office attributed to Nogarolus follows immediately afterward. It begins with the words “*Sicut lilium inter spinas,*” and may be not inaptly described as a mystery play in honor of the Immaculate Conception. Therein the doctrine of the Immaculate Conception is set forth with theological precision; and note therein the term Immaculate Conception is repeated again and again. It occurs in the Versicle after the Hymn at First Vespers, in the Collect, which is common to all the Hours, and in the Invitatorium. We find it also in the opening rubric, as we have seen, and in the Hymn at Lauds Our Lady is thus addressed: “*Intrent ut astra flebiles immaculata concepta es.*”

Both these offices are also to be found in the breviary of 1481. In this case too the second is printed under that strange rubric concerning Nogarolus, and the reading of each is almost the same as in the breviary of 1500. But if the redactor of this breviary did not change the text of either of the offices in question, he changed the position of one of them, for in the breviary of 1481 the office “*Sicut lilium*” is not printed in the body of the book but in the Appendix.

Hence it is evident that the office “*Conceptio gloriosae*” is older than the office “*Sicut lilium,*” or rather, that it was

already in the Roman Breviary when "*Sicut lilium*" found a place there, and that this event occurred shortly before the publication of the breviary of 1481 — probably somewhere about the year 1480.

Moreover, since this breviary contains both these offices and since they appear side by side in the breviary of 1500 it is certain that "*Sicut lilium*" was not intended to supersede the "*Conceptio gloriosae*." The Roman clergy, it would seem, were free to recite which they would, even as in our own time—in the spacious days of Leo and until yesterday—those who were bound to the Divine Hours could fulfil their obligation on most ferial days by reciting either a votive office of the office of the feria.

Before the reform of Saint Pius V there were only two categories of double festivals. Those in the first were called greater doubles, those in the second, lesser doubles. The first included all such feasts as would be now styled doubles of the first class or doubles of the second class, the second such as would be at present described as greater doubles or lesser doubles.

In the Roman breviaries of 1500 and 1481 each of the alternative offices assigned to the feast of Our Lady's Conception is marked "*Duplex majus*." In the case of the first, seemingly, this term corresponds to our "*Duplex secundae classis*"; in the case of the second, certainly, to our "*Duplex primae classis*", for a rubric at the end of the office "*Sicut lilium*" makes it perfectly clear that this feast was superior in rank to the Second Sunday in Advent (a Sunday which took precedence of all feasts but the greatest), at all events when it was celebrated with the office "*Sicut lilium*": "If the feast fall on a Sunday," this rubric directs, "let the office be of the feast, and the Sunday office said on the following day, in accordance with the dispensation granted by the Supreme Pontiff, but on the octave day¹ the office shall be of the Sunday, and the office of the octave transferred to the following Monday; but when the Sunday falls on one of the days within the octave, then shall the office be of the Sunday with a commemoration of the octave." All this is in accordance with the discipline

¹ Octave day is marked *Duplex minus*.

of to-day save on one point, as the reader will call to mind: now when the octave day falls on a Sunday it is not transferred, but a commemoration of it is made at the Sunday service.

Moreover, it is evident from the arrangement of the lessons, as we shall see, that on the feast of Saint Damasus (11 December) the office was always of the feast with a commemoration of the octave and so too on the feast of Saint Lucy (13 December). Thus, out of the eight days of the octave, on five only was the office of the Immaculate Conception recited.

There are proper Lessons for all three Nocturns on the first day of the octave (8 December), but whilst those for the first and second Nocturns were repeated daily throughout the octave whenever the office was of the octave, those of the third were only said on the festival itself, and there are four extra sets of third Nocturn Lessons headed "*Infra Octavam.*" Thus this service is provided with five distinct sets of third Nocturn Lessons; but note, five and no more. It is certain therefore that on five days only out of the eight, the office was of the Conception.

Now on one of the days of the octave, as we have already seen, the office of the Sunday was always said, and since the feasts of Saint Damasus and Saint Lucy are both provided with proper Lessons, it is evident that one or other of them was recited on each of the two remaining days.

Before the reform of Saint Pius V, as the reader will call to mind, the first three lessons of Matins were not as a rule taken from the Sacred Scriptures on fixed festivals, nor does the feast we are now considering form an exception to this rule. The first Lesson of the first Nocturn is headed "*Ex dictis beati Hieronymi,*" the second "*Ex sermonibus sancti Augustini,*" the third "*Ex dictis sancti Idelphonsi archiepiscopi tholetani.*"

The first and third Lessons of the second Nocturn are both headed "*Ex dictis plurimorum sanctorum*" and in both of them each saint's contribution is preceded by his name: Hilarius, Cyprian, Basil, Augustine, Idelphonsus, Origen, and Ambrose in the first case; and in the second Cyril, Bernard, Thomas, Dominic, and Richard of Saint Victor. The second Lesson of the same Nocturn is headed "*Anselmus de exordio mundane salutis.*"

The lessons for the third Nocturn are taken from the first part of a long Homily on the Gospel for the day—"In illo tempore loquente Jesu ad turbas quedam mulier de turba dixit illi Beatus venter," etc. The author's name is not indicated: it is headed only "Homilia." Possibly it is from the pen of Nogarolus himself.

The four sets of extra Lessons are headed "Infra Octavam" and they contain the remaining portion of the homily above referred to.

Strangely enough, at this office, so rich in other respects, the Hymns from the common Office of Our Lady are appointed to be sung: "Ave maris stella," "Quem terra," and "O gloriosa." The second stanza of the last, however, is thus adapted to suit the festival.

Quod Eva tristis abstulit
Tu reddis almo germine:
Intrent ut astra febriles
Immaculata concepta es.

Although the office "Sicut lilium" was not adopted by the Roman Church until 1480, that it was written at an earlier date is, I think, sufficiently probable. The internal evidence of the office itself seems to point in this direction: it contains several peculiarities which are hardly in accordance with Roman usage:

a. Alleluias at the short responsories, at the versicles and responses that follow the hymns and after all the antiphons, as though the feast of the Immaculate Conception fell in Paschal time.

b. On the first night and on the first night only a versicle without Alleluia immediately after each of the Matin psalms, after each of the psalms at Lauds with a Gloria Patri, and after the canticles Benedicite and Benedictus. These versicles are without responses: they are isolated ejaculations. They certainly do not carry on the thought of their psalms or canticles, but in some cases perhaps they are derived from the antiphon of those pieces.

c. A set of eight special responsories for the octave day of the feast.

d. On the first night and on the first night only instead of an eighth responsory at Matins an antiphon with Alleluia. A

word of explanation is perhaps needed. Before the reform of Saint Pius V the *Te Deum* was not sung on all festivals but only on a few of the greater festivals; on these days eight responsories were said at Matins and on all other feast-days nine. One is tempted then to think that this Office was not originally written for the Roman Rite but for the breviary of some church with a local rite of its own—their name was legion at the end of the Middle Age—and that when at length Rome adopted it, for some reason or other she did not revise it. In the fourteen-hundreds, we must not forget, the mother and mistress of all the Churches was exceedingly long-suffering in respect to liturgical aberrations, and that is one of the reasons why her breviary of this period is so much more interesting and so much more picturesque than are any of her service books of later days.

In the breviary printed in Paris in 1669, the “Roman Breviary according to the Use of the Three Orders of Holy Father Francis”, the office “*Sicut lilium*” again appears, but without the rubric attributing it to Nogarolus and, as might be expected from the date of the publication, with the old leaven purged out: the peculiarities referred to in a previous paragraph are erased, Scriptural lessons are substituted in the first nocturn for the former patristic mosaics, and the hymns, which in the original versions appear as they were written, are now of course emasculated by Pope Urban’s amendments.

Even so, almost the whole of Nogarolus’s office remains and the reading varies hardly at all from the reading of the earliest breviaries. It is the only office for the eighth of December which this breviary contains; and, it will be interesting to note, in the ordinary Roman Breviary of the same period the only office provided for the feast of Our Lady’s Conception is “*Conceptio gloriose.*”

Several pieces of the modern office of the Immaculate Conception are taken textually from the office attributed to Nogarolus, viz.:

(i) The first of the group of five antiphons appointed to be said at Lauds and the Hours—“*Tota pulchra.*” This antiphon is the second antiphon of First Vespers in the original office.

(ii) The third antiphon of the same group—"Tu gloria Jerusalem." This in the original office is the third antiphon of First Vespers.

(iii) The second Psalm Antiphon at Matins—"In sole posuit Deus tabernaculum suum." This passage with the word *Deus* left out forms the ejaculatory versicle said immediately after the third of the Matin Psalms in Nogarolus's office.

(iv) The versicle which follows the hymn at First and Second Vespers and at Lauds. In the original office this versicle is said at First Vespers only.

(v) The Collect.

(vi) The Little Chapter at Sext.

(vii) The first part of the second Responsorium of Matins—"Transite ad me." This responsory occupies the same place in the original office.

(viii) The first part of the third Responsorium of Matins—"Ego ex ore." This Responsory is the first of Matins in the original office.

The following transcription of this interesting and in several respects most important office is taken from the breviary of 1481. The abbreviations are expanded, but the original spelling is retained. It is the ordinary spelling of the period and does not differ very widely from our own: *e* is invariably used for *æ* diphthong and for *œ* diphthong; there are a few superfluous *h*'s—*archa* for example for *arca*, *Rhomani* for *Romani*, and one or two other unimportant peculiarities. Though the original punctuation leaves something to be desired I have not ventured to change it. The Lessons are omitted. The Rubrics are in italics.

TEXT OF THE OFFICE
SICUT LILIUM
ACCORDING TO THE VERSION
CONTAINED
IN THE ROMAN BREVIARY OF 1481.

Incipit aliud officium Immaculate Conceptionis Virginis Marie: editum per reverendum Patrem Dominum Leonardum Nogarolum prothonotarium apostolicum: artium ac sacre theologie doctorem famosissimum.

IN PRIMIS VESPERIS

Ana. Sicut liliū inter spinas ² sic amica mea inter filias Ade. Alleluia.

Psalmi Dixit Dominus *cum reliquis de Sancta Maria.*

Ana. Tota pulchra es Maria et macula originalis non est in te. Alleluia.³

Ana. Tu gloria Hierusalem, tu letitia Israel, tu honorificentia populi nostri. Alleluia.⁴

Ana. Vox enim tua dulcis et facies illa tua decora nimis. Alleluia.⁵

Ana. Que est ista que descendit de deserto delitiis affluens, innixa super dilectum filium. Alleluia.⁶

Hymnus Ave maris stella.

V. Immaculata Conceptio est hodie sancte Marie Virginis. Alleluia.

R. Cujus innocentia inclytā cunctas illustrat devotas animas. Alleluia.

Ad Magnificat

Ana. Quam pulchri sunt gressus tui filia principis: ⁷ collum tuum sicut turris eburnee: oculi tui divini: ⁸ et come capitis tui sicut purpura regis: ⁹ quam pulchra es et quam decora carissima.¹⁰ Alleluia.

Capitulum

Ego diligentes me diligo: et qui mane vigilant ad me inveniunt me: ¹¹ in viis justitię ambulabo ut ditem diligentes me: ¹² qui me elucidant habebunt vitam eternam.¹³

Oratio

Deus qui per Immaculatam Virginis Conceptionem dignum Filio tuo habitaculum preparasti: concede quesumus: ut sicut ex morte ejusdem Filii tui previsa: eam ab omni labe preservasti: ita nos quoque mundos ejus intercessionem: ad te pervenire concedas. Per eundem.

² Cant. 2: 2.

³ Cant. 4: 7.

⁴ Judit. 15: 10.

⁵ Cant. 2: 14.

⁶ Cant 8: 5. The Breviary of 1500 has *descendit* for *ascendit*.

⁷ Cant. 7: 1.

⁸ Cant. 7: 4.

⁹ Cant. 7: 5.

¹⁰ Cant. 7: 6.

¹¹ Prov. 8: 17.

¹² Prov. 8: 20 and 21.

¹³ Ecclesiasticus 24: 31.

AD MATUTINUM

Invitat Immaculatam Conceptionem Virginis Marie celebremus.
Christum ejus preservatorem adoremus Dominum.

Psalmus Venite. *Hymnus* Quem terra.

In Primo Nocturno

Ana. Multe filie congregaverunt sibi divitias: tu vero supergressa es universas.¹⁴

Psalmus Domine Dominus noster.

V. Eo quod esset cunctorum viventium mater.¹⁵

Isti Versiculi dicuntur immediate post Psalmum et solum in prima nocte.

Ana. Surrexerunt filii ejus et beatissimam predicaverunt: vir ejus et laudavit eam.¹⁶ Alleluia.

Psalmus Celi enarrant gloriam Dei.

V. Os nunc de ossibus meis: et caro de carne mea.¹⁷

Ana. Fortitudo et decor indumentum ejus:¹⁸ byssus et purpura vestis illius.¹⁹ Alleluia.

Psalmus Domini est terra.

V. In sole posuit tabernaculum suum.²⁰

V. Liberasti me Domine ex ore Leonis. Alleluia.²¹

R. Et a cornibus unicornium humilitatem meam.²² Alleluia.

(1)

R. Ego ex ore Altissimi prodii primogenita ante omnem creaturam: ego in celis feci ut oriretur lumen indeficiens: Et sicut nebula tegi omnem carnem.²³

V. Gyrum celi circuivi sola, et profundum abyssi penetravi: et in omni populo et in omni gente primatum tenui.²⁴
Et sicut nebula.

¹⁴ Prov. 31: 29.

¹⁵ Gen. 3: 20.

¹⁶ Prov. 31: 28.

¹⁷ Gen. 2: 23.

¹⁸ Prov. 31: 25.

¹⁹ Prov. 31: 22.

²⁰ Ps. 18: 6.

²¹ Ps. 21: 22.

²² Ps. 21: 22.

²³ Ecclesiasticus 24: 5 and 6.

²⁴ Ecclesiasticus 24: 8, 9 and 10.

(2)

R. Transite ad me omnes qui concupiscitis me: et a generationibus meis implemini: spiritus enim meus super mel dulcis et hereditas mea super mel et favum.²⁵

V. Qui audit me non confundetur: et qui elucidant me vitam eternam habebunt.
Spiritus enim meus.²⁶

(3)

R. Meum est consilium et equitas mea est prudentia: mea est fortitudo: ²⁷ Per me principes imperant: et potentes decernunt justitiam.²⁸

V. Ego diligentes me diligo: et qui mane vigilant ad me invenient me. Per me principes.²⁹
Gloria Patri.
Per me principes.

In Secundo Nocturno

Ana. Quid videbis in Sunamite nisi choros castrorum.³⁰ Alleluia.
Psalmus Eructavit cor meum.

V. Ipsa est mulier quam preparavit Dominus filio Domini mei.³¹

Ana. Aque multe non potuerunt extinguere charitatem nec flumina peccatorum obruent Mariam.³² Alleluia.

Psalmus Deus noster refugium.

V. Non tetigit eam Abimelech ³³ sed ipsa conteret caput suum.³⁴

Ana. A custodia matutina usque ad noctem speravit Maria in Domino: quia copiosa apud eum redemptio.³⁵ Alleluia.

Psalmus Fundamenta ejus in montibus.

V. Terra in qua stas sancta est.³⁶

V. Eruisti a framea Deus animam meam. Alleluia.³⁷

R. Et de manu canis unicam matrem meam. Alleluia.³⁸

²⁵ Ecclesiasticus 24: 26 and 27.

²⁶ Ecclesiasticus 24: 30 and 31.

²⁷ Prov. 8: 14.

²⁸ Prov. 8: 16.

²⁹ Prov. 8: 17.

³⁰ Cant. 7: 1.

³¹ Gen. 24: 44.

³² Cant. 8: 7.

³³ Gen. 20: 4.

³⁴ Gen. 3: 15. Cf. also Iudic. 9: 53.

³⁵ Ps. 129: 6 and 7.

³⁶ Exod. 3: 5.

³⁷ Ps. 21: 21.

³⁸ Ps. 21: 21.

- R.* Equitatu meo in curribus Pharaonis assimilavi te amica mea: pulchre sunt gene tue sicut turturis: ³⁹ faciamus adjutorium simile sibi.⁴⁰
- V.* Eo quod post virum tuum alterum nescieris: ideo manus Domini confortavit te: et ideo eris benedicta in eternum.⁴¹ Faciamus adjutorium.
- R.* Fac tibi archam de lignis levigatis⁴² rupti quod sunt fontes abyssi magni: ⁴³ Et factum est diluvium peccati super omnem terram.⁴⁴
- V.* Archa vero deifera elevata est in sublime⁴⁵ et forebatur super aquas: ⁴⁶ opertique sunt omnes montes excelsi sanctorum.⁴⁷ Et factum est.
- R.* Fiat mihi sanctuarium et habitabo in medio eorum: ⁴⁸ archam de lignis Sethim compingite⁴⁹ et deaurabis eam auro mundissimo intus et foris: ⁵⁰ Et pones super mensam panes propositionis in conspectu meo semper.⁵¹
- V.* Inspice et fac secundum exemplar quod tibi in monte monstratum est.⁵²
Et pones super mensam.
Gloria Patri.
Et pones super mensam.

In Tertio Nocturno

- Ana.* Que est ista que ascendit per desertum sicut virgula fumi ex aromatibus myrrhe et thuris et universi pulveris pigmentarii. Alleluia.⁵³
- Psalms* Cantate Domino canticum novum: cantate Domino omnis terra.
- V.* Laudabunt eam in portis opera sua.⁵⁴

³⁹ Cant. 1:8, 9.

⁴⁰ Gen. 2:18.

⁴¹ Judit. 15:11.

⁴² Gen. 6:14.

⁴³ Gen. 8:11.

⁴⁴ Gen. 8:17.

⁴⁵ Gen. 8:17.

⁴⁶ Gen. 8:18.

⁴⁷ Gen. 8:19.

⁴⁸ Exod. 25:8.

⁴⁹ Exod. 25:10.

⁵⁰ Exod. 25:11.

⁵¹ Exod. 25:30.

⁵² Exod. 25:40.

⁵³ Cant. 3:6 literal.

⁵⁴ Prov. 31:31.

Ana. Ferculum fecit sibi rex¹ Salomon de lignis Libani: columnas ejus fecit argenteas: reclinatorium aureum: ascensum purpureum media charitate constravit. Alleluia.⁵⁵

Psalmus Dominus regnavit exultet.

V. Dignum dilecto meo ad potandum.⁵⁶

Ana. Que est ista que progreditur quasi aurora consurgens: pulchra ut luna: electa ut sol: terribilis ut castrorum acies ordinata. Alleluia.⁵⁷

Psalmus Cantate Dominum canticum novum quia.

V. Et ideo eam amavit rex plus quam omnes mulieres.⁵⁸

V. Vere Dominus est in loco sancto isto, et ego nesciebam. Alleluia.⁵⁹

R. Non est hic aliud nisi domus Dei et porta celi. Alleluia.⁶⁰

R. Omnes moriemini quia in Adam peccavistis: ⁶¹ quid habes Hester elevata in populis: Ego sum frater tuus noli metuere: non morieris: non enim pro te sed pro omnibus hec lex constituta est.⁶²

V. Non extinguetur in nocte lucerna tua ⁶³ non timebis a frigore nivis: ⁶⁴ non enim pro te.

Hac nocte non dicitur octavum responsorium sed infra hebdomadam: sed loco ejus cantatur a choro Tota pulchra.

Infra vero hebdomadam sine cantu dicitur cum lectione Tota pulchra es amica nostra: columba nostra: et macula originalis non est in te.⁶⁵ Alleluia.

Responsorium VIII infra Octavam

R. Filius meus parvulus est et delicatus: domus quam edificari volo talis esse debet ut in cunctis nationibus nominetur: Et ob hanc causam ante mortem suam omnes preparavit impensas.⁶⁶

V. Elegi et sanctificavi locum istum ut sit nomen meum ibi in sempiternum et permaneant oculi mei et cor meum ibi cunctis diebus.⁶⁷

⁵⁵ Cant. 3: 9, 10 literal.

⁵⁶ Cant. 7: 9 literal.

⁵⁷ Cant. 6: 9 literal.

⁵⁸ Esth. 2: 17.

⁵⁹ Gen. 28: 16.

⁶⁰ Gen. 28: 17.

⁶¹ 1 Cor. 15: 22.

⁶² Esth. 15: 12, 13.

⁶³ Prov. 31: 10.

⁶⁴ Prov. 31: 21.

⁶⁵ Cant. 4: 7.

⁶⁶ Paral. 22: 5.

⁶⁷ 2 Paral. 7: 16.

Et ob hanc causam.

Gloria Patri.

Et ob hanc causam.

- R. Domus quam cupio edificare magna est nimis et inclyta: ⁶⁸ Quia magnus Deus noster super omnes deos. ⁶⁹
- V. Quis ergo poterit prevalere ut edificet ei dignam domum: si celum et celi celorum capere eum nequeunt. ⁷⁰
- Quia magnus Deus.
- R. Statim ut sensit Ysaac vestimentorum illius fragrantiam benedicens ait: ecce odor filii mei: Sicut odor agri pleni cui benedixit Dominus. ⁷¹
- V. Vestimenta non vestimentum considera: quia Christus et Maria sine macula illius non illorum: quia caro unius caro alterius.
- R. Erat autem uterque nudus Adam et uxor ejus et non erubescerant quia sine macula et ruga: Nullum motum carnis sentiebant.
- V. De viro sumpta est que a Christi latere preservata innocentiam carnis filii sapiens Virago vocata est. ⁷²
- Nullum motum carnis.
- R. Diffusa est gratia in labiis tuis propterea benedixit te deus in eternum: ⁷³ parata sedes Christi ex tunc. ⁷⁴ Et ideo concupivit Rex faciem tuam et decorem induit. ⁷⁵
- V. Benedixisti Domine terram tuam avertisti captivitatem Jacob ⁷⁶ avertisti omnem iram tuam: avertisti ab ira indignationis tue ⁷⁷ quia parasti lucernam Christo tuo. ⁷⁸ Et ideo concupivit.
- R. O Israel quam magna est domus dei et ingens: Locus possessionis est magnus et excelsus. ⁷⁹
- V. Qui scit universa novit eam et invenit prudentia sua. ⁸⁰ Locus possessionis.
- R. Fecit Deus duo luminaria magna: Luminare majus Christum et minus Mariam. ⁸¹

⁶⁸ 2 Paral. 2:9.

⁶⁹ 2 Paral. 2:5.

⁷⁰ 2 Paral. 2:6.

⁷¹ Gen. 27:27.

⁷² Gen. 2:23.

⁷³ Ps. 44:3 literal.

⁷⁴ Ps. 92:2.

⁷⁵ Ps. 44:12 suggestively.

⁷⁶ Ps. 84:2 literal.

⁷⁷ Ps. 84:4 literal.

⁷⁸ Ps. 131:17.

⁷⁹ Baruch 3:24, 25 epitomized.

⁸⁰ Baruch 3:32 literal, but Vulgate has for invenit, adinvenit.

⁸¹ Gen. 1:16.

- V. Fecitque firmamentum in medio aquarum: ⁸² vocavitque deus firmamentum Mariam ⁸³ que celi fenestra facta est ⁸⁴ Luminare magnus.
- R. Tenebre erant super faciem abyssi: ⁸⁵ dixitque Deus fiat lux: ⁸⁶ Divisitque lucem: a tenebris. ⁸⁷
- V. Appellavitque Mariam diem lucidam ⁸⁸ que diei eructat verbum. ⁸⁹
- Divisitque lucem.
- R. Germinet terra inanis et vacua herbam virentem et lignum pomiferum: Anna Mariam facientem fructum: Cujus semen sit in semetipso. ⁹⁰
- V. Sine viri semine producat Christum: quia egredietur virga de radice Jesse et flos de radice ejus. Cujus semen sit. ⁹¹
- Ista Responsoria dicuntur solum die Octave. Et nota quod infra Octavam semper incipitur a primo Responsorio: et ita sex prime lectiones dicuntur.*

AD LAUDES
ET PER HORAS ANTIPHONE

- Ana.* Domum tuam decet sanctitudo Domine in longitudinem dierum. ⁹² Alleluia.
- Psalmi* Dominus regnavit *cum reliquis.*
- V. Adorate scabellum pedum ejus quoniam sanctum est. ⁹³
- Ana.* Hec est domus Domini firmiter edificata bene fundata est supra firmam petram. Alleluia.
- V. Confortavit seras portarum tuarum ⁹⁴ quia sedes et virga directionis tu es. ⁹⁵

⁸² Gen. 1: 6, 7.

⁸³ Gen. 1: 8.

⁸⁴ An adaptation of the fourth line of the second verse of the hymn, O gloriosa Domina (the original version of the modern hymn, O gloriosa Virginum), which verse runs thus:

Quod Eva tristis abstulit
Tu reddis almo germi:
Intrent ut astra fiebles
Celi fenestra facta es.

⁸⁵ Gen. 1: 2 literal.

⁸⁶ Gen. 1: 3 literal.

⁸⁷ Gen. 1: 4.

⁸⁸ Gen. 1: 5.

⁸⁹ Ps. 18: 3.

⁹⁰ Gen. 1: 1 and 11.

⁹¹ Isai. 11: 1.

⁹² Ps. 92: 5 literal.

⁹³ Ps. 98: 5 literal.

⁹⁴ Ps. 147: 13 literal.

⁹⁵ Ps. 44: 7.

Ana. Fundavit eam Altissimus⁹⁶ qui super maria fundavit eam et super flumina preparavit illam. Alleluia.⁹⁷

V. Edificabo ei domum fidelem.⁹⁸

Ana. Dominus custodit te ab omni malo Maria: custodivit animam tuam, introitum tuum et exitum tuum, in seculum. Alleluia.⁹⁹

V. Per diem sol non uret te neque luna per noctem.

Ana. Fluminis impetus letificat civitatem Dei sanctificavit tabernaculum suum Altissimus.¹⁰⁰ Alleluia.

V. Hic habitabo quoniam elegi eam.¹⁰¹

Capitulum

Beatus homo qui audit me et vigilat ad fores meas quotidie: et observat ad postes ostii mei: qui me inveniet inveniet vitam: et hauriet salutem a Domino.¹⁰²

Hymnus O gloriosa. Intrent ut astra flebiles immaculata concepta es.¹⁰³ Alleluia.

V. Non accedit ad te malum. Alleluia.¹⁰⁴

R. Neque flagellum appropinquabit tabernaculo tuo.¹⁰⁵ Alleluia.

Ad Benedictus Ana.

Quam pulchra es amica mea: ¹⁰⁶ Columba mea: immaculata mea: ¹⁰⁷ et odor vestimentorum tuorum ¹⁰⁸ super omnia aromata. Alleluia.¹⁰⁹

V. Quam cum cognovisset pater ait: tunica filii ¹¹⁰ mei est.

Oratio up supra

AD TERTIAM

Capitulum

Magna erit gloria domus istius novissime plus quam prime; et in loco isto dabo pacem dicit Dominus: ¹¹¹ quia Evam

⁹⁶ Ps. 86: 5 literal.

⁹⁷ Ps. 23: 2.

⁹⁸ 1 Reg. 2: 35 literal.

⁹⁹ Ps. 120: 7, 8.

¹⁰⁰ Ps. 45: 5 literal.

¹⁰¹ Ps. 131: 14 literal.

¹⁰² Prov. 8: 34, 35 almost literal.

¹⁰³ An indication that in singing the hymn *O gloriosa* on this festival, for the last line of the second verse, viz., *Celi fenestra facta es*, the words *Immaculata concepta es* were to be substituted.

¹⁰⁴ Ps. 90: 10 literal.

¹⁰⁵ Ps. 90: 10 almost literal.

¹⁰⁶ Cant. 4: 1 literal.

¹⁰⁷ Cant. 5: 2 literal.

¹⁰⁸ Cant. 4: 11 literal.

¹⁰⁹ Cant. 4: 10 literal.

¹¹⁰ Gen. 37: 33 literal save that Vulgate has *agnovisset*.

¹¹¹ Agg. 2: 10 literal.

matrem cunctarum gentium corpore superat Maria que est mater Dei et gratie.

R. Libera me ex ore Leonis: ¹¹² Alleluia, Alleluia.

V. Et a cornibus unicornium humilitatem meam: ¹¹³ Alleluia, Alleluia.

Libera me ex ore.

V. Erue a framea Deus animam meam: ¹¹⁴ Alleluia.

R. Et de manu canis unicum matrem meam: ¹¹⁵ Alleluia.

Notandum quod omnia capitula non ponuntur de lectione Sapientie propter multitudinem figurarum.

AD SEXTAM.

Capitulum

Porta hec erit clausa peccato et non aperietur quoniam Dominus Deus ingressus est per eam eritque clausa a principio sue formationis.¹¹⁶

R. Erue a framea Deus animam meam: ¹¹⁷ Alleluia, Alleluia.

V. Et de manu canis unicum matrem meam: ¹¹⁸ Alleluia, Alleluia.
Erue a framea.

V. Vere Dominus est in loco isto, et ego nesciebam: ¹¹⁹ Alleluia.

R. Non est hic aliud nisi domus Dei et porta celi.¹²⁰ Alleluia.

AD NONAM.

Capitulum

Letamini cum Maria et exultate omnes qui diligitis illam: gaudete universi qui zelatis eam: quia hec dicit Dominus: Ecce ego declinabo super ipsam quasi fluvium pacis et quasi torrentem inundantem melle suavissimo.¹²¹

R. Vere Dominus in loco isto et ego nesciebam: ¹²² Alleluia, Alleluia.

V. Non est hic aliud nisi domus Dei et porta celi: ¹²³ Alleluia, Alleluia.

¹¹² Ps. 21: 22.

¹¹³ Ps. 21: 22.

¹¹⁴ Ps. 21: 21.

¹¹⁵ Ps. 21: 21.

¹¹⁶ Ezech. 44: 1, 2.

¹¹⁷ Ps. 21: 21.

¹¹⁸ Ps. 21: 21.

¹¹⁹ Gen. 28: 16.

¹²⁰ Gen. 28: 17.

¹²¹ Isai. 66: 10-12.

¹²² Gen. 28: 16.

¹²³ Gen. 28: 17.

Gloria Patri.

Vere Dominus in loco.

IN SECUNDIS VESPERIS

Hieronymus. Ana. Nihil est candoris: nihil est splendoris: nihil est luminis quod non resplendeat in Virgine gloriosa: Alleluia.

Origines. Ana. Que neque serpentis persuasione decepta: ne ejus venonosis afflatibus infecta: Alleluia.

Augustinus. Ana. Hanc quam tu despicias Manichee mater mea est et de manu mea fabricata: Alleluia.

Anselmus. Ana. Decuit Virginem ea puritate nitere qua major sub Deo nequit intelligi: Alleluia.

Ambrosius. Ana. Hec est virga in qua nec nodus originalis nec cortex venialis culpe fuit: Alleluia.

Capitulum

Vidi Immaculatam descendentem de celo sicut sponsam ornatam: ¹²⁴ claritas enim Dei illuminabat illam: ¹²⁵ et vidi tabernaculum Dei cum hominibus: ¹²⁶ et nox non erat illic ¹²⁷ quia lucerna ejus erat Agnus. ¹²⁸

Hymnus ut supra.

V. Domine dilexi decorem domus tue: ¹²⁹ Alleluia.

R. Et locum habitationis glorie tue: ¹³⁰ Alleluia.

Ad Magnificat Ana.

Unica est columba mea: una est perfecta mea: una est genitricis sue electa: viderunt eam anime sancte et immaculatam predicaverunt: ¹³¹ Alleluia.

Oratio ut supra.

Notandum quod si festum conceptionis in dominica venerit fit de festo quid specialis effectus dei fuit in tali die. Et ideo dominica transfertur ad diem sequentem: et hoc ex dispensatione pontificis. Octava vero erit de dominica: et festum transfertur ad diem sequentem. Si vero venerit infra octavam fit de dominica cum commemoratione festi.

F. E. GILLIAT-SMITH.

Guildford, England.

¹²⁴ Apoc. 21:2.

¹²⁵ Apoc. 21:23.

¹²⁶ Apoc. 21:3.

¹²⁷ Apoc. 21:25.

¹²⁸ Apoc. 21:23.

¹²⁹ Ps. 25:8.

¹³⁰ Ps. 25:8.

¹³¹ Cant. 6:8.

THE DECALOGUE, ITS DIVISION AND ARRANGEMENT.

EVERYONE is familiar with the story in Exodus of the two tablets of stone on which were divinely engraved the Ten Commandments, known as the ten words, and which were committed to Moses on the cloud-capped top of Mt. Sinai. These tablets were engraved on both sides, and being easily carried by hand, must have been small and thin.

The original inscription, while known in substance, is beyond exact restoration. The two passages in the Pentateuch in which the Decalogue is cited,¹ do not agree in every detail of wording and arrangement. In the Exodus version, the Sabbath day is to be kept holy because, after the six days of creation, God rested on the seventh day.² In Deuteronomy another reason is assigned, namely that it is to be a reminder of the liberation of Israel from Egyptian bondage.³

One may note variations in expression where the thought in each version is the same. Thus Exodus 20:7 reads: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain." Compare this with the corresponding passage in Deuteronomy 5:11: "Thou shalt not take the name of the Lord thy God in vain, for he shall not be unpunished that taketh His name upon a vain thing." "Honor thy father and thy mother," runs Exodus 20:12, "that thou mayest be long-lived upon the land which the Lord thy God will give thee." Deuteronomy 5:16 has the variant, "Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thou mayest live a long time, and it may be well with thee in the land which the Lord thy God will give thee."

Again in the enumeration of things not to be coveted by God's chosen people, the two versions do not observe quite the same order. In Exodus 20:17 we read: "Thou shalt not covet thy neighbor's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his." In Deuteronomy 5:21, it is the wife

¹ Exodus 20:2-19, and Deuteronomy 5:6-21.

² Ex. 20:11.

³ Dent. 5:15.

that is first mentioned: "Thou shalt not covet thy neighbor's wife: nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his."

Do these words prohibiting covetousness express two distinct commandments or only one? The answer to this question, which affects the division of the Decalogue, has not been uniform in ancient times, and the same difference is reflected in the Christian and Jewish thought of to-day.

The oldest view of which we have record is that found in Philo, *On the Decalogue* (Ch. 12), and in Josephus's *Antiquities* (Bk. III, Ch. 5, no. 5). It was probably the current Jewish view of that time. Both Philo and Josephus recognize but one commandment against covetousness. On the other hand they see two distinct commandments in the prohibition of polytheism and of idolatry contained in Exodus 20 3-4, and Deuteronomy 5 : 7-8. Hence, according to this view, the first commandment is, "Thou shalt not have strange gods before me," and the second is, "Thou shalt not make to thyself a graven thing". The fifth commandment in this system is, "Honor thy father and thy mother."

This method of dividing the Decalogue commended itself to the Greek Fathers, and it is the one which prevails in the Greek Church to-day. Origen, in his Eighth Homily on Exodus, says: "The first commandment then is: 'Thou shalt not have other gods besides me.' And then follows: 'Thou shalt not make to thyself a graven thing,' etc. . . . Some think all these words form together but one commandment. If this view be held, the number of the commandments will not be made good, and then what becomes of the truth of the Decalogue? But if the division be made in the way we have indicated above, the full number of the commandments will be plainly maintained." ⁴ Clement of Alexandria,⁵ St. Gregory Nazianzen,⁶ St. Cyril of Alexandria,⁷ Pseudo-Athanasius,⁸ and Zonaras,⁹ recognize but one commandment against covetousness, the tenth.

⁴ Translated from Migne, *Patrol. Graec.*, vol. XII, col. 35.

⁵ *Stromata*, VI, 16; Migne, *P. G.*, IX, col. 358 ff.

⁶ *Carmina*, I, 15, Migne, *P. G.*, XXXVII, col. 475-477.

⁷ *Contra Julianum*, V ad init., Migne, *P. G.*, LXXVI, col. 734.

⁸ *Synopsis Scrip. Sacr.*, II, Migne, *P. G.*, XXVIII, col. 298.

⁹ *Annal.*, I, 16, Migne, *P. G.*, CXXXIV, col. 94.

This manner of dividing the Decalogue was not confined to the Greek Church in early times. It was favored by St. Jerome, and found an echo in the writings of a few others in the Latin Church. St. Jerome does not, as far as I know, give a complete enumeration of the Ten Commandments. But the division which he adopted may be safely inferred from his commentary on Ephesians 6:2: "Honor thy father and thy mother, which is the first commandment with a promise." This, he says, is the fifth commandment of the Decalogue. Why, then, did St. Paul call it the first, since the first commandment is, 'Thou shalt not have other gods besides me'? Some say that it is the first commandment with a promise, since it is supplemented with the words, "that it may be well with thee and that thou mayest be long-lived upon the earth." To this St. Jerome objects that the same might be said of the second commandment, "Thou shalt not make to thyself a graven thing," which closes with the words, "showing mercy to many thousands, to them that love me and keep my commandments". He inclines to the view that, as the Decalogue was the first law given the Hebrew people after their departure from Egypt, anyone of the commandments might be called the first in distinction from later precepts that were embodied in the law.¹⁰ St. Jerome thus viewed the prohibition of idolatry as the second commandment, and called the duty of obeying parents the fifth, and so we may safely infer that, like Origen, he put under one commandment the prohibition of covetousness in all its forms.

The same way of distinguishing the commandments may be found in Pseudo-Ambrose,¹¹ in Pseudo-Augustine,¹² in Sulpitius Severus,¹³ in John Cassian,¹⁴ and in the Abbot Rupert.¹⁵

A similar enumeration, though with a curious change in the order of sequence, is to be found in the Decalogue which Alfred the Great (871-901) prefixed to his collection of laws.

¹⁰ Cf. Migne, *P. L.*, XXVI, col. 537-538.

¹¹ *Comment. in Epist. ad Ephes.*, VI, 3, Migne, *P. L.*, XVII, col. 399-400.

¹² *Quaest. ex Vet. Test.*, c. 7, Migne, *P. L.*, XXXV, col. 2222.

¹³ *Hist. Sacra*, I, 17, Migne, *P. L.*, XX, col. 105.

¹⁴ *Collatio*, VIII, c. 23, Migne, *P. L.*, XLIX, col. 764.

¹⁵ *In Exod.*, III, c. 31, Migne, *P. L.*, CLXVII, col. 679-680.

Here the prohibition of idolatry is set down, not as commandment number two, but as the tenth.¹⁶

Among those who included in the tenth commandment all forms of covetousness were some who favored a different division of the text for the first and second commandments. According to their view the first commandment, or word, was, "I am the Lord thy God who brought thee out of the land of Egypt and out of the house of bondage." The second commandment embraced the words prohibiting polytheism and the idolatrous making of images. This view, as we know from the Talmud, was held by some of the Jews of ancient times. It is the one which prevails to-day in the Jewish synagogues. In the early Church it was favored by very few writers, among whom were St. Cyril of Alexandria and Pseudo-Athanasius. It was known to Origen, who criticized it on the ground that the statement, I am the Lord thy God, is no commandment at all.¹⁷

The Decalogue, being engraved on two tablets, was divided into two parts. Of the writers thus far considered the majority held that the first five commandments were written on one tablet and the last five on the other. The first group comprised duties to God, the second group duties to one's neighbor. The fifth commandment in this ancient enumeration, enjoining the honoring of parents, would seem to belong rather to the group of duties to one's neighbor. But in ancient times piety, as a religious virtue, was very commonly held to include reverence of parents as well as reverence of God. In the Old Law, especially, the father, like the king, was God's representative, ruling in His name, so that revolt against parental authority was a sort of sacrilege. Death by stoning was the penalty alike of cursing one's parents and of cursing God.¹⁸ Philo and Josephus favored this division of the Decalogue into pentads, as did the Jews generally and the Greeks. But a few in the Western Church, judging the duty of honoring one's parents

¹⁶ The last five commandments are given as follows: VI, Non fureris; VII, non adultereris; VIII, non dicas falsum testimonium contra proximos tuos; IX, non desideres proximi tui haereditatem injuste; X, non facias tibi aureos vel argenteos deos. Wilkins, *Concilia Magnae Britanniae et Hiberniae*, Lond. 1737, vol. I, p. 186.

¹⁷ *Hom. VIII in Exod., c. 2.*

¹⁸ Lev. 20. 9; 24: 15-16.

to belong rather to the group of duties to one's neighbor, assigned the first four commandments to one tablet and the rest to the other. Pseudo-Ambrose, Pseudo-Augustine, and the Abbot Rupert prefer this division.

Still another enumeration and division existed in ancient times. It goes back at least to Origen's day, for he makes mention of it. It is often called the Augustinian enumeration, for St. Augustine was its great advocate. It was owing to the influence of his authority that it was adopted by the Schoolmen, with the result that after the sixteenth century it won universal recognition in the Western world in Catholic theological literature. According to this enumeration, so familiar to every student of the Catechism, two commandments are recognized against covetousness—one against coveting another's wife, the other against coveting another's goods; while the first commandment comprises the prohibition both of polytheism and of idolatrous image-worship. Hence the third commandment in the Greek enumeration corresponds to the second in the Augustinian, and so on to the tenth, which in the Augustinian is divided in the manner just mentioned so as to form the ninth and tenth commandments.

St. Augustine treats the question at some length in his *Questions on the Heptateuch* (B. II, ch. 71). He observes that there are two methods in vogue of enumerating the Ten Commandments. Some make out four commandments bearing on duties to God, in what is laid down as far as the Sabbath rest inclusively; and they divide the rest into six commandments, comprising duties to one's neighbor. To do this they combine into one commandment the prohibition of coveting another's wife and that of coveting another's house. But others see in these words against covetousness two distinct commandments, while they include in the first commandment the prohibition of making idols. They recognize but three commandments bearing on duties to God, the other seven comprising duties to one's neighbor. It is this latter view which he himself favors. In the first place, he says, the triad of duties to God is suggestive of the Holy Trinity.¹⁹ Then be-

¹⁹ This view that the first three commandments, comprising our duties to God, are a reflection of the Holy Trinity finds expression elsewhere in his writings. Cf. *Ad Inquisitiones Januarii*, II, c. 11, Migne, P. L., XXXIII, col. 213. Here he refers the first commandment to the Father, the second to the Son, and the third to the Holy Ghost.

sides, he argues, the prohibition of making idols is but a further explanation of the prohibition of worshipping false gods, and hence belongs to the first commandment. On the other hand, the prohibition of coveting another's wife seems to be distinct from that of coveting another's goods, as appears from the Scriptural text. For, after saying, "Thou shalt not covet thy neighbor's wife," it takes up anew the prohibition of coveting another's house, and adds thereto, "nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his."²⁰

The argument that the prohibition of idols is but an amplification of the commandment not to worship false gods, and hence should not be treated as a distinct commandment, is weighty, despite the fact that its being couched in a separate, unconnected sentence would at first sight suggest that it was meant to be a distinct commandment. On the other hand, St. Augustine is not so happy when he appeals to the order of the inspired words to show the presence of two distinct commandments against covetousness. It is true that in Deuteronomy 5: 21, the word *wife* comes first, and then follow a number of words specifying man's material possessions. But it is also true that in Exodus 20: 17, the word *house* is first mentioned, then in an additional sentence comes the warning not to desire wife nor man-servant nor maid-servant nor ox nor ass. It may be that in the text of Exodus which St. Augustine had before him, the wording was identical with Deuteronomy 5: 21. But the correct reading of the text in Exodus fails to bear out his contention. The real, critical ground for recognizing two distinct commandments against covetousness is that, just as adultery is a sin distinct from stealing, so is the coveting of another's wife specifically different from the sin of coveting another's goods. The distinction is valid and logical, though it is not clearly brought out in the sacred texts. So keen a scriptural scholar as St. Jerome failed to recognize that two distinct commandments are here expressed.

²⁰ This is a summary of the complete text to be found in Migne, *P. L.*, XXXIV, col. 620-621. Cf. also *Ad Inquisitiones Januarii*, II, c. 11, Migne, *P. L.*, XXXIII, col. 213; *Serm.* IX, Migne, *P. L.*, XXXVIII, col. 81.

In his *Ninth Sermon* St. Augustine has more to say on the group of the last seven commandments, pertaining to the love of our neighbor. This group, he remarks, was engraved on the second tablet of the law. It rightly opens with the fourth commandment, "Honor thy father and thy mother," for it is from one's parents that every man first draws life and sees the light of day. Hence it comes first in the group of seven commandments and is called the first in the New Testament, though it is the fourth in the Decalogue.²¹

In the Western Church the enumeration and division favored by St. Augustine was destined to overshadow the older view sanctioned by St. Jerome. Among those who helped to make it popular in the next few centuries were St. Isidore of Seville and the Venerable Bede, each of whom did not scruple to use the very language of St. Augustine himself. It was adopted by Peter Lombard, St. Thomas, and the rest of the Schoolmen, whereby its ascendancy was firmly established. It was this ever-increasing prevalence through the long period of the Middle Ages that led the way to its universal recognition in later Catholic teaching.²²

The Reformers were not unanimous in their method of distinguishing the Ten Commandments. Luther adopted the Augustinian enumeration and the division of the Decalogue into the two groups of three and seven commandments respectively.²³ On the other hand, Calvin chose the Greek enumeration, and put the first four commandments into the group of duties to God.²⁴ Besides the Calvinists on the Continent, the Presbyterians and the Church of England adopted this form, as did also the numerous Protestant denominations that sprang up in later times. Its choice by Calvin and by not a few of the Protestants of the sixteenth century seems to have been partly prompted by their excessive opposition to the Catholic

²¹ Migne, P. L., XXXVIII, col. 81.

²² The *Catechism of the Council of Trent*, referring to the two different views as to what constitutes the first and the second commandment, says of the Augustinian enumeration, "quam sententiam, quia in ecclesia celebris est, libentur sequimur". *Cat. Conc. Trid.*, Pars III, de Præceptis Decalogi. Tornaci, 1890, p. 294.

²³ Cf. *Kurzer Form der Zehn Gebote, des Glaubens und des Vater Unser*, 1520; *Grosser Katechismus*, 1529.

²⁴ *Catechism of Geneva*, 1545. J. Calvini Opera, VI, p. 8 ff. Brunsvigae, 1867.

use of religious pictures and statues, the honoring of which they wrongly identified with idolatrous worship. Hence for polemical reasons they favored the enumeration of the Decalogue that erected into a distinct commandment the prohibition of making and worshiping idols. The Lutherans, being far less disposed to the heresy of iconoclasm, saw no particular reason to reject the Augustinian form of the Decalogue, which in their day was so well known to Catholic scholars and to Catholic congregations. The German Protestant Bucer was an exception.

While the Augustinian form of the Decalogue is thus in vogue in the Lutheran as well as in the Catholic Church of the West, the order of the last two commandments is different. The Lutheran catechism gives the ninth commandment, "Thou shalt not covet thy neighbor's house," the tenth being, "Thou shalt not covet thy neighbor's wife". It is curious to note that from the time of St. Augustine down to the time of the Council of Trent and even later, the order of the ninth and tenth commandments was not fixed. As a rule, St. Augustine followed the order now given in the Catholic Catechism, but in one of his sermons he cites as the tenth commandment the divine warning not to covet the wife of one's neighbor.²⁵ This seems to have been the order recognized by St. Thomas,²⁶ and by Peter Comestor.²⁷ John Gerson, in his sermon at the Council of Lyons, cited the last two commandments in these words, "Non concupisces domum proximi tui, nec desiderabis uxorem ejus".²⁸ But in his popular *Opusculum Tripartitum*, he reverses the order, as also in his mnemonic verses;

Unum crede Deum, nec jures vane per ipsum.
Sabbata sanctifices, at venerare parentes.
Non sis occisor, fur, moechus, testis iniquus,
Viciniq; torum resque caveto suas.²⁹

Bishop Frederick Nausea of Vienna, in one part of his *Catechismus Catholicus*, 1542, (lib. IV, p. 222) gives as the ninth commandment, "Non concupisces rem proximi tui."

²⁵ *Serm.* 250, n. 3. Migne, *P. L.*, XXXVIII, col. 1166-1167.

²⁶ *Summa*, I 2da, quæst. 100, art. v, obj. v.

²⁷ *Hist. Scholastica*, Lib. Exodi, c. 39. Migne, *P. L.*, CXCVIII, col. 1166.

²⁸ *Opera Omnia*, Antverpiæ, 1706, II, p. 571.

²⁹ *Opera*, I, p. 430.

I. EDUCATION.

Reading over demands of these feminists for the larger education of women, it would seem that those in Germany are demanding only what after all is already given women here in the United States—namely, a Grammar and High School education in no way inferior to that given to boys. It is curious to note that, whereas Germany does admit women to the universities, it restricts them much in secondary education, while we do exactly the opposite. There is little need then for any alarm on the educational question. Equal education in the United States of boys and girls has surely not caused any social upheaval. Some of us might and do think that girls should be given an education in some respects different from that of boys—for instance, along domestic lines. But, after all, that is a debatable opinion. And none of us would wish that girls be given an inferior education. Admission of women to the universities is also rather a matter of opinion.

2. DRESS REFORM.

Being a mere man, I modestly and timorously refrain from judgment concerning the mysterious details of the proposed dress for women advocated by these feminists. The reader had best see for himself the list given extensively on pages 68 and 69 by Miss Anthony. On the other hand, precisely as a mere man, I can be reasonably expected to disapprove the "trousers" (p. 81). I once saw the noted Dr. Mary Walker thus accoutred, and the sight was certainly not impressive from a point of view of esthetics. Still less do I see how the present dress of women is the badge or "outward mark of an inferior sex", as Miss Anthony would seem to think (p. 54). After all, it seems to us men that women themselves have developed their own style of clothing. We fail to see any culpability on our part because of the same.

But, joking aside, the dress reforms urged by these feminists are fundamentally sound, resting upon at least a hygienic, even if not an esthetic basis. I am sure that any man would praise them for their efforts at making female apparel more hygienic, at giving the body more freedom of movement, in a word at clothing the body in a way least calculated to distort its shape or injure its organs. For instance, they aim at doing away

with high heels, tight waists, high collars, binding sleeves; the interest in physical culture and gymnastics among women is cultivated; a rational dance is advocated in connexion with this—and so on. Perhaps the most desirable reform is the abolition of the corset (p. 63). Certainly such sensible reforms are to be commended by all, especially by physicians and priests who know only too well the harm done, chiefly to prospective mothers, by the present woman's devotion to style. In passing, one cannot but smile at the statement (p. 57) that, "In the Middle Ages the corset was devised for the use of nuns as a means of concealing the feminine sex characteristics". Miss Anthony is a clever writer, but her acquaintance with history and Catholicism strikes one as quite limited and at times weird.

3. LABOR.

Labor is the alpha, just as marriage is the omega, of the whole feminist question from the ballot on up to free love. The woman question began in the changes effected by conditions in female labor. Miss Anthony is quite correct in stating that, "With the trend of women to the factories the woman question was born. . . . It struck at the roots of the patriarchal home" (p. 179). "The women were forced out of their homes by the ruin of domestic handwork, the low wages of the men and the demand of the capitalist employer for cheap labor" (p. 178). All this is true, though sad. And we priests above all must face this disagreeable fact when estimating the demands of women for greater expansion. "The Middle Ages could suffer it that, in the business houses of the cities for generations the family community remained in existence; that cousins, sisters-in-law and mothers-in-law lived together under the same roof" (p. 187). But now the home becomes smaller and more scattered chiefly because its members must work out of it among strangers.

Now, it is easy enough to see how these changed conditions of labor are the starting-point of the whole woman movement. Because, women who work in factories, quite naturally, would want a say in the making of the laws regulating work in the same. But how are they to have a voice if they have not the ballot? There you have female suffrage right away. It is

equally easy to see how; with the passing of the old patriarchal home, some women should also go to extreme views as to their right to marry unconventionally and to limit the number of their children so as to meet the demands of their work away from home.

Right here then is the root, the beginning of the whole woman movement. And we have got to face this ugly fact. It is inexpressibly sad to witness the passing of the old home, where women once found sufficient occupation and enjoyment without seeking for aught outside. But conditions have changed, and we must do what we can to meet them and save what we can under such conditions. It is idle to sit down and pooh-pooh this woman movement as a mere political fad, when it springs from a profound economic cause, from a radical and universal change in our whole industrial system. We are literally up against a huge problem.

And here again, while we deplore the break-up of the home, we must realize that these feminists have in many ways made admirable efforts toward improving the condition of working-women.² I mention this in order to emphasize the truth that these feminists are not the impractical, rattled-brain dreamers we rather generally take them to be. On the contrary, they impress me as very brainy and practical and clear-headed. Few people, I hope, will endorse all of their actions and tenets, especially those affecting marriage. Nevertheless they are doing things and doing many of them very well. They have realized, more clearly than we priests have done, that the woman question is primarily an economic one, the result of a vast change in industrial conditions. Most men do not seem to have got beyond the mental stage of considering it a political fad. I am not here arguing either for or against female suffrage or any other element in the woman movement. I am only trying to make you realize that this movement is a tremendous one, a far-reaching one, a basic one—and is right at your doors, engineered by as clever a set of women as you ever met, even if unfortunately many of them are moral anarchists.

² See p. 195.

4. MARRIAGE AND THE NEW MORALITY.

It is when we come to the bearing of feminism upon marriage and sex relations in general that we draw back in horror from the more advanced feminists. As I said above, if changed industrial conditions started the woman movement, this same movement has, at least among the more advanced feminists, the avowed ultimate purpose of revolutionizing the very foundations of Christian morality. And it is for this very reason that all, both men and women, should clearly see this tendency, so as not to be hoodwinked until it is too late by the more agreeable aspects of the movement so far as it concerns female education, suffrage, labor, and dress.

We must be on our guard all the more, even on the question of marriage and sex relations, because these feminists have some very sound ideas and are accomplishing some splendid work alongside of their championship of some undeniably anti-Christian moral principles. It cannot be over-emphasized that these advanced women are eminently practical in putting their ideas into effect and brainy in the use of the most effective means.

Before taking up their abominable attitude on sex relations, let me give a list of the excellent aims that go along with it and the good results obtained by their propaganda. Take, for instance, the problem of illegitimacy. These feminists are perfectly right in claiming that the father of the child shall share both in the mother's shame and in the child's support. They are doing a good service in trying to do away with the "double standard", which condones a man's impurity but never forgives it in a woman (p. 110). Through their influence in Norway they have had enacted a law which makes the father responsible for the support and education of his unlawful offspring (p. 149). Similarly, their sex propaganda included a wise principle that the youth should not be kept in the dense ignorance of all matters concerning sex which habitually prevails (p. 106). We priests know very well that quite a number of young girls are betrayed through such ignorance and that a yet larger number of boys contract evil habits through the same. The feminists show their eminently practical sense by also advocating "instruction" bureaus where information and hospital addresses are given to women ap-

proaching confinement (p. 111); by advocating a system of "State Maternity Insurance" (Chap. V), which, even if socialistic in some respect, nevertheless in some others does afford a reasonable protection to poor mothers at confinement who otherwise would be helpless either through their husband's neglect or the latter's absence in the wars. They also are doing good in lending a helping hand to illegitimate mothers by getting them employment (p. 112)—surely a most merciful act in sharp contrast to the cruelty visited upon these unfortunate creatures by most people. Equally commendable is their effort to keep the child near its mother during the nursing period (pp. 129-130), instead of having the illegitimate children bundled off to a foundling asylum, where, as we all know, they die like flies for lack of being breast-fed. All of which reforms become intensely valuable when we realize that in Germany one out of every twelve babies is illegitimate (p. 82).

Yes; even along the lines of sex and morality these women have some excellent ideas and are doing much good. And we will make a grave mistake if we do not recognize all this.

But, when all is said that can be said in their favor, certainly every decent man must regard with absolute disgust and horror the *principles* that underlie even the most commendable reforms initiated by the feminists, at least those of the advanced type like Miss Anthony. Let us see how far this judgment is borne out by their own words.

On p. 83 Miss Anthony says: "The movement to *reform the institution of marriage* is decidedly the most important work of European feminism". This can sound innocent enough to those who see in it merely the commendable desire to improve some of the secondary aspects of marriage. But these women intend a reform or change in the very fundamentals. Reading further on, we find (pp. 84-85): "Either something is wrong with this large group of human beings—the illegitimate—or something is wrong with marriage. According to Church and State, nothing can be wrong with the form of sex union defined as legal marriage. . . . But according to the Mutterschutz movement, something is wrong with the institution of marriage. The woman movement approves

of its monogamic basis but attacks its proprietary rights. . . . The Mutterschutz movement goes further. It not only demands the abolition of proprietary rights in marriage, but *questions the eternal validity of monogamy itself*, if not as ideal morality, at least as practical morality." Again, on p. 95: "Although many of the followers of the New Ethics . . . believe that the monogamous union is the highest ideal of marriage, *they protest against its exclusive adoption as an ethical standard*". These words are plain enough. They say unmistakably that, while it is a theoretical ideal for a man to have one wife, it is not always practical and should not be exclusively adopted; in other words, let a man practise polygamy or a woman polyandry if by so doing he or she can better find content therein, laws of Church and State notwithstanding.

This utterly anti-Christian view is a logical deduction from the feminists' whole philosophy of ethics. For on pp. 92-93 we read that the advocates of the Mutterschutz movement (the radical feminists) held that "*sexual ethics*, as well as other branches of ethics, *could not be settled once for all, but must be revised from age to age* by the light of human and social experience. . . . Briefly explained, the New Ethicists are *practical evolutionists*. They proceed from the fundamental principle that *some system of applied evolution is the only possible ethical guide in the matter of sex relationship*. For the old ascetic conscience they would substitute the modern eugenic conscience. In the matter of ethical laws and institutions, as well as other laws and institutions, change cannot be prevented", etc. On p. 91: "The whole campaign [includes] the demand for new ethical ideals, the demand for new social customs relating to sex", etc.

All this harks yet further back to a discussion of the very nature and origin of morality and law and right. Page 91: "What is morality in the sex relation?" Page 137: "For rights and laws, as they are, were not *revealed* by an unalterable cosmic order, but framed by a *temporary majority*, and the majority is always right—even when it is wrong." Italics are mine.

So then you have the feminist moral principles stated unblushingly. They are frankly and brutally materialistic and anti-Christian. Summed up they amount to this—nothing is

permanently right or wrong; right and wrong and morality are purely relative; what now is considered moral may ten years from now be wrong. And why? Because we must rely solely upon *evolution* as the source of our knowledge of morality. We must go by the *majority*, not by any absolute, objective principle. If the majority of people say it is right for a woman to have six husbands or a man six wives, then it is right for her or him to have them. Now, could there be a more hopelessly crass, animal materialistic concept of moral right and wrong? It not only utterly repudiates any divine revelation as contained in the words of Christ and His representatives, but it does not even take into account the obvious warnings of nature itself on the question of sex. Simply, do what the majority says, and you are right—even when the *majority is wrong*.

I will say this much for these women, they are at least quite frank, as will still further appear from their utterances concerning chastity in general, abortion, and illegitimacy. Miss Anthony unblushingly pens the following about chastity, (p. 95): "According to Ellen Key, the New Morality gives a new definition to chastity. *Chastity consists in the harmony between the soul and the senses*, and no sexual relationship is moral without such relationship. Lack of chastity may degrade the legalized union as well as the unlegalized one, and *chastity may justify the sex union which the State and Church have not sanctioned*."

This is surely frank enough. It means, in simpler words, that a man and woman are justified in living as man and wife though not married, provided there is "harmony". Here we have the old "soul-mate" business back upon which every libidinous dog has ever fallen for excuse for his lust. The same plea for lust lies in the so-called right to motherhood. "The right to motherhood is another ethical idea freely agitated by the Mutterschutz movement" (p. 97).

Innocent enough as this statement might appear to the unwary, we can easily see, however, what it means in practice by taking it along with the previously expressed ideas of the new sex morality, which view is emphasized further on (pp. 98-99) by the plea for the "right of the married woman to

limit her family". "To those women, on the other hand, who believe in the future of their sex the ultimate triumph of *volitional motherhood* over sex slavery is one of the indispensable conditions of the future". Here then we have the disgusting practice of "Onanism" reduced to a philosophical theory. It is enough to revolt a decent Christian!

It is bolstered up by the usual clap-trap about improving the race, as follows: "*Volitional breeding* must take the place of accidental breeding, *quality* of offspring must take the place of blind numbers" (p. 94). Breeding, by the way, is a good name for this stud-farm philosophy! Again (p. 103): "Malthusianism is winning ground from day to day in educated circles"—a fact which we priests know only too well and sadly.

And how sinister is the dirty suggestion as to how this "Onanism" is being helped along by medical science. "Through *physiological knowledge* she" (i. e. woman) "has again come to be mistress of her own body and her own fate. These brave words . . . are already partly true for the educated and possessing classes, thanks to the means of *medical science* in the last three decades" etc. (p. 105). Yes! we know only too well how even the poorest and uneducated are gaining this medical knowledge. They are indeed getting out of the "dominion" of "blindly swaying natural forces" (ibid.): they are adepts in avoiding nature's rules.

But even this does not touch the bottom of this new feminist rot. Because, in cases of impending child-birth where a choice must be made between the mother's life and the child's, "it is an accepted principle of medical ethics that the mother's life is preferred" (p. 122). In other words, the unborn living child has no right alongside that of the mother. Hence it is right to deliberately kill the child to save the mother. Here again we know quite well how this reproach rests upon the medical profession as a permanent disgrace.

Lastly, as to illegitimacy. Everyone will approve what has been described above concerning the attempts made by the feminists to discourage the "double standard of morals" and to fix responsibility for support upon the father of the illegitimate child and to give a helping hand and encouragement to the unfortunate mother. But it is another thing to *endorse*

illegitimacy as such or to ask us to accord the same approval to illegitimacy that we give to the offspring of legalized marriage. And this is just what these wild women ask us to do. I forbear wearying the reader with endless quotations. He can see for himself how all through this talk on illegitimacy runs the principle that illegitimacy must be placed on the same plane of respect as legitimate birth. It is for this very reason that the "Unity-Title" is being advocated. That is, doing away with the titles of "Miss" and "Mrs.", for single and married women, precisely in order that a single woman can have a child without thereby suffering any disgrace or social stigma.

So runs on this slimy philosophy or ethics of the stable and stud-farm and pig-pen. Stripped of its deceitfully euphemistic verbiage and its transparent flimsy apparel of science, it amounts to nothing better than free love and recognition of lust both in and out of wedlock. Have one wife or ten; have one child or none; do not bother about the sanction of the State or Church; live with any woman you choose and just as you choose; kill the unborn child if you want. The only guide is "harmony", which means simply your own passions. Neither God nor nature nor reason is a guide. Follow the "majority", even when the majority is "wrong". And do so in the name of "Woman". *This is woman's rights!*

4. LAW AND ORDER.

I said in the beginning that there were all sorts of feminists, including anarchists. Now, it is not an exaggeration to add that the anarchical type would seem to be more numerous than the innocent reader would presume. Miss Anthony, for instance, would hardly like to be classed with Emma Goldmann. Yet she is anarchical. For, anarchy is the denial of all obedience. Now, this is precisely the attitude of Miss Anthony, who tells us (p. 236): "Women have to demand a great many things which may not be necessarily good in themselves, *simply* because these things are *forbidden*. They have also to reject many things which may not be necessarily evil in themselves, *simply* because they are *prescribed*. *The idea of obedience can have no moral validity for women for a long time to come.*"

Further on she quotes with approval the words of another feminist: "King and priest must take their place in the ranks. . . . Belief in Gods and belief in authority are wavering in the modern world. . . . The only ethical course for her" (i. e. woman) "is to meet the requirements of her age . . . *even if she is thereby condemned to enter a stage of exaggeration and anarchy*" (pp. 250-1).

We can understand quite well now the lawlessness of a Mrs. Pankhurst and her followers. These women care for no law except their own. They are as revolutionary and as desperate and as atheistic as the followers of Marat and Robespierre. The mere fact of a thing being commanded is sufficient reason for them to disobey, simply and solely in order to disobey. Could a more utterly anarchistic mental attitude be conceivable? And is it not a pathetic lack of logic for such women to talk of "morality" and "ethics" in the same breath that they would destroy all morality and ethics in favor of brute force? It is anarchy—sheer and naked.

CONCLUDING REFLEXIONS.

From this survey certain reflexions would seem quite timely.

First. Let us once and for all realize that the "votes for women", or the political, aspect is only one phase of the broader "woman question". In fact, it is an important one only so far as it is a *means* to attain the real objects of this movement. Miss Anthony is correct when she says (p. 10) that "feminism means more than suffragism; that the ballot for the ballot's sake is not the whole meaning of the suffrage agitation; that the *political demands of women are inseparable from the social, educational, and economic demands of the whole feminist movement.*"

Most of us priests seem to look upon female suffrage as a purely political affair, which we accept as a sort of fad with more or less amused tolerance, satisfied that women will grow tired of it after they get it, as a child would tire of a new toy. Were this all of female suffrage, I also would take such a mental attitude. But female suffrage is far more than this. It is part and parcel of a movement which profoundly affects the very foundations of Christian society, the home, marriage, morality, law, order, and the rest.

Secondly. I think it safe to say that the *radicals* are so far in control of the general movement. True, our American suffragists are yet comparatively decent. But the real brains seem to be with the radical minority. Mrs. Pankhurst, for instance, was lionized considerably by the suffragists at her last visit. Moreover, these radical feminists are, I repeat, extremely clever women, brainy women. They write well and they talk well and they are accomplishing some very good reforms, as we saw above. In other words, they are to be reckoned with as a tremendous force. It is idle therefore to laugh at them. They are here to stay and to be reckoned with.

Thirdly. Are they to continue in the leadership? The problem of feminism seems to be much akin to that of Democracy as regards Socialism. One can with reason urge that Democracy has in general kept sane and moderate, despite its excesses at the time of the French Revolution; that it has done so and will continue to do so because of the inherent common sense of mankind; that, *a pari*, the woman movement will, in the long run, keep sane, even though some of its more revolutionary elements now in control, seem to be driving it into moral anarchy. I can appreciate such an optimistic view, perhaps acquiesce in it. But yet a reasonable doubt at present remains. Democracy at present does not strike me as any too sane. It seems to be fast drifting into State-Socialism. Likewise with this whole woman movement. Who knows its future? Anyhow, we know enough of its present to realize that it has fearful potentialities and that it can, if not wisely guided, work immense moral injury here and there and at different times, even as Democracy has done.

Fourthly. How far is this danger realized by those good Catholic women who are advocates of female suffrage? I venture to say that as a class they are totally oblivious of it. As far as my personal acquaintance with them goes, they seem to regard the ballot as the sum-total of feminism—in other words, to be concerned solely with the *political* phase of the question. None seems to see, as the radicals see, that this is a side-issue, or rather only the means to attain the ultimate ends of feminism. They are making the same error that most of us priests are making. They remind me forcibly of those cultured ladies at the Court of Louis XVI, who played with the

new philosophy of Rousseau and Voltaire and devoured with secret pleasure the Encyclopedia of D'Alembert, and afterward laid their heads under the guillotine's knife when these revolutionary teachings bore fruit—too late to save either their faith or their lives. Should not we priests, therefore, try to guide them? And must we not first understand the problem better than we now do? It is foolish fatuity to laugh at these women. We must guide them.

Lastly. This is thrown out as a sort of theme for discussion. Presuming that female suffrage is inevitable—and I think it is—is it the wiser course to encourage our Catholic women to get into the movement, precisely in order to keep it sane and wholesome? As I said above, there is much good in feminism. There is also much evil. If it be inevitable, is it the wiser course to meet it squarely and try to control it? Democracy furnishes a comparison. Granting that in France it assumed a revolutionary and atheistic tone, is it not at least conceivable that the Church in France would now be in a better position if it had sooner accepted Democracy for the good that was in it, instead of allying itself with the hopelessly lost cause of the Bourbon and the Bonapartist? Shall we be making a similar mistake if we keep our Catholic women aloof from the woman movement, until it becomes allied with and controlled by every element hostile to Catholicity? Should we be merely critics and not also *constructive*?

This is, I say, merely a suggestion for a candid and friendly discussion. I admit that my own ideas are yet in solution. Maybe those wiser than myself will offer some way out of the problem.

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AN OUTDOOR VACATION FOR SEMINARIANS.

THE problem of the seminarian's vacation is susceptible of three solutions. The first, which is in vogue in the United States, is to close the seminary at the end of the scholastic year and let the students solve entirely for themselves the question how they are to spend the summer. The seminary thus relinquishes any responsibility for them once the doors close upon them in June.

The second solution is that of the villa, whereby the corporate existence of the seminarians as a community living under a modified seminary rule is maintained through the vacation, with a change of location to suit summer needs and a cessation of classes and set study.

The third plan, which is fathered here, effects a compromise between the former two. It gives the seminarian the option as to whether he shall undertake to provide for his own vacation away from all seminary influences or accept whatever help the seminary might arrange to give by opening to him some such opportunity as that which St. Mary's Seminary now offers in the Adirondacks. It is not possible under this plan to provide uniform conditions for all, and those who are convinced that the vacation spent entirely away from seminary influences is an evil, will not regard this as a complete solution, since many if left free in the matter will prefer to take their vacation at home or in some way of their own choosing other than that offered by the seminary.

While therefore the plan embodied in Camp St. Mary, Long Lake, N. Y., may not be considered by some as a complete answer to the question, it may be claimed for it that it will fit in with either of the other two solutions. Thus, under the present conditions there will always be some who, needing more outdoor life or having a taste for it, would prefer to spend the whole or a part of the summer at the camp. Under the villa system Camp St. Mary and other institutions like it would be a welcome relief to those who could be accommodated and who might pardonably consider themselves by this means happily rescued from the monotony and compulsory routine of a summer seminary. We hasten to acknowledge, however, that there are modifications of the villa already in existence, such as that of the Brooklyn diocese, which seem to meet adequately the vacation needs of the students. In the plan at Brooklyn a part of the vacation only must be spent at the summer house, which is located at the seashore, the other part being at the disposal of the seminarians. But Camp St. Mary embodies an idea distinct from this, as we will endeavor to set forth in the following paper.

First of all it must be admitted that either of the other two plans, if taken as the sole solution, is an extreme and has its

disadvantages. Thus, not to go deeply into this phase of the subject now, those who favor the villa can hardly deny that some liberty is required for any valid test of character, or that a portion at least of the students would profit in point of character by being left free to spend their vacation in their own way. Under the other plan, those students who are in poor health and lack proper vacation facilities at home, or who have to work during the summer in order to make the burden easier for their families, or who have no home near enough to go to, are dismissed at the end of the year's work with a God-bless-you and a cordial wish for a happy (?) vacation by their Alma Mater.

It ought to be evident that seminarians, like other human beings, cannot all be treated alike. Modern advances in educational methods emphasize the necessity of treatment accommodated to the individual and calculated to bring out the qualities peculiar to his native endowment of character and talents as opposed to the plan that might best be denominated the military system in education, which pays scant attention to the individual and reckons him a nuisance if he asserts himself. A colorless uniformity may be an excellent feature in the units of an army, and is a welcomed convenience in an orphan asylum, but in the priesthood we are looking for the development of higher qualities—a manly self-reliance properly combined with priestly virtue and the instinct of obedience to ecclesiastical authority. On the other hand the feeling is growing that the responsibility of the seminary for the welfare of its students extends over their entire course and that this responsibility will not bear punctuation which such long periods as three months during every one of the five or six chapters of a seminarian's life history.

It is being brought home to us more strongly every year that many of our students do not get out of their vacation the building-up needed to restore the strength they expend during the previous nine months of routine and study. The need of some place of relaxation, with all the advantages necessary to restore the health of those who have lost ground physically under the steady strain of seminary work, has been long apparent—often painfully so—here at St. Mary's. Unless the clerical student is decidedly athletic he is more or less apart

from others during the three months of his vacation, for the high standard of conduct expected of him by relatives and friends, and in fact by the whole parish, produces a certain constraint, and he is forbidden by the injunctions of clerical propriety from entering too freely into the social life of the young people about him. With a place like Camp St. Mary open to him he could terminate this existence whenever it became too irksome. Again it must not be forgotten that a number, by no means negligible, have to work during the summer. In some cases, with due moderation, this is a decided advantage, especially when it is farm work or an occupation that takes the seminarian out of doors. But just as often, the work is harmful to health, coming as it does after the year's confining duties and allowing no relaxation from the worry and mental strain of the year.

One can easily see, even from these preliminary considerations, why many do not get the relaxation and toning-up the vacation is designed to give, and return to us only partially restored or even wholly unfit to face the heavy work before them. A casual survey of the students who apply to St. Mary's Seminary will easily show an excessive number who are habitually in this run-down condition, so that they cannot take hold of their work effectively. They move along on a lower level of efficiency, getting imperfect results from the seminary training and facing the prospect of entering the priesthood with impaired health that may require years to restore and in some cases cannot be restored at all. No student should be allowed to drag along, a burden to himself, and to others, for lack of proper attention on his own part or on the part of his superiors to his bodily welfare. Students should not be left to fend so entirely for themselves during a large and critical part of the year, and be allowed only such means as they themselves can afford to repair the strain they have undergone during the previous nine months.

Now isn't there a mean between these two extremes—between the system of *laissez faire* and a system of unremitting vigilance and restraint? We believe there is and that we have found one by giving the seminarian an opportunity in Camp St. Mary to develop physically and morally under conditions of freedom. Looking first at the physical man, there are two

maladies to which seminarians, like all brain-workers leading an indoor life, are peculiarly liable—affections of the throat and lungs and nervous trouble. And this brings us straight-way to the reasons for our choice of a mountain climate, particularly of the Adirondacks, for the location of our summer home.

When it is remembered that most of our students come from towns on the Atlantic seaboard or from low altitudes in the interior where the summer heat is oppressive and weakening, and would therefore fail by going to the seashore, to get the complete change necessary to secure the results we are looking for, the wisdom of the selection can hardly be questioned. But specifically, as to the first of the two maladies we have mentioned, tubercular affections, it requires no demonstration after the lifework of the late Doctor Trudeau to impress upon any one the importance of a mountainous climate such as that of the Adirondacks, not only as a remedy, but more especially as a preventive, against this insidious disease. And we wish to attract not sick and ailing students alone but also those who still have their health. We do not want to imitate the village elders in the fable who, instead of building a fence at the dangerous point of the highway at the edge of the cliff above their village, voted to furnish an ambulance down in the valley to gather up what was left of unlucky travelers. It is to be feared that we have depended too long upon the ambulance down in the valley.

But the value of the Adirondacks, and other mountainous regions like them, as a cure and preventive for nervous disorders is not so generally understood. Says Dr. Willis E. Ford, Medical Director of St. Luke's Hospital, Utica, N. Y., in a paper read before the American Climatological Association: "I am convinced that it [the Adirondack region] is destined in the future to attract general attention as a preventive of those conditions which grouped together are called by our foreign medical brethren 'the American nervousness'". Dr. Ford puts the question: "Does it afford any advantage over other rural resorts? And for nervous invalids does it present any advantage over the seaside or higher mountainous regions? In textbooks," he answers, "it is laid down as a principle that nervous invalids do better away from the

seashore and in moderate altitudes; though high altitudes are always to be avoided. These rules," he continues, "are found useful mainly because the circulatory apparatus is rarely in a normal state. The heavy barometric pressure at the sea level seems to oppress and to prevent the free elimination of excreta so essential to nervous invalids. On the other hand, high altitudes stimulate the heart to such rapidity that discomforts and even dangers arise. Hence the altitude of this western Adirondack country is theoretically perfect, and experience has taught me that nervous invalids do better here than elsewhere." We may supplement Dr. Ford's remarks by saying that what applies to invalids applies also to those who suffer from less acute nervous trouble or from a mere run-down condition of the nervous system and is a splendid *fence* for those in good health.

The emphasis placed on the influence of the mind on the body in sickness has attained almost the proportions of a medical heresy—perhaps through the impression made by Christian Science upon even those who profess not to accept it. There has been a tendency to ascribe too many ailments of students to pure timidity and fear about their health and to assume that there is nothing physically wrong with them. The disorder may not be so bad as to amount to an acute condition, and there lies the danger. A general condition of lowered vitality due to imperfect nutrition and assimilation even where the digestion seems to be good, will put a man in a sickly, spiritless state that is too often ascribed to timidity and lack of character. It will be said of him, and to him, that he merely imagines he is sick and that all that is necessary for him is to get his mind off himself, "brace up", and show that he has some "backbone", with other injunctions of a like cheering character. Meanwhile his condition becomes worse, and unless something is done to relieve him, becomes serious and may end in a thoroughgoing case of neurasthenia. He thinks himself that his condition is necessary, that it cannot be helped, that he has a congenital weakness and can never hope to be normal and strong with a man's full strength. The seminarian who is ailing in this way has usually been laboring under a double handicap which cannot justly be called imaginary: lack of proper exercise in the open air and excessive pre-

occupation about matters connected with his vocation and his studies.

As to the lack of proper exercise and fresh air, which are basic needs for normal living, there is in this matter the suggestion of a need for modifications in the seminary mode of life which is beyond the scope of this paper and outside the question of the seminarian's vacation. As to the second drag on the health of the seminarian, we again quote Dr. Ford. From the fact "that nervous prostration begins and often ends in a disturbance of the emotions only, leaving the intellect intact, while . . . insanity is not so common among brain workers that it can be said to be due to intellectual effort", and from the additional fact "that an active, outdoor life tends to keep a healthy emotional condition", he concludes "that great mental strain can be borne safely if there is occasionally a return to nature for relief to the emotions". And so for the young aspirant to the priesthood, the prolonged strain he is under during his preparation, while his character is being recast and set in a new mould, requires a sound body and ought to be offset by that periodical return to nature for the relief of nervous tension. It is this wholesome touch with nature that of all things the fagged brain and over-wrought nervous system need.

The emotional life of the seminarian has never been systematically explored from the point of view of the medical profession and particularly of the psychiatrist, but it may well be asked if a more thorough understanding of his emotional states would not enable those charged with his formation to meet his needs better and perhaps spare him many unnecessary obstacles to the wholesome and harmonious growth that would otherwise be perfectly possible. The development of a theological conscience, with its tendency to searching introspection and self-analysis, may amount to an overstrain and take on a morbid character if the physical constitution is weak or its laws are disregarded. "The emotions have more to do with the functions of organic life," says Dr. Ford again, "than the intellect. Intense excitement, great grief and even sudden and unbounded pleasure, all disturb the secretions and modify the nutrition of the body. Hence the diversions of society or the mad pursuit of pleasure do not restore an unbalanced nervous system

as does complete relaxation and that absence of all exciting feeling which is found in the wilderness." Many students, especially those of finer mould, require the soothing effect of mountain, lake, and forest, away from undue excitement and impressions that tend to harass or upset a sensitive conscience. There they may literally vegetate and give full play to all the healthy, legitimate instincts of their nature.

We have insensibly passed from the sphere of the physical to that of the moral; and this is but natural when one considers how closely they are bound up with each other in the question we are pursuing. The growing sense of responsibility on the part of the seminary for the seminarian during the whole of his course of preparation for the priesthood extends to the moral and spiritual sphere also. It must not be lost sight of that the seminary training is planned for the purpose of working a profound transformation in character. Safety and thoroughness in the process can best be achieved when the bodily constitution is normal and healthy. We require a strict account of the conduct of the seminarian while away from us. We expect a certain standard to be maintained by him during his vacation. Since we make this demand and lay this strict obligation upon him, as the representative of the bishop and of the Church, should we not help him during that time to fulfil his obligations? Hitherto our responsibility ended with laying a burden upon him in the name of the Church. Does not our duty extend to giving him aid in the name of the Church? Surely we ought not merely to cast him adrift and say: "We are free of you now; take care of yourself as best you can for the next three months. Don't depend on us. Make no missteps during this free time you have and we will receive you back again." The Church owes something more than this to those who are preparing to dedicate themselves to her service.

Many, in attempting to meet the responsibility of the seminary, naturally think of the villa. But there are disadvantages in carrying the routine life and the restraints of the seminary into the vacation. The young man preparing for the responsibilities and problems of the priest in the parish is by this arrangement cut off for a period of five or six plastic years from all first-hand contact with the world in which he is to be

immersed immediately after his ordination. He is cut off from many perfectly wholesome impressions and influences that would enable him to understand and sympathize with the life and character of the people. There is the great warm, breathing world all round him, with its pulsing life and energy; and here he stands, unrelated to it, isolated. If he be a man, he will hunger to have some part in it and to mingle just a little with the rest of mankind. But he is girt about with his seminary rule and counsels of perfection which have now, alas! lost for him their sweet persuasive influence. It would be hard if a young priest after these years of isolation should find himself so out of touch with men and affairs that he has to begin at the beginning, where he left off as a boy, and take up his lesson in realities again like an overgrown scholar, tardily seeking to comprehend the influences and forces, often subtle and elusive and beyond logical analysis, that are the springs of human action.

The seminarian, like every other living thing, can stand only a certain amount of training. There is a more or less definite limit beyond which we cannot go. The same is true of all life. The pugilist must not be overtrained. Many a battle has thus been lost. The athlete must not be allowed to run stale. Many a rowing crew has lost the race because the limit of training has been overstepped. The overtraining of the human voice will rob it of the natural qualities of tone that are its most precious asset. There is a point beyond which training stunts development and defeats itself. This is especially true where the rational free will is itself the subject of discipline and training. And still more preëminently is this true when it is a question of training in the spiritual life. Too much training here, too rigid discipline, rather dwarfs than develops. We should never forget that the seminarian is endowed with rational free will, that he is a responsible agent; that his acts must be attributable to himself if they are to merit the reward we are all striving after; that compulsion is a disadvantage and can be tolerated only when it *must* be resorted to, as a necessary evil. No noble growth of character can go on without the willing coöperation of the seminarian himself. Rational human nature requires freedom for adequate self-expression. Beyond a certain point, in proportion as his life is restricted

by a rule from without, to which he does not generously respond, there is danger that he will lose in development of character, natural, spiritual, priestly.

The seminarian should, therefore, be given a respite from seminary routine and discipline. He should have an opportunity to live his life largely in his own way for a considerable period of his formation. He is going through a hard, a painful process. He must repress aspirations that are in themselves legitimate. For a time he has nothing to put in their place. Hence a dreary interval must often elapse between the time of his original renunciation and the formation of his priestly interests in the seminary. Now repression is a bad thing when resorted to alone. It is a law of physics, that bodies, if compressed in one dimension, tend to expand in another. So with human nature. The will cannot help seeking an object. Let us provide opportunity for it to seek an object that will be without reproach. We can easily sympathize with Father Dan, in *My New Curate*, in his reminiscence of the fox hunt in the good old days before the Maynooth Statutes: "We broke out into the open and with every nerve and muscle strained, and the joy of the chase in our hearts, we leaped onward to the contest. All the exhilaration and intense joy of youth and freedom and the exercise of life were in my veins." Even more to the point is the felicitous description by the Rev. D. J. Connor after a stay at Camp St. Mary: ¹ "Let one be taught the exhilaration, the feeling of utter, glorious emancipation that come to one in flannels and overalls, wielding the axe in the balsam wood of the Adirondacks or lying down at night to sleep the sleep of the tired in the spruce-laden air of an 'open camp', and all other pleasures of summer will seem tame by comparison".

But the most important expansion is that by which character becomes ennobled; and this expansion is gained chiefly when seminarians are free to choose their own conduct and the previous training in the seminary has developed a sort of second nature which *inclines* to "whatsoever things are true, modest, just, holy, lovely and of good fame".² Then they really grow and expand. *O si sic omnes!* Coercive morality and enforced

¹ *Baltimore Catholic Review*, 27 November, 1916.

² Phil. 4:8.

spirituality will not produce a safe priest, for no scope has been given for the will to come out in the open and assert itself. It will rather stunt character and send the priest out a negative, uncertain quantity. After living under a set of rules during nine months, the seminarians need some such antidote as an outdoor life where they will not have everything prepared for them and their whole duty will not lie in the obligation to follow and obey. They need to develop sturdiness and ruggedness of character while at the same time preserving the innocence of life that is the only possible foundation of the priesthood. While we must have a chaste generation in the priesthood, we do not want a race of emasculated, weak young men, over-meeek and timorous, who are helpless, once they are thrown out of the beaten path; who shrink from adventure and new and untried ways; who are dull to see the good in anything new; who have no interest in progress; who are stagnant and without enthusiasm—"finished and finite clods, untroubled by a spark".

Our educational methods would be wanting if they tended to bring up and develop this ambitionless, spineless type of priest, who would be at a loss to make ends meet in a country parish and destitute of new, helpful ideas in a city parish. The way one spends one's leisure time is a test of character. Now when we speak of a certain amount of freedom for the seminarian, we have in mind, not only the negative aspect of a vacation minus restraint, but *opportunity* to develop self-reliance and initiative, and above all to learn how to overcome practical difficulties and to adapt himself to circumstances when they are out of the beaten track. In many cases the seminarian knows but one environment, the constricted sphere of his own home and neighborhood. He is ignorant of the outside world. And what is especially to the point here, he is frequently ignorant of the great world of nature, with its forest and mountains and waters. Put many of them out there and they are at a loss how to handle themselves. They are used to all the artificialities of modern existence. Most of their lives they have had others to depend upon and have been accustomed to have things done for them, to be told what to do and to be shown how to do it. They get everything served up to them in the banquet of life in its final form,

and it has the same deleterious effect upon their character as a predigested food has on the human stomach. Their pleasures are largely artificial. If they come from the city, they are lost without the amusements of crowded resorts—and shall we say “movies”?—and all the other devices by which gregarious man recreates himself. But the great elemental influences that nature is capable of exerting, these they are ignorant of. The solemnity and solitude of nature where God seems palpably manifest, and out of which He speaks to us, in the very voices of the wind and the sighing and murmuring of the trees: the symbolism of nature with its manifold aspects and moods, the quiet in which the soul touches God, they may never have known. Of course students preparing for secular pursuits show the same limitations; but the cultivation of a reflective habit of mind and the ability to withdraw without disquietude from that world which bears the imprint of man's hand—the “garish day” and artificial amusements of city life—and to take delight for a time in the creation as it has left the hand of God, is a condition especially to be desired for the formation of those who are to be set apart from men and to be in the world but not of the world.

Now we feel that Camp St. Mary helps to meet these needs in the formation of the young priest. “One of the fundamental features of it is that attendance is purely voluntary. Anything like compulsion would be out of place, as it would rob the vacation of its charm and destroy the spirit that we hope will always be the characteristic spirit of the camp”.³ No benefit would be gained in the long run by compulsion. The camp will take greater hold on the sympathy of the students by being simply offered to them. We rather look to the formation of a tradition in the matter and the gradual acquisition of a taste for such a vacation, if indeed a taste for what is the most natural thing in the world and most responsive to a deep-seated and elemental yearning can be called “acquired”. Nay, rather, the man who hasn't any of that lurking somewhere in his breast is “fit for treason, stratagems and spoils”. Moreover, if, as many of them are beginning to do, seminarians choose such a vacation in preference to one less in accord with

³ Announcement to Students of St. Mary's Seminary, 1915.

their ideals, if they thus select the manly, aye, and priestly, thing for themselves, so much is gained for character. Hence it is a basic principle at Camp St. Mary that no one is wanted there who does not come of his own accord.

Another feature of the camp is that the largest possible amount of liberty is accorded to the students once they are there. In a boys' camp there is necessarily an element of discipline. It is one of the prominent features of the camp experience for the growing boy, and is an element of attraction. But in a camp for seminarians the main feature should be just the opposite—a liberation as great as possible from restraint; for this is one of the essential ends of their vacation. The living conditions of the camp have been thought out with this end in view. A common sleeping pavilion was proposed to some of the students. They frankly told us that such a plan, by grouping the students together for sleeping, would resemble the dormitory system of college and necessitate a considerable amount of discipline to assure the comfort of those who needed their sleep or objected to being kept awake too long at night. "And that is the very thing we want to get away from," they said. So the original plan was adhered to,—that of locating the men in small groups, of three or four in "open camps", placed far enough to be out of earshot of one another. Thus each group is left to work out its own problem and establish its *modus vivendi* after its own fashion, with the fond hope that the motto for each may be: "Quam jucundum est habitare fratres in unum!"

While it is expected that the seminarians will lead during vacation the kind of life that is fitting for young men preparing for the priesthood, it is left entirely to themselves to determine how far they will comply with the directions given to them in the seminary, just as it is left to those who spend their vacation away from the camp. It is a good thing to let it be seen what the seminary training will do—how deep an impression the seminary training makes. We believe it is profound and lasting. But even if it were only skin-deep, it would not help matters to force students against their will to observe spiritual exercises they would get rid of as soon as they were left to their own devices. No more harm will follow from leaving them free as to this matter in the camp than in

their own homes. On the contrary, if example and mutual respect count for anything, the odds are in favor of the camp.

The camp also aims at giving the seminarians plenty of opportunity to develop self-reliance and resourcefulness. Several camping expeditions in which the students were put absolutely on their own resources, were made to distant points in the Adirondack region during the past summer. Journeying for several days, either by canoe through lakes and rivers or afoot for mountain climbing, the seminarians demonstrated their ability to take care of themselves in situations requiring pluck and good judgment; and returned, tired out, but always in glorious spirits.

We may sum up the philosophy of the camp by saying that it means the conservation of the most precious energy, in a sense, in the world—the strength and life of a priest. This is at least its primary and immediate purpose. We do not want to send out into the priesthood, and into the world's moral and spiritual battlefield, ailing and sickly young men, but virile representatives of American manhood, who will have influence because they have sound constitutions as well as piety. In the words of an eminent physician, "If a man is to have influence he has got to be strong". Not muscular strength so much as the strength of a well-balanced physical constitution and nervous system. The body is meant to be the instrument of the mind and heart; if it is weakly, it will but clog them. There are great souls that have had weak bodies; and great merit may be acquired by patiently bearing the ills of bodily infirmity, just as it is acquired by bearing any other cross that God sends us. But ordinarily when health can be preserved or restored, it is simply squandering the goods of the Creator to neglect to take the necessary measures. The average man needs his strength, and even the superior man is more fitted to bear the burdens of others when he has the strength that is released by freeing him from sickness and the necessity of bearing ills of his own. The camp stands outspokenly for greater care of the body. There should be some educational work carried on in the seminary to teach the seminarian how properly to care for his health. Not that he should be a valetudinarian and fear to exert himself for the good of his priestly work; for the idea of physical efficiency and conservation of

energy in the priest does not mean a selfish and un-apostolic shrinking from sacrifice. It means that one needs to have a great deal of strength that one may generously expend it in the service of his Master. The seminarian who neglects to take the proper care of his health so that he cannot do his full share of work in the sacred ministry is just as truly depriving the people of their due as if he squandered his time in idleness while supposed to be discharging his priestly functions. One abuse is voluntary *in se*, the other *in causa*. He should never forget that his strength and health belong to the faithful and all who need him; it is not exclusively his own, for it has been dedicated to them with his ordination.

In the conception of Camp St. Mary it has been the aim to give the best that could be had—in location, climate, altitude, in the adaptability of the country for camping and in the beauty of its scenery. If the philosophy of Camp St. Mary is a sound philosophy, then, with these unsurpassed advantages of location, its future is assured. The inexhaustible charm and mystery of the region, with the wild beauty, that never palls, of its lakes and mountains and the vast freedom of its forests, make the camp a spot that will never fail to attract the spirit of youth and awaken the instinct for discovery and achievement, so characteristic of American manhood, in the young men who are moving on to the priesthood—the hope of the Church in America.

CHARLES E. BOONE, S.S.

Baltimore, Maryland.



Analecta.

AOTA BENEDIOTI PP. XV.

EPISTOLAE AD R. P. D. FELICEM AMBROSIUM ARCHIEPISCOPUM S. IACOBI DE CUBA, CETEROSQUE CUBANAE REIPUBLICAE EPISCOPOS, DE FOVENDA POPULARI PIETATE IN ALMAM DEI MATREM.

Venerabiles Frates, salutem et apostolicam benedictionem. —Venerabilis Frater Titus, Archiepiscopus tit. Lacedaemoniensis, Noster apud vos Legatus, proxime certiores Nos reddidit Decretum quo, vestris annuentes precibus, almam Dei Matrem renuntiavimus principem Reipublicae istius patronam, popularibus vestris expectatum gratumque adeo fuisse, ut in omnium ore ac sermone statim versata res, omnium statim animos laetitia affecerit. Recreat Nos, venerabiles Fratres, haec iuncta cum grati in Nos animi significatione fidei pietatisque christianae testificatio, eademque in spem erigit fore ut, hortatu atque exemplo vestro ac reliqui omnis Cubani Cleri, avita religio in Virginem augustam tam alte radices firmet in istis civitatibus atque adeo floreat christianae vitae laudibus, ut omnia vobis bona pariter cum illa advenisse laetemur.

Quam spem Nobis vobisque communem ut divinae gratiae subsidia curaeque vestrae ac labores ad optatum adducant exitum, testem benevolentiae Nostrae apostolicam benedictionem vobis omnibus, venerabiles Fratres, Clero populoque unicuique vestrum tradito libentissime impertimus.

Datum Romae apud S. Petrum, die XXI augusti MCMXVI, Pontificatus Nostri anno secundo.

BENEDICTUS PP. XV.

S. O. CONCILII.

INDULTUM CIRCA ALIENATIONEM BONORUM ECCLESIASTICORUM IN STATIBUS FOEDERATIS AMERICA SEPTENTRIONALIS.

Beatissime Pater,

Cardinalis Archiepiscopus Baltimorensis, nomine etiam Episcoporum omnium dioeceseon Statuum Foederatorum Americae Sept., humiliter postulat novam benignam prorogationem indulti diei 12 iunii 1906, quo, attentis peculiaribus circumstantiis in quibus dictae dioeceses versantur, Ordinarii non adstringantur ad servandas solemnitates a iure canonico statutas circa alienationem bonorum ecclesiasticorum seu quando agitur de bonis ac fundis dioeceseon permutandis, hypothecis imponendis aliisque agendis quae speciem alienationis prae se ferunt.

Sacra Congregatio Concilii, auctoritate SS. D. N. Benedicti PP. XV, expetitam prorogationem benigne impertita est ad aliud decennium, iuxta formam enunciatae concessionis.

Datum Romae die 31 iulii 1916.

J. CARD. CASSETTA, *Praefectus*.

L. * S.

O. GIORGI, *Secr.*

ROMAN CURIA.
PONTIFICAL APPOINTMENTS.

7 August: The Right Rev. Patrick Thomas Ryan, Titular Bishop of Clazomene, and administrator of the Diocese of Pembroke, appointed Bishop of Pembroke, Canada.

29 August: The Right Rev. Daniel Cohalan, Titular Bishop of Vaga, and Auxiliary to the Bishop of Cork, appointed Bishop of Cork.

29 August: Monsignor Antonio Isolero, of the Archdiocese of Philadelphia, made Honorary Chamberlain of the Pope.

30 August: Monsignor Hugo O'Reilly of the Diocese of Dromore, made Privy Chamberlain supernumerary of the Pope.

6 September: The Right Rev. Michael O'Doherty, Bishop of Zamboanga, made Archbishop of Manila, Philippine Islands.

6 September: The Right Rev. Maurice Patrick Foley, Bishop of Tuguegarao, made Bishop of Jaro, Philippine Islands.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

PONTIFICAL LETTER to the Bishops of Cuba exhorting them to foster devotion to Our Blessed Lady.

S. CONGREGATION OF COUNCIL grants to the Bishops of the United States another ten-year extension of the indult concerning the alienation of ecclesiastical property.

ROMAN CURIA gives list of recent pontifical appointments.

SCHOLASTIC TERMINOLOGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have no intention of entering upon an extended criticism of an article in the October number of the REVIEW "On Understanding Scholastic Formulas". Life is too short, and time is too precious, to be wasted in that way. But I do deem it needful, in the interest of a sane interpretation of received scholastic teaching, to make a few observations. And I wish to set myself right where the one who signs his name to that article persists in setting me wrong.

Let me say at the outset, that I am not at all sure that I always grasp the writer's meaning. His labored attempts at explanation appear to me at least to involve the matter in a denser darkness. It seems to be distinctly a case of *obscurum per obscurius*.

Thus, to tell us that the English equivalent of "potentia" in the aphorism, "Formae educuntur de potentia materiae", is "impotency, impuissance", is surely to darken counsel. Of course I "eschewed the French word", or rather I ignored it, not for the reason given, but for the excellent reason that it means just "impotence, impotency". Had the writer paid due regard to economy in language and purity of diction, he would never have used it at all. But there is the third expression, "or possibility". Of this I say that if "potentia" really means "impotency", it cannot at the same time and in the same context mean "possibility"; for the two terms con-

vey ideas that are poles apart. My objection to "possibility" as a proffered equivalent of "potentia" is that it is too vague, too indefinite. "Potentia" is the specific term, and means more than "possibility". It means, as I have defined it, the inherent capability of a thing to take on a new mode of existence. And "potency" or "potentiality", in the context, is its nearest English equivalent.

There is in oxygen and hydrogen an inherent capability of uniting in certain proportions to form water. This is not in nitrogen and carbon, nor in any other elements. And so in oxygen and hydrogen water exists in potency, not in mere possibility; in nitrogen and carbon, on the other hand, it does not at all exist. Here, indeed, is your "impotency" in the proper sense. Now if water exists potentially in hydrogen and oxygen, or, as the writer puts it, if these two elements are "in potentia" to be transmuted into water, the substantial form of water must exist in them potentially, for water is water precisely by virtue of its substantial form. I would ask the writer whence the substantial form of water comes, when these elements are transmuted. Immediately before the union of the two, it does not exist in act; it does not come by creation, for it is not a subsistent form; it existed in possibility before the elements were at all created; therefore, since it is a distinct entity, though not separate from the matter that it informs, we can only say that it was educed from the potency of the elements.

The writer professes to be amazed at my saying that fire is educed or elicited from the potency of wood: "If fire is educed from wood, then you have a new substance *apart* from the matter out of which it has been educed". The italics are his, the amazement is mine. Who ever could imagine such a thing! Of course the fire elicited from wood does not exist apart from the wood; the fire elicited from coal does, but that's another fire. And so the substantial form of fire elicited from wood fulfills exactly the essential conditions of education: "that the form be brought to being *in the matter* [certainly not apart from or outside of it], that it be *dependent* on the matter [when the wood is consumed the fire goes out], and that it constitutes the formal principle of the compound *with the matter* [which, in this case, is the wood that is burning]".

There is a close analogy between fire and life, which it may be interesting to note. While the life that is in the organism gets its aliment, it survives; when the aliment is no longer supplied, it ceases to exist. So does fire survive only as long as you give it fresh fuel. And as organic life energizes in the material organism, and never apart from it, so fire energizes in the inflammable material, and never apart from it.

Let me say here, that I have never studied Father Pesch, I mean, his philosophy. But I have studied St. Thomas, and when he declares that "it is not a right expression to say that the form is produced in the matter, but rather that it is educed from the potentiality of the matter", I feel that in following him, I am safe. Nor do I shrink from expressing the famous aphorism in plain English, thus: "Forms are educed from the potency of matter". For here, too, I am following a great authority—one who was a distinguished disciple of St. Thomas before I got my first lesson in philosophy, and before the writer in the REVIEW was born. In *The Metaphysics of the School*, Vol. II, chap. iii, art. iii, Father Harper, S.J., treats at length of "the Eduction of bodily substantial Forms out of the potentiality of matter". The writer may still say that this, "besides making nonsense, is not even a roundabout approach to convey the genuine gist of what is intended by the scholastic" formula. But his saying so will only serve to suggest to some minds at least the humorous notion that is immortalized in Landseer's famous painting, *Dignity and Impudence*.

The writer, with his customary cocksureness, sets down "seminal causes" as a misnomer. He forgets that even the "material cause" is a true cause. And the expression "seminales rationes" implies more than material causality, more than pure passivity. For the writer's benefit, and for that of others who may be interested in the matter, I will transcribe part of what Father Harper has on this subject in his Glossary, at page 412 of Vol. III: "*Seminales Rationes: Seminal reasons, causes*. The following is the explanation given of them by St. Thomas: 'It is plain that the active and passive principiants of the generation of all living things are the seed from which all living things are generated. Wherefore, Augustine appropriately calls all the active and passive forces, which are principiants of generation and of natural changes, *seminal causes*.'

Now, such active and passive qualities can be regarded from a manifold point of view. For, in the first place (as Augustine has it), they are principally and primordially in the Word of God Himself as Ideal Causes. In the second place, they are in the simple bodies [elements] of the material creation, in the which they were simultaneously produced in the beginning. Thirdly: They exist in those entities which are produced from universal causes in successions of time. . . . Fourthly: They exist in the seeds which are produced from animals and plants. And these, again, are compared to other particular effects as the primordial universal causes to the first effects produced.' What is it that we learn from this declaration of St. Thomas? That the material universe 'is pregnant'—to borrow a saying of St. Augustine, quoted by the Angelic Doctor in the same Article—'with the causes of things that are coming to the birth.' "

All organic life thus existed potentially in the seminal causes that are sown throughout the material universe. But just as, in the first institution of things, it could be educed from the potentiality of the elements only by virtue of the Word of God, acting as First Cause in the order of nature, but without the coöperation of second causes, that is to say, without the living organisms which did not as yet exist; so now it can be propagated, that is, maintained and fed evermore from the storehouse of its seminal causes, by virtue of the same Word of God, acting as First Cause in the order of nature, but with the coöperation of the living organisms instituted by Himself.

✠ ALEXANDER MACDONALD,
Bishop of Victoria.

EXTREME UNCTION AND THE BEATIFIC VISION.

While the influence of Extreme Unction in affecting the life of the soul on its departure from this world has long been a fascinating theme for theologians, it is to Fr. Tecklenburg that not a few readers will owe a notable development of interest in this subject, through his popular presentation of one of its most important aspects in the September number of the REVIEW. For his support in contending that in particular cases Extreme Unction may eliminate Purgatory from the life

of the departed soul, Fr. Tecklenburg mainly relies upon the scholastic theologians. Consequently I hope neither he nor your readers will think it inopportune on my part if I briefly show how the scholastic doctrine that Extreme Unction fits the soul for the immediate reception of the Beatific Vision has not only excellent foundations in tradition, but also in the Holy Scriptures; and that it is also clearly confirmed by the words of the prayers that are used in the Roman Liturgy for the administration of this Sacrament.

Striking indeed are the words of the Roman Liturgy: "Introeat Domine Jesu Christe, domum hanc sub nostrae humilitatis ingressu aeterna felicitas, divina prosperitas, serena laetitia, caritas fructuosa, sanitas sempiterna." These words clearly mean that a petition is made that, as the sick man lies on the threshold of eternity, still in the tabernacle of the body, there may come upon him eternal felicity, divine prosperity, serene joy, fruitful charity, and everlasting health. In other words, the person prayed for is to have at once as the result of the Sacrament, if fitting dispositions be present, a foretaste of Heaven and become fit for the immediate enjoyment of the Beatific Vision.

To detail the traditions on this subject would be a work of long research. It is unfortunate that, except for a few fragments, the early commentaries on St. James's Epistle, by Clement of Alexandria, Didymus, St. Augustine, and St. Cyril of Alexandria have been lost, for they are the very places in which must have been found the earliest views of theologians on the subject of Extreme Unction—views, we may be sure, based on apostolical authority. This loss, and not the Discipline of the Secret, as thought by Binterim, explains the comparative paucity of early testimonies, which are also the fewer owing to the lack of systematic sacramental theology before the time of the Scholastics. The principle of development is also to be taken into account. It is not to be expected that the early Fathers and theologians would necessarily define in fulness every detail of the doctrines of the Church, particularly when in their opinion, as we may believe, the Holy Scriptures seemed sufficiently clear upon the subject. Even Origen, usually fertile in exegetical ideas, has nothing relevant to the question of the preparation of the soul for the Beatific

Vision, by Extreme Unction. Nor has Tertullian. Perhaps the most illuminating passage on this theme in what is virtually the ante-Nicene period, is the "Sacramentary of Serapion", who was bishop of Thmuis in the Nile Delta, and a friend of St. Athanasius. In the seventeenth prayer of this work is a form for consecrating the oil of the sick, in the course of which God is besought to impart to the oil a supernatural efficacy, "for good grace and remission of sins, for a medicine of life and salvation, for health and soundness of soul, body, spirit, for perfect strengthening. This may lack the explicit clearness of St. Thomas's comment upon Extreme Unction: "Immediate disponit ad gloriam"; but it shows with sufficient clearness the doctrine of the period.

Our principal authority, however, for contending that Extreme Unction prepares the soul for immediate entrance into Heaven is the Epistle of St. James, chapter V, verses 14 and 15: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins they shall be forgiven him." The words of the original Greek are striking in verse 15: *Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἔγερει αὐτὸν ὁ κύριος, καὶ ἁμαρτίας ἢ πεποιηκώς ἀφεθήσεται αὐτῷ.*

The striking words in the above passage are *σώσει* and *ἐγερει*. Let us deal first with *σώσει*. This word would certainly not be used to denote any bodily restoration to health that was not accompanied by complete health of soul. In his commentary on this passage Bishop McEvilly explains *σώσει*: "save", i. e. restore him to health, should it be expedient for his salvation, or save his soul in the life to come should he die."

Thus *σώσει* has a twofold significance, and therefore by the principle of parallelism there is good reason to believe that *ἐγερει* has also a twofold significance. Suppose death occur, we are told by St. James: "the Lord will raise him up." What does *ἐγερει* mean? One thing is certain. It is by no means the word that would be employed by New Testament writers to denote a mere bodily restoration to health on earth. It is a word of fertile significance. In the light of the principle of parallelism in its relation to *σώσει* and of its signi-

fiance in other parts of the New Testament our point becomes clearer. In St. Paul's Epistle to the Ephesians 5:14 are the words: *ἔγειρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ χριστός*, which refer of course, to the spiritual resurrection of the soul from sin, and which had been suggested, it is thought, by Isaiah's prophecy of the spiritual resurrection of Jerusalem in ch. LX, 1: "Arise and be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee."

Let us now pursue our quest of the meaning of *ἐγερῆς*. Suppose death occur, to what place is the Lord to raise up the departed soul, of this text? It cannot be Purgatory, for if so, what would be the use of Extreme Unction in this case? The soul of the sick man could reach Purgatory without its help. A state of perfect contrition or of attrition with the sacrament of Penance would suffice to bring the soul to Purgatory. So as Purgatory is clearly eliminated from the case, the place to which God will raise the sick man after death must be Heaven. And the resurrection of the soul must be of an immediate kind. There are only four possible places for the departed soul—Heaven and Hell, Purgatory and Limbo. Purgatory is out of the question in this case. So where is the departed soul to be kept waiting? It is impossible to believe that the soul upon whom while still on earth have come "eternal felicity, divine prosperity, serene joy, fruitful charity and everlasting health", as we know from the Roman Ritual has actually taken place in case of proper disposition, shall after death become a prisoner in Purgatory. There is certainty of salvation in Purgatory of course, but we can hardly term it a place of "eternal felicity", even in its brightest aspects. Further, the words of the Ritual make the idea of Purgatory impossible in such a case, for what could be more unreasonable than to give a man a foretaste of Heaven upon earth and then to send him to a place where he would be deprived of the vision of God, and suffer agonies because of his deprivation. There is no such cruelty as this in God. He would never give a man a glimpse of Heaven and then banish him from His Presence, though the man was fully penitent and wishful to be with Him. The soul that is sent to Purgatory has never, we may be sure, known for a moment the "*aeterna felicitas*,

divina prosperitas, serena laetitia and sanitas sempiterna", of which the Ritual speaks. The soul that is sent to Purgatory has the desire for eternal felicity, but has not a sufficient degree of the habit of intellect which qualifies for its enjoyment. This sufficient degree of habit of intellect, we may conclude from the Ritual, is conferred by Extreme Unction, when the proper dispositions are present.

But what, it may be asked, about the question of satisfying for sin, and the fairness of rewards in Heaven? Why, it may be asked, should a man who has committed many sins on earth, immediately receive the Beatific Vision, as the result of his penitence at the last moment and the subsequent receipt of Extreme Unction? Yet a similar question might be asked about Baptism. Why should a great sinner who has spent the greater part of his life outside the Church and then should die immediately after baptism, be admitted to Heaven? Yet it is certain that he would be admitted. Baptism confers a capacity for Heaven. This capacity is lost by sin, but more or less revives on absolution and is wondrously quickened and intensified by the fitting receipt of Extreme Unction. By Extreme Unction the dispositions of sorrow for sin are deepened and the capacity for divine love increased to a vast degree. Thus by the intensity of sorrow for sin and of love of God, satisfaction is made for sin, in union with the satisfaction of Christ.

But is it fair, asks some critic, that a man may lead a bad life and then get to Heaven at the last moment and be placed on a par with the Saints? This is the sort of question that Ingersoll used to ask. The reply is simple. The penitent sinner with a load of guilt who is baptized at the last moment, and receives Extreme Unction with proper dispositions will get to Heaven but will merely enjoy a limited measure of the Beatific Vision. The penitent thief on the Cross received the Beatific Vision without suffering in Purgatory. Yet it is impossible to suppose that he was placed on a level with the greatest saints. His capacity for the Beatific Vision would be limited. There would doubtless be aspects of the Beatific Vision which he would never comprehend, yet he would be perfectly happy. All his longings would be satisfied, but it is impossible to think that his enjoyment of Heaven would be as intense and multi-

form as that of St. Teresa or Blessed Margaret Mary. Thus Extreme Unction will work no unfairness. It will enlarge the capacity for enjoying Heaven in varying degrees in proportion to the dispositions and to the merits that have adorned the life. It will develop the spiritual life, at the last moment to the degree demanded by celestial exigencies, and will largely determine the spiritual status with which the soul will enter Heaven.

That the Blessed Virgin Mary received Extreme Unction is a tradition favored with the authority of Suarez. It is certain that to the most perfect of all creatures God would furnish the most perfect preparation for her wondrous destiny. Now God's method of conducting mankind to eternal felicity is by means at once sensible and supernatural, that is to say by the sacramental life.

Every sacrament has its special grace to communicate, its special part in the scheme of salvation. Consequently God would omit no sacrament that could bless the Virgin Mary. Tradition says that though she did not externally receive the Sacrament of Orders, she received the grace of it, as is confirmed by her title of "Virgin Priest". So there is every reason to believe that in her last moments she received the Sacrament of Extreme Unction. It would serve a special end in her case. She was intended to receive the Beatific Vision in an extraordinary degree. She was to receive it with a fullness unknown to angels or saints. She was to be Queen of Heaven throughout eternity. Now in her case Extreme Unction would increase her capacity for the Beatific Vision in a degree proportionate to the demands of her unique destiny, and to the fact that by no other creature could it ever be received with such perfect dispositions. Therefore we may well believe that Extreme Unction played a momentous part in the last terrestrial moments of the Blessed Mother of God.

London, Canada.

H. T. E. RICHARDS.

THE "BEADS OF THE WAY OF THE CROSS."

To the Editor, THE ECCLESIASTICAL REVIEW.

In the September number of the REVIEW Fr. Woywod mentions the "Beads of the Way of the Cross" as not serving

for the gaining of the indulgences attached to the Via Crucis. A writer in the same number explains that the expression "Beads of the Way of the Cross" refers really to the crucifix attached to the beads, since only the latter (if sufficiently large to have the figure of Christ in raised material) can be indulgenced.

Will you let me say that the "Chaplet" of the Holy Way of the Cross was actually in existence and granted to the Vincentian Order by Pope Pius IX and also by Pius X. But it was later withdrawn by a Decree of the Holy Office (24 July, 1912) inasmuch as it appeared an unnecessary multiplication of privileges in regard to the Via Crucis which could already be gained by the infirm or those lacking proper opportunities to make the ordinary stations of the Cross, by means of a crucifix blessed for that purpose.

Hence the Indulgence attached to the "Beads of the Way of the Cross" is no longer in existence.

A. K.

THE PRIEST AND THE AUTOMOBILE.

To the Editor, THE ECCLESIASTICAL REVIEW.

I want to tell you about my Pierce Arrow car. After reading the article of a "Country Curate" in the October REVIEW my assistant determined to buy a small automobile, and, taking his savings for the last dozen years, he purchased a six-cylinder "chummy" roadster, and invited me for a ride. When he announced that it was at the door, I went out, thinking he and I would be the only occupants in this "chummy" roadster. But to my amazement I found huddled in the rear seat no less than three holy nuns, one of them, of course, his sister, and I could do nothing else than get in the front seat, and we started off. Everything went smoothly until we got in the traffic crush at Main and High, when, bang! the left rear tire blew out with a roar that attracted the attention of everybody for a square. The "moniales" did not know what had happened, and they manifested the usual feminine lack of tranquillity on such occasions, much to my embarrassment, while my assistant lost his head completely, took his foot off the accelerator, and choked his engine. There we were, the five of us, all vowed to some kind of poverty, all disciples

of the meek and lowly Nazarene, in the most conspicuous machine on the street, blocking traffic in four directions. My assistant worked frantically, but could not get the self-starter to commence, so nervous was he, until finally the giant traffic policeman, with the motormen of three lines of trolleys, and some other bystanders shoved us out of the way. I rather incline to the opinion that the policeman lost his membership in the Holy Name Society on that occasion, while the mortification of the nuns was beyond description. It was just about 12 o'clock, their lunch time, and the Mother Superior would think they had escaped unless they reported promptly, so I suggested that they take a street-car back home to their convent, but they said they were not dressed for the street. There we were, marooned in front of the Grand Hotel, with a saloon on each side, waiting while my assistant telephoned for a repair man to put on a new tire. This occupied fully half an hour, during which time we had a large audience, and their remarks were not always unto edification. Just as we were getting ready to go, who rolls along in a magnificent eight-cylinder racing car but Father Dan, my old classmate, whose parish is about 25 miles away. "Just on my way to see you," he said, "to invite you over for Confirmation next Sunday. My housekeeper, Sarah, is a good chauffeur; she is going to drive the Bishop over, and she can stop for you, too. So come along. Sarah will give you a fast ride, for she takes every hill on high." Just as he proudly delivered himself of this eulogy of his housekeeper, whom did I spy coming along the street but my old friend, the traveling man, whose remarks about automobiles I communicated to you a couple of months ago. I could do nothing else than introduce him all around, and at once Father Dan began to disparage my assistant's machine, and to praise his own, saying he had done 40,000 miles in it this year. "I did not know," said my traveling friend drily, "that there were such extensive parishes in this diocese."—"We must be going," I said, scenting trouble, and as we passed the Pierce Arrow plant on our way home, I said to my assistant, "Just drop me off here, and don't wait; I want to talk to these people about my car."

I cancelled the order for that Pierce Arrow car, and walked home. I don't think now I want to buy even a "Ford".

REMOVABLE RECTOR.

THE "Y. W. O. A." IN AMERICA.

Qu. What should be the attitude of Catholics toward the "Young Women's Christian Association"?

Should we look upon it as a distinctively Protestant organization, or as undenominational?

Should Catholics join it, support it, or encourage it in any wise? In a mixed club, such as is formed in department stores, should Catholic members protest against the club's taking as a body an active part in supporting such an organization?

Resp. To answer properly the above questions, we must first get clearly defined notions regarding our communication with professed Protestants—that is, with people who do not accept or recognize the Catholic Church as the Church of Christ.

1. We are bound as citizens and members of the commonwealth to coöperate with our fellows in all that makes for the elevation of morals, whether based upon the natural law only, or upon certain convictions arising from the teaching of the Decalogue or the Gospel. We are similarly bound to take active part in all that makes for the lessening of suffering, destitution and misery, as well as for the propagation of harmony and peace.

2. We are also obliged to maintain the high standard of Catholic doctrine and practice according to the Law of the Gospel and the direction of the Church of Christ commissioned to teach and interpret that Law.

3. Works done to promote justice, integrity of morals, charity, by non-Catholics do not lose their value in the sight of God when they proceed from religious or even humanitarian motives; though these motives may rest upon misconceptions of the Divine teaching.

4. Such action is not to be identified with false doctrine propagated under the plea of patriotism, philanthropy, or educational advancement, as is done by the "American Protective Association" (A. P. A.), and kindred organizations which in their constitutions and by their methods explicitly antagonize the Catholic Church.

5. There are bigots in every association, and at times they obtain control over local branches and divert the original purpose. The same is true in nominally Catholic organizations.

6. The "Y. W. C. A.", like the "Y. M. C. A.", is, according to its constitutions, organized for welfare purposes, to instruct the ignorant and elevate public morals. They do this on Christian principles as interpreted by the Protestant Church; that is to say, by private judgment. They are opposed to the Catholic Church only in so far as they misconceive her teaching, and they do not exclude Catholics from their benefits. They do not exact from their beneficiaries any explicit profession of faith or demand that Catholics deny their faith. They simply exact compliance with certain rules of external conduct, including prayer, and reverence during the public offering from those who happen to be present. That they are positively religious in motive, inasmuch as they call themselves Christian, indicates the sincerity of their purpose to live up to the standard of Christian teaching as they apprehend it.

They do not discriminate against Catholics, although they do not permit Catholics to manage or direct their work, because that work was organized by non-Catholic Christians—not to propagate opposition to the Church nor to exclude Catholics from their benefits, but to direct charity from the conscientious viewpoint of the individual, independent of the Church.

If there is any proselytizing in their activities it is that which is permissible to any man convinced of the good of his cause—unless that cause is morally bad—so long as it is done by methods that are fair and honorable. On these grounds the late Cardinal Manning openly approved, encouraged, and aided the "Salvation Army" of General Booth, which sought to withdraw thousands from the moral ruin of the London slums.

To answer, then, the questions proposed.

1. *Should Catholics look upon the "Y. W. C. A." as a distinctively Protestant organization, or as undenominational?*

So far as it requires our charitable coöperation in all works not distinctively denominational (in the sense of promoting Protestant *sectarian* worship, such as building of its temples or religious schools), we should take it for what it professes to be, namely, an undenominational, though Christian, association, for the promotion of mutual material helpfulness, on the

basis recognized by the general principles of the natural and Gospel laws.

2. *Should Catholics join it, support it, encourage it?*

So far as it is evident that the Association works for good without actively interfering with or misrepresenting the Catholic faith, it deserves the support and encouragement of Catholics. Whether they should join it, must depend on their own necessities, or on their opportunities for doing good without detriment to their religion.

3. *In a mixed club such as is formed in department stores, should Catholic members protest against the club as a body taking part in supporting such an organization?*

They should not protest against any measure that merely aims at supporting the "Y. W. C. A.", unless it is evident that the support of the particular measure is in favor of an exclusively sectarian or anti-Catholic purpose.

Peace and charity and mutual helpfulness make no distinction of persons. Catholics are never in danger when they co-operate with these, unless they are ignorant of their faith or lack the sense and courage to assert and defend it. It is the province and duty of the priest to see that they may be able to do so. Let him instruct them. This is the only effective antidote against interference with the liberty of Catholics who in non-Catholic organizations of mutual helpfulness are urged or forced by circumstances to coöperate with others for common interests of a material or social kind. We are here in the same position as we are with regard to the Public School. It may not satisfy us; but, unless we can organize for a better purpose, we tolerate it when it does not involve a denial of or opposition to our faith. Our Lord praises the Samaritan because of his charity to the man fallen among robbers. The Samaritans were undoubtedly heretics (or schismatics) in the eyes of the Jews. Yet it is hard to imagine that Christ would have censured a Pharisee for coöperating with the Samaritan in his work of mercy, so long as he did not repudiate the faith of Jerusalem in favor of the less perfect law of Mount Garizim. We are a mixed population and the opposition of non-sectarian Protestants is rarely so virulent as to be proof against Catholic argument.

ABSOLUTION OF RELIGIOUS.

Qu. Regarding the interpretation of the decree of S. C. of Religious, "De absolutione sacramentali religiosis sodalibus impertienda", dated 5 August, 1913, Sabetti says that this decree concerns only religious orders of men. I am told that some bishops interpret it to apply also to orders of women. Sabetti is very emphatic in his statement, while those who differ from him do not, so far as I know, quote any authority. As the matter is important, I would feel very much indebted to you for an expression of opinion.

Resp. There are two decrees relating to this question. The first is dated 3 February, 1913, and has for its scope, as the preamble distinctly states, to collect and coördinate in one decree, with some modifications, all the laws promulgated at various times and in various circumstances to regulate the sacramental confessions of nuns and sisters. The second is dated 5 August, 1913, and extends jurisdiction to absolve in confession all classes of religious who wish to avail themselves of a confessor other than the so-called ordinary confessor. There does not appear in the second decree any phrase or clause that would restrict the privilege to orders of men. Indeed, as the first decree expressly mentions nuns and sisters, the second would seem to have them in mind also.

This is the interpretation followed by "some bishops," according to our correspondent. It is regrettable that, although Sabetti gives the authorities for his interpretation, he does not give those in favor of the opposite view. Similarly, Dr. Freriks, in his recent work *Religious Congregations in their External Relations*, contents himself with saying: "Some authors, indeed, thought that the decree *In audientia* (3 August, 1913) . . . included also religious institutes of women. But the general opinion of Canonists denies this." Dr. Freriks evidently agrees with Sabetti.

KNIGHTS IN PROCESSION OF BLESSED SACRAMENT.

Qu. There is in this city a custom in some churches according to which the Knights of St. John march in the procession of the Blessed Sacrament during the Forty Hours' Devotion. The Knights are dressed in full regalia, wear their head-dress, carry their swords "presented", and march, some immediately before and some imme-

diately behind the Blessed Sacrament. Is this according to the rubrics?

Resp. The custom, so far as the attendance of military men in uniform is concerned, has all ecclesiastical tradition in its favor. The question of the proper place of the Knights in the procession is not, however, determined. There are precedents in favor of a guard of honor surrounding the baldachino, and, on the other hand, there are decrees which forbid admitting military officers to a place between the clergy and the reliquary which is carried in procession in honor of some saint. As to the wearing of head-dress, the matter must be decided entirely by local custom and the prescriptions of the military or quasi-military code, which decides what is proper for the men in question to wear in full parade-dress.

POSITION OF CANDELABRA ON ALTAR.

Qu. The high altar of our church has two projections from the sides, on a level with the *mensa* and distinctly a part of the altar, although bracket-like in shape. On these are placed the two single massive candlesticks that contain the candles lighted during low Mass. The objection was recently made by a casual visitor that this use is contrary to a rubric, which declares "that the two candles burned at low Mass must be placed on the gradine". This can hardly be accurate, as we consider that the rubrics do not consider the gradine at all. But the point I would like to have cleared up is, whether our "mass-lights" will pass as "on the altar". If I am not mistaken, this placing of the candlesticks was taken from the picture of a fifteenth-century church. The effect is balanced and dignified, but, if it is not lawful, we will, of course, do away with it.

A RELIGIOUS.

Resp. The decree quoted by the casual visitor is, very likely, that which was rendered in 1891 by the S. Congregation of Rites. The question asked was: "Whether during the celebration of low Mass (*Missa privata, seu lecta*) the two candlesticks with lighted candles should be placed on the table (*mensa*) of the altar or on the gradine (*super gradum superiorem altaris*)". The answer given was, "negative to the first part, affirmative to the second". Plainly, the decree, so far as regards the placing of the candlesticks on the gradine, is

not obligatory, but facultative. In other words, *it is allowed* to place them on the gradine. There is an older decree issued by the same S. Congregation in 1865 bearing on the question. The query then was whether the candlesticks should be placed on the altar, or whether it sufficed to have them attached to a wall which was so near the altar as almost to touch it. And the answer, affirming that the candles should be placed on the altar, ordered the discontinuance of the contrary custom, even though long-established. In the case before us, since the projections, although bracket-like in shape, are a part of the altar, we do not see that any prescription of the rubrics is violated. There is, it seems to us, no reason why the present arrangement should be changed.

THE SMALL NUMBER OF CHRISTIANS.

Qu. The author of the paper entitled "The Small Number of Christians in the World" has explained very ably that, considering the obstacles which beset it, Christianity has been a splendid triumph and not a dismal failure. A warrior that holds an army of men at bay with only a handful of fighters under his command is surely a greater hero than a leader who conquers by overwhelming numbers. The Church was not only the handful that held the hosts of heathendom at bay; it even made inroads into paganism. So far as the article goes in describing these conditions, it was, doubtless, true to its theme; but it was merely historical. It was at most an apology for the Church's position. What I should like to see would be a consideration of the underlying causes and reasons why God, who is all-powerful and all-wise, who wishes all men to come to a knowledge of the truth, permits that so many, through no fault of their own, never attain a knowledge of Christianity. A clean-cut answer to this question would greatly please

AN INQUIRER.

Resp. Alas, neither the writer of the article "The Small Number of Christians in the World", nor any other authority could hope to satisfy such an inquiry. Scripture, the Church's liturgy, the candid confessions of the greatest theologians, all aim at driving home the lesson that there are limits to our instinct of inquiry and that it is futile, sometimes irreverent, for us to try to penetrate the mystery of God's ways or fathom the depths of His counsels.

RENEWING THE HOST IN THE LUNULA.

Qu. In the October number of the REVIEW (Vol. LV, p. 430), you state: "It would be distinctly contrary to the general legislation on the subject, to keep the Host in the lunula after It had been consecrated for ten days". Noldin¹ says: "Hostiae consecratae frequenter, i. e. singulis quindecim diebus, vel saltem singulis mensibus renovandae sunt, nisi adjuncta loci et temporis frequentiore renovationem exigant. Quoad renovationem idem de majore quoque hostia in ostensorio exposita valet". And Lehmkühl² says, regarding the "frequenter renovabit": "Praxis communis et statuta dioecesana, immo etiam conciliorum provincialium Romae recognitorum, id ad quatuordecim dies extendunt". He then quotes Benedict XIV, Clement VIII, and Innocent IV, adding these words of Gardellini: "Quodsi ad quindecim dies protrahatur renovatio, non id reprobandum culpaeque vertendum". This same opinion of Gardellini is quoted in Vol. I of THE ECCLESIASTICAL REVIEW, page 144. All of these authors, it is true, say that, in exceptionally damp or hot climates the "semel in hebdomada" must be followed. It therefore seems to me that your statement quoted above, "It would be distinctly contrary to the general legislation", etc., should be corrected.

Resp. As was pointed out in the first volume of the REVIEW in the article to which our correspondent refers, the whole question turns on the meaning of the word "frequenter," which expresses what we may call the general legislation on the subject. The particular prescriptions, "once a week", "once every two weeks", "once a month", are interpretations of this. It is to be noted, however, and indeed our correspondent himself adverts to this in his quotations as well as in his comment, that these formulas are to be qualified by reference to climatic conditions. Knowing what we now know from chemists in regard to the possibility of changes occurring in the species before they are perceived by the senses, we call attention to the strictest interpretation, within reason, of the word "frequenter", as being the safest. We are pleased, naturally, to hear from a subscriber who not only reads the REVIEW but studies it, and it goes without saying that we respect his opinion and are glad to bring it to the knowledge of our readers.

¹ Ed. VIII^a, p. 147, *De Eucharistia*.

² Ed. XI^a, P. 11, *De Eucharistia*, p. 103, n. 4.

CONFESSION BEFORE FORTY HOURS' ADORATION.

Qu. To gain the plenary indulgence during the Forty Hours' Exposition, will a confession of two or three days previous to the day of Exposition satisfy in the case of one who is neither a weekly nor a fortnightly penitent? We suppose, of course, that the penitent remains in the state of grace.

Resp. The condition generally required for gaining an indulgence — "Christifidelibus, qui vere penitentes, confessi, sacraque communione refecti," etc.—is interpreted to mean that confession is requisite even for those who are not conscious of any grievous sin. However, theologians teach that confession and not absolution in confession is the *conditio sine qua non* of gaining the indulgence. If, for example, the penitent has only minor faults to confess and the confessor should judge that absolution is not to be given, such a penitent would have fulfilled the condition for gaining the indulgence. The question now arises, How long before the time of gaining the indulgence may the confession be made? When an indulgence is granted for a certain festival it is admitted that confession on the eve of the festival suffices. By a decree of Clement XII those who are accustomed to confess regularly once a week are considered to have fulfilled, so far as confession is concerned, the requirement for gaining all indulgences during the week, except indulgences attached to a Jubilee or those "ad instar Jubilaei concessae". Furthermore it is decreed that where there is an "inopia confessariorum", confession within the week before the feast suffices even for those who are not weekly penitents. In the next place come those who habitually go to confession every two weeks. Confession, in this case suffices, by special indult, which must be obtained by the Ordinary of the locality. Finally, special provision is made for the case of invalids and others who are prevented from going to confession. The most recent decree on the subject, issued by the S. Congregation of Indulgences, 11 March, 1908, after reciting the privilege that is granted universally to those who are weekly penitents and that which in some places was extended to fortnightly penitents, considers the difficulty which penitents who belong to neither class experience in trying to go to confession the day before a

feast on which an indulgence may be gained. It ordains, therefore, that in case of an indulgence to be gained once, a confession made two days before suffices, and in case of an indulgence that may be gained several times on the same day, a confession made three days previously fulfills the conditions.

THOUGHTS FOR THE FIRST SUNDAY OF ADVENT.

AN EXPOSITORY SUMMARY OF MATTHEW 24: 1-35; MARK
13: 1-31; LUKE 21: 5-53.

It is Tuesday of Passion week, possibly 4 April, A. D. 30. The Rabbi and Prophet from Galilee, after having spent the day "teaching in the Temple", has retired to Mt. Olivet. Here He is seated with His disciples, four of whom are singled out for converse. They are "Peter and James, John and Andrew".

About three-quarters of a mile directly opposite the Temple precinct, at an altitude quite overlooking it, with the gash of the Cedron valley yawning 300 feet deep between, Jesus is taking almost His last solemn view of the city accursed. Indignation and tender love are wrestling in His bosom. It is the close of a strenuous day that has been marked by His final rupture with the authorities.

Jerusalem is situated on a double yoke-shaped spur. As our Saviour scanned it, its ramparts were of massive construction encasing gates of beauty and towers of strength. Across the city beyond the seventy-four towers on the north stood three that were impregnable. Hippicus, Phasaelus, and Mariamne, in the language of Josephus, "were for largeness, beauty, and strength, beyond all that were in the habitable earth."¹ Phasaelus has been identified by Wilson as the present Tower of David.

The chief and most gorgeous edifice, the Temple of Herod, graced the foreground. Its spacious platform was dominated on the northwest by the Tower Antonia. It lacked but one of fifty years in building. This growing architectural glory, a rare wonder of the ancient world, was but half complete. Eventually it attained a size twice that of Solomon's Temple.

¹ Wars, V, iv, 3.

But even as Christ gazed pensively upon it—and upon the details of the “*great stones*”, thirteen and fifteen feet in length, that were the absorbing astonishment of the uncultured disciples—the huge imposing pile was a mine of wealth and luxury. The royal cloister and colonnades with their adornments of silver, brass and gold, the courts and the marble halls, the Holy of Holies encrusted with gold plate and roofed with burnished gold²—was ever more sacred sight imaginable to the devout?

The prospect has been described as one “in which all that was sordid was lost, and only the beauty and grandeur remained”. To a heart palpitating with the throbs of religious patriotism, the scene was one of inspiration and endearment, for its shadowy relics soften the observer, even now. But in the mind of Christ patriotism was immersed in divinity, and therein Jerusalem was beheld, now unawares at its truly golden age, suddenly transformed into a tottering symbol of greatness *to be*—only after a residue would have escaped from its ash-besprinkled ruins!

“Do you see all these things?” Are you astounded at “the great stones” in these noble edifices?—Jesus had asked His followers before crossing the Cedron. “Amen, I say to you, there shall not be left here a stone upon a stone, that shall not be thrown down or destroyed”.

The stirring scenes in the Temple that forenoon, interrupted by only one mellowing incident, the praise of the widow for her mite, had left the disciples in bewildered mood, and it was not until they were alone with Christ on the Mount that four of them sought an explanation in private. “Tell us,” they timidly ventured, “when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?” The fall of Jerusalem with the Temple, the parousia or second coming of Christ, the end of the world—three distinct events inquired into with a single breath, as if they were but one! What marvel if Christ’s answer, coming to us as it does through the medium of these simple minds, should be so entangled as to be an enigma for exegetes in many an interesting detail!

² Sanday, S. S. G., p. 60.

In the decisions of the Biblical Commission to which publicity was given 20 July, 1915, a certain "ignorance of the *time* of the parousia," is authoritatively alleged as the traditional solution of difficulties arising out of certain controverted passages in St. Paul. "Ignorance of the *time*" of Christ's next coming prevailed under the Old Law, and Christ made no revelation to dispel it under the New. On the contrary, He enshrouds the mystifying and almost fabulous destruction of the Temple with the same obscurity as the parousia, telling His eager hearers that "of that day and hour no one knoweth, not the angels in heaven, but the Father alone". Even in His touching farewell before ascending into heaven, He reminded His disciples who continued inquisitive to the last: "It is not for you to know the times or the moments, for the Father hath chosen to keep such secrets in His own power".³

The second query fared better than the first: "What shall be the sign of thy coming?" It at least enjoyed explicit consideration—but why? Solely for the purpose of disillusionment. When Zachary had asked a sign of the angel Gabriel,⁴ he was struck dumb for his incredulity; when the Scribes and Pharisees made a kindred demand, they were excoriated as "a wicked and adulterous generation".⁵ But now, in treating with the souls of His choice, Jesus, foreseeing the rude shock to which their loyalty would be exposed in His impending capture and execution, preferred to be indulgent. Since you know not the day nor the hour, "take heed you be not seduced. As lightening cometh out of the east, and flasheth even to the west," illumining the world in its course, "so shall be the coming of the Son of Man". Wherefore, with the unexpectedness of the deluge, of a thief in the night, and of a snare, will the event of final doom crash upon the listless world. Look not, then, for intervening signs. None shall be given save that which Daniel long since beheld in vision, just as for my resurrection heaven will deign no other than that which Jonas bodied forth in his luckless flight by sea.

The "last days" were the ominous theme of many a prophet's dream and grief. Their duration no Word of God

³ Acts, 1: 7.

⁴ Lk. 1: 18.

⁵ Mt. 12: 39; 16: 4.

had measured; yet we, as belated witnesses to their accomplishment, perceive the inspired descriptions of them coinciding with a vast and varied scheme as long as time, whose extremities are the alpha and omega of the Messianic dispensation. In the popular Hebrew mind the first and second comings of the Christ were distinguished only vaguely, and sometimes not at all. The sanguine hopes of glory, conquest, worldwide rule and divine vindication were so intimately associated with the Expected One, that even in the Apostles' minds the Incarnation and birth of our Redeemer seemed to be no coming at all. Hence, their *naïveté*: "What shall be the sign of thy coming?"—as if the second coming were a solitary one!

Immediately the Searcher of Hearts penetrated to those souls' inner shrines, and finding them draped with the dread oracles of wars and rumors of wars, strife and distress of nations, earthquakes, seditions, pestilences, famines, appalling sights and prodigies in the skies, on sea, on land—He determined to review these calamities orally and calm the Apostles by correcting their false judgment about them. "All these things," Christ said, "must needs be". They are the heritage of *every* clime and *every* people, past, present, and future. They are not, then, "signs" of my second coming, an event that will be too evident and glaring to require a sign. They are signs of something far more spiritual. As the rainbow was elected in the days of Noe a symbol of God's saving providence, so do I now make these natural phenomena, these penalties of original sin incurred by a disobedient race, a token that the "kingdom of heaven is nigh" as summer to the budding fig-tree—the "kingdom of heaven" which I have already established as the perpetually accessible medium of personal "redemption". Through this kingdom the Gospel will be preached to all nations ere the great and terrible day—and the name of the kingdom is MY CHURCH.*

Knowing this, therefore, again I bid you, be not deceived. Political, social, and physical upheavals are only "the beginning"—that is to say, "the *least* of sorrows". Persecution of my elect and my Church is decidedly more grievous. Scandals, reciprocal betrayals among the faithful, the im-

* Mt. 16: 18.

positions of false prophets and false Christs, defections ensuing therefrom, apostasy, heresy, schism, and above all, religious indifference, are by far the worst, for in the degree in which "iniquity aboundeth, the charity of many will grow cold".

The obliteration of Jerusalem in its fifteenth siege, instead of ushering in the "consummation of the *world*", as you now think, will be the inauguration of a series of tribulations that will last throughout the Era of the Cross. An entire cycle of millenniums must revolve before the era will terminate, but in order to have that era *begin*, in order to deliver my elect from worse than Egyptian bondage, the days of evil will be "shortened" on the Phariseeism and godless Sadduceeism of Jerusalem. The annihilation of the sacrilegious city that "kills the prophets and stones them who are sent" to it, will result in the declaration of Christian independence. Weep not, then, when Jerusalem will be "compassed about with an army". Strive not to defend it. Rather, "depart out," "flee to the mountains", return not from the fields to rescue your personal property, be your possession limited to an only "garment" or coat. Even they who "give suck" must then be abandoned to fall by the "edge of the sword", or led away with the helpless, as "captives to all nations".

Hereupon will begin the indefinite "times of the nations", and the equally indefinite "times of My Church", two mysterious periods in relentless friction with each other; and not until these periods will be over may you count on seeing the sun darkened, the moon disrobed of her light, the stars falling from heaven, and the orbs of heaven shaken.

The astronomical disturbances enumerated are allusions to Isaias who sketches them as symbols of the fall of Babylon; to Ezechiel who pictures them as imaging the ruin of Egypt; to Joel who rehearses them to enforce his lamentations over a plague. Ecclesiastes illustrates with them the passing of individual men into the "house of eternity", while surviving mourners proclaim their death going "round about the streets".[†] They are accordingly highly charged metaphors and graphic figures, already many centuries old, descriptive

[†] Cfr. Is. 13: 10; Ez. 22: 7; Joel 2: 10; Eccle. 13: 2-5.

of the climax of distress that in the end will cause "all men", save the elect, "to wither away for fear and expectation of what shall come upon the whole world". But how many thousands of years are to elapse before the expiration of "those days", Christ veils with impenetrable secrecy. Of one historical item alone does He assure us; namely, that "this present generation" begotten of Him through grace, will last till the cycles cease, and "*immediately*" thereupon will the *re*-generation in glory at the second coming occur. Meanwhile, the elect, who *cannot* be deceived, are admonished to resist the allurements and infatuation of the world that is supremely content with "eating and drinking, with marrying and giving in marriage". They must be ever on the alert to prove themselves worthy of their election. They must *watch*, by reason of the very ignorance in which they are left. Hence, the exquisite lesson of import most salutary: "Be you also ready, because at what hour you know not, the Son of Man will come. . . . Blessed is that servant whom His Lord, when He cometh, will find watching".

THOMAS A K. REILLY, O.P.

ELECTRIC LIGHT IN THE SANCTUARY LAMP.

Qu. Recently the statement was made in my hearing that in Rome they have permission to use a small electric light in the sanctuary lamp, and the hope was expressed that this permission will be extended throughout the world. Soon after, a priest told me that the permission had been granted to the Church in the United States. "I saw it in THE ECCLESIASTICAL REVIEW some time this year." Are both these statements correct?

Resp. The statements are not correct, unless qualified. The REVIEW for May 1916 published, page 580, a decree issued by the S. Congregation of Rites and dated 23 February, 1916. The decree first recites the fact that representations had been made by several bishops that, "owing to peculiar circumstances, ordinary and extraordinary, olive oil has become scarce and costly and in some places cannot be obtained without great difficulty". The decree then orders, "in view of the peculiar conditions, and while they last," that, in place of olive oil, other oils, vegetable oils, as far as possible, or

beeswax, pure or mixed, or electric light, may be used in the sanctuary lamp. The question is referred to the prudent judgment of the bishops, and faculties in the matter are granted them. This is quite a different matter from a general permission to use electric light in the sanctuary lamp, and it is not true without qualification that the permission has been extended to the United States. Where the circumstances warrant granting the permission, and when the Ordinary of the place judges fit to grant it, electric light may be used.

ASSISTANT PRIESTS AND THE "JURA STOLAE".

Qu. Please state in the next issue of your valuable REVIEW the rights of assistant pastors in the following cases regarding stipends:

1. When an assistant discharges the function of deacon, sub-deacon, or master of ceremonies, at a Solemn High Mass of Requiem in the parish to which he has been assigned.

2. (a) When an assistant acts as celebrant in a Solemn Requiem Mass in the parish to which he is assigned. (b) When he performs obsequies and preaches the sermon at the same Mass.

3. When an assistant celebrates alone a High Mass of Requiem, performing the obsequies and preaching the sermon.

Resp. We cannot give any general answer to queries of this kind. Diocesan statutes and local customs determine the answers, and there are considerable differences in various parts of the country. To cite statute and custom prevailing in one locality might mislead. The general legislation on the matter is very brief. The bishop has the right to determine the salary of the assistant pastor, "*ratione habita reddituum et emolumentorum ecclesiae parochialis in qua deputatus fuerit, necnon inspectis conditionibus loci, numero animarum, qualitate laboris, etc.*"¹ This is the source of the authority which councils, synods, etc. have exercised in the matter. The *jura stolae*, again, according to general law, belong to the pastor. Still, general law recognizes, "*peculiares dioecesis consuetudines aliquam horum (jurium) partem vicario saepe attribuant pro iis functionibus quas vicarius ipse peragit*"².

¹ Cf. Constitutio Innoc. XIII, *Apostolici ministerii*.

² Cf. S. C. C., 17 December, 1904.

INVOCATION OF THE SACRED HEART IN PRAYERS AFTER MASS.

Qu. Is the invocation, "Sacred Heart of Jesus, have mercy on us", to be recited in addition to the other prayers after Mass, a matter of obligation, and if so, how is it to be recited? If the bishop has not ordered it, may a priest nevertheless recite it in public, after Mass?

Resp. The invocation was not prescribed in the same way as the prayers ordered by Leo XIII to be recited after low Mass. By a decree of 17 June, 1904, certain indulgences were granted to all those who recite the invocation with the priest after low Mass. In August of the same year the S. Congregation of Indulgences decreed that (1) to gain the indulgences, it is sufficient that the priest say "Sacred Heart of Jesus", and the people answer "Have mercy on us"; (2) in regard to the obligation, "*Quamvis obligatio proprii nominis a Summo Pontifici imposita non sit, vult tamen Beatissimus Pater ut uniformitati consulatur, ac proinde singuli sacerdotes ad eam invocationem recitandam adhortentur*". There seems then to rest on the Ordinary the obligation of obedience—namely that he exhort his priests to recite the invocation. Where this has not been done, the priest is not obliged to recite the invocation, but is free to recite it, and may not be blamed for doing so.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES 19. HARVARD CHRISTOLOGIES 6.

DR. TOY'S DEGRADATION OF RELIGION.

Thus far we have set forth three forms of Christology that Catholic students may imbibe at Harvard as poisonous substitutes for the faith-nourishing canons of Nicea, Ephesus, Chalcedon, and Constantinople. The choice of poisonous infusions is very varied, indeed; variety is the spice of elective life at the great university. Her seal bears the motto *Christo et Ecclesiae*. She professes that her very existence is for the sake of Christ and the Church. And what has she done for Christ? She has degraded Him to the low level of Muhammed, Buddha, and the other so-called mystics that Dr. Hocking names in one breath with Jesus.¹ She has degraded the Christ to the disgrace of the dupe which Dr. Lake makes Him to have been.² She has degraded Him by the substitution in His stead of the socialistic and idealistic tomfoolery that Dr. Royce calls the Beloved Community.³ All that has Harvard of recent years done for Christ and the Church; all that and yet more.

A fourth substitute for the Divinity of Christ, that Harvard has, with motherly care, provided unto her children, is Jesus a Judaistic Evolution. This seems to be all that Professor Lyon deems the Saviour to be; it certainly is the Christ of Professor Toy.

I. Professor Lyon's Christology. From 1882 to 1910, Dr. David Gordon Lyon was Hollis Professor of Divinity at Harvard; in 1910, he took the place of Dr. Toy as Hancock Professor of Hebrew and other Oriental Languages. Harvard conferred upon him the doctorate in Sacred Theology in 1901; but he seems never to have entered the ministry of any church.

¹ Cf. "Dr. Hocking's Mysticism", *ECCL. REVIEW*, April, 1916, pp. 482 ff.

² Cf. "A Harvard Christology", *ECCL. REVIEW*, March, 1916, pp. 348 ff.; "Dr. Lake's Eschatology", *ECCL. REVIEW*, June, 1916, pp. 728 ff.; "Dr. Lake's Vagaries", *ECCL. REVIEW*, Oct., 1916, pp. 447 ff.

³ Cf. "Dr. Royce and the Beloved Community", *ECCL. REVIEW*, November, 1916, pp. 573 ff.

His writings are chiefly philological. We have to hand only one contribution from which to estimate the doctor's rating of the Christ. This document is a paper on "Jewish Contributions to Civilization", read at the World's Parliament of Religions in connexion with the World's Fair at Chicago. Therein nothing is said to lead one even to suspect Dr. Lyon of believing in the Divinity of Christ. The fundamental dogma of Christianity is so glossed over as to imply that the Christ was merely an evolution of Judaism:

Jesus was a Jew. . . . In that name, and that personality rightly conceived, there is such potency to bless and to elevate that I can see no reason why Jesus should not become to the Jews the greatest and most beloved of all their illustrious teachers.⁴

There is a very important reason why Jesus may "not become to the Jews the greatest and most beloved of all their illustrious teachers". That reason to-day is the reason why the Jews of old put the Saviour to death:

We have a law, and according to that law He ought to die. For He made Himself to be the Son of God.⁵

To accept Jesus as "the greatest and most beloved of all their illustrious teachers," the Jews would be obliged to accept His teaching. And, in His teaching, "He made Himself to be the Son of God". The only reason why Dr. Lyon fails to see the incompatibility of Judaism and the acceptance of Jesus the Teacher, is that the doctor himself seems to accept Jesus and not His teaching. Else why call the Church "a Jewish institution"?⁶ Why not say frankly that Jesus Christ is God, and His Church is a Divine institution?

II. Dr. Toy's Career. Dr. Lyon has given us little by which to estimate his Christology; Dr. Toy has more clearly committed himself. He showed his lack of orthodoxy long ago: and was on this account, in 1879, retired from the chair of Hebrew in the Southern Baptist Seminary, Louisville, Ky. The Baptists of that time would probably not have tolerated

⁴ Cf. *Judaism at the World's Parliament of Religions*. Cincinnati: Robert Clarke & Co. 1894. p. 396.

⁵ Jo. 19:7.

⁶ *Ibid.*, p. 399.

the nondescript agglomeration of free-lance, wild opinions which Foster, Burton, and Matthews, and other up-to-date *à tout prix* Baptist clergymen, teach to the future Baptist ministers that study at Chicago University.⁷

Rejected by these Baptists of 1879, Dr. Toy was warmly welcomed by Harvard University—*Christo et Ecclesiae!* He was there Hancock Professor of Hebrew and other Oriental Languages from 1880 to 1909, and Dexter Lecturer on Biblical Literature until 1903. At present he is an Emeritus Professor of the university. Just what has recently been the doctor's religion, is hard to say. The *New Schaff-Herzog Encyclopedia of Religious Knowledge*⁸ would lead one to think Toy was still a Baptist; for he is said to be at odds with them once again—this time in regard to the necessity of Baptism before partaking of the Lord's Supper. However, the encyclopedia gives his religion as theism.

III. *Dr. Toy's Idea of Ethics.* Rightly to understand some of the startling things the doctor says, we should first realize that, in his scheme of morality, God has no place. Religion is altogether apart from ethics. Ethical relations are human; religious relations are extra-human. Morality is between man and man; religion is between man and an *extra-human Something*. Hence, in Toy's commentary on the Book of Proverbs,⁹ he sets a sharp line of demarcation, to separate clearly between the ethical and the religious thoughts of the various scribes to whom he assigns the work.

1. *Morality is propriety.* In evolving this scheme of morality as apart from religion, Dr. Toy may have come under the powerful spell of the late Dr. William James of Harvard. This pragmatist seems to have had a telling influence even on Harvard professors whose philosophy was not pragmatic. Thus Royce, an idealist, latterly insisted on a social standard of morality, which sounded rather strange in Fichtian or Hegelian terms but fitted in nicely with the pragmatic relativity of *the good*. For, according to the pragmatism of James, goodness is not absolute; it is relative. What is good

⁷ Cf. "Christological Errors", *ECCL. REVIEW*, December, 1914, pp. 740 ff.

⁸ New York, 1911, vol. II, p. 474.

⁹ *International Critical Commentary*. New York: Charles Scribner's Sons. 1908. Pp. xi ff.

to-day, may be evil tomorrow; what is good in one environment, may be bad in another. That is exactly the morality of Toy. Morality is propriety.

In the ethical relations of man to man, that is moral which is in accord with existing ideas of propriety; that is immoral which is not in accord with existing ideas of propriety. So God does not at all enter into the moral relations of man to man. Morality is not an affair between man and God; it is an affair entirely between man and man. Does the written or unwritten law of man allow the act? Then it is moral. Does the written or unwritten law of man disallow the act? Then it is immoral. We do not read meanings into the doctor's writings which he has not set down. He is right clear, and honest in his statement of what is moral and what is immoral:

To lend a wife to a guest is in many places a recognized rule of hospitality. In all this *there is nothing immoral*—it is permitted by the existing law and is in accord with the current ideas of propriety.¹⁰

If one were to object that God forbids adultery; that the lending of one's wife to a guest is against natural law, and natural law is the unwritten law of God, Dr. Toy would logically make answer that such prohibitions had to do with *religion* and not with *morality*. The fact that God forbids adultery does not enter into the consideration of the morality of the act. For morality is an affair between man and man; and not between man and God. Man's explicit or implicit approval is the only test of morality. Adultery is moral, if it be allowed by the social etiquette of the environment in which one lives. That is exactly what the doctor teaches:

Exchange of wives, and the offering of a wife to a guest are matters of social etiquette.¹¹

2. *Such morality is absurd.* To all this we make answer that such morality is absurd. To make *social etiquette* the test of morality is to make morality ridiculous. To govern one's relations with one's fellow man solely by current ideas of propriety, is ruinous of *true* morality. There is oftentimes

¹⁰ Cf. "Introduction to the History of Religion", vol. iv of *Handbooks on the History of Religions*. New York: Ginn & Company. 1913. p. 73.

¹¹ Op. cit., p. 161.

not even a Kantian *Ought* back of current ideas of propriety. The Kantian *Ought* at least postulated a personal Deity to whom service was due. The morality that is determined by etiquette alone, leaves the personal Deity entirely out of consideration. And to leave God out of consideration in determining the relations of man to man is ruinous of *true* morality, and substitutes an absurd standard of morality for a true.

Why, if *social etiquette* determines the morality of an act, then there is no universal moral law controlling the deeds and omissions of man! What is against current ideas of propriety in one land is immoral there; if the act be in accord with current ideas of propriety in another land, it is moral there. Gauged by this test of morality, it would be immoral in Syria for a Muhammedan lady to appear before men-visitors in the *diwan*, or parlor; it would be moral for her to stay in the *harim*, or women's section of the home. It would be immoral for an official to take off his conical-shaped hat, the *tarbush*, at a public function—this is a matter of *social etiquette*! And so, in the ethics of Dr. Toy, custom alone determines the morality of an act. The wearing of a veil in public, the taking-off of the hat, the appearance of a woman in a parlor, the commission of adultery—all these things are moral if in accord with *current ideas of propriety*; they are immoral if not in accord with *social etiquette*. What a travesty on *true* morality the Harvard students received from this Dexter Lecturer on Biblical Literature!

True morality is entirely independent of current ideas of propriety. Social etiquette may, or may not be dependent upon true morality. Current ideas of propriety have to do with the relation of man to man. Morality has first and foremost to do with the relation of man to God. The relation of man to man is moral or immoral not because of current ideas of propriety, but because of God's law, either positive or natural, written or unwritten. That is moral which brings the soul to God, even though it be contrary to social etiquette; that is immoral which keeps the soul from God, even though it be in accord with current ideas of propriety. Without God there is no morality!

IV. Dr. Toy's Idea of Religion. Since, then, Dr. Toy leaves God out of all consideration in the determination of the *moral*

value of an act, and separates the ethical or moral from the religious, does he bring God into consideration in the determination of the *religious* value of an act? Yes, but in a way that degrades religion.

1. *The true origin of religion.* Those that believe in the creation of the soul by God, hold that a man's religion is his voluntary subjection of himself to a Personal Deity—it is his Godwardness. Now a man is a man chiefly by his reason and his will. So his religion is chiefly the Godwardness of his reason and his will. Reason acknowledges a Personal Deity to whom service is due; will, led by reason, gives that service. That is the beginning of religion.

This Godwardness of man is known to him by reason and by faith. First, by *reason*. As the Vatican defined,¹² man may with certainty, by the light of reason and without revelation, know God the Beginning and the End of all things. St. Paul clearly lays down the same truth. The gentiles are not to be excused for their failure in justice. God has made the truth plain enough to them. They have stifled the truth by their sin. Hence must they bear the wrath of God:

For the wrath of God is revealed from heaven against the irreligiousness and injustice of these men that stifle the truth in injustice. That is so, because what is known about God is clear to them; for God Himself hath made it clear. For ever since the creation of the world, the unseen truths about God—i. e. His everlasting power and Divinity—are to be seen by being reasoned out by means of His works. So that men have no excuse. For that, although they knew *the* God, yet they did not honor Him as God, nor did they render to Him thanks such as were His due. Quite the contrary, they set Him utterly at naught by their speculations. As a result their foolish minds were darkened.¹³

Secondly, man's Godwardness is known to him by *faith*—by revelation. For even though man has, from the creation of the world, been able, without revelation, to know God by reason of His works, and has been obliged to render unto God due honor and thanks; yet as the Vatican in the same chapter defines, God has deigned, in wisdom and goodness, supernaturally to reveal Himself and His will unto the human race.

¹² *Sessio 3, caput 2*; 24 April, 1870. Cf. Denzinger-Bannwart, *Enchiridion Symbolorum*, 11 ed. (St. Louis: Herder. 1911), no. 1785.

¹³ Ro. 1: 18-21.

This primitive revelation began with the race; and was continued down the centuries from the time of Adam to that of Christ. St. Paul tells us so:

In many parts, and in many ways of old God spake to our fathers by the Prophets; at the end of these days He hath spoken to us by the Son, whom He appointed the heir of all things, and through whom He made the ages.¹⁴

2. *Reinach's origin of religion.* Rationalists scout primitive revelation. Solomon Reinach calls it a theory that is "gratuitous and puerile".¹⁵ Why? Because the religious sense, *la religiosité*, is merely an hallucination! We must seek the origin of this hallucination, this *religiosité*, by psychological study. Of whom? Of Parisians? Oh, no; they have too highly developed a form of *religiosité*. We must study the religious sense in the lowest forms of men and the highest forms of beasts—*dans la psychologie des sauvages actuelles, celle des enfants, et celle des animaux supérieurs*. The religious sense of the elephant and the jackass provides us with more psychological data for the study of the nature of religion than does that of the Parisian. Could anything be more absurd!

We have elsewhere examined Reinach's idea of religion.¹⁶ He starts out with a hopeless prejudice against all supernatural revelation; and defines religion to be: "A collection of scruples that are a stumbling-block to the free exercise of our faculties".¹⁷ These scruples are dreads, taboos. So we are to study the dreads of higher forms in the animal world, in order to get at the psychological analysis of *la religiosité*. Reinach says that by this process he finds the religious sense against murder to be due to the same dread that prevents animals from devouring their young. In this investigation, he has failed to observe nature. That highly domesticated animal, the sow, eats her young. Likewise does the water-snake. So attractive and refined an animal as the squirrel has also been known to feed on its own progeny. Where is Reinach's *collection of scruples*? They should have been a stumbling-block

¹⁴ Hebr. I: 1-2.

¹⁵ *Cultes, Mythes et Religions*, t. I (Paris: 1905), Introduction, p. 1.

¹⁶ Cf. "Jewish Christologies", *ECCL. REVIEW*, December, 1915. pp. 709 ff.

¹⁷ Cf. *Orpheus*, Paris: Picard, 11th ed., 1909, p. 4.

to the free exercise of the faculties of these animals, that have been known to have devoured their own offspring with much gusto and many a dreadless gulp!

Reinach follows the cocksureness of his sort. He proves nothing. Startling and emphatic assertion takes the place of proof. Witness his ridiculous statement that, in the teachings of Catholic theologians, only the Bible is the foundation of man's knowledge of God:

It is not to the natural light of reason, but to revelation alone that man owes the knowledge of God and religion. . . . Strange though this teaching be, it is backed up by the authority of the great theologians of the Church.¹⁸

So the *great theologians of the Church* all go against St. Paul and the Vatican! They all fall under that Council's condemnation of the traditionalist school of Bautain, Lamennais, etc.! The traditionalists taught that human reason is of itself radically incapable of knowing any of the fundamental truths of the metaphysical, moral and religious order; and that all such knowledge must be based on revelation. The Vatican decreed:

If any one says that the one and true God, our Creator and Lord, may not be known with certainty, by the natural light of human reason, through the medium of those things that have been made, let him be anathema.¹⁹

To say that the great theologians of the Church run head-on against this decision is to reveal an ignorance of the matter treated which is simply appalling. If Reinach does not study better "the collection of scruples that are a stumbling-block" to prevent the herbivorous donkey from eating her foal, than he has studied "the great theologians of the Church" whom he so offhandedly cites before his infallible tribunal, he is worth no consideration by the scientific investigator.

3. *Dr. Toy's origin of religion.* In the writings of Dr. Toy, we find nothing so crude and blatant as is Reinach's statement of the origin of religion. And yet, Toy degrades

¹⁸ *Orpheus*, p. 11.

¹⁹ *Sessio 3, Canon 1, De Revelatione.* Denzinger-Bannwart, *Enchiridion*, 11th ed., n. 1806.

religion down to the same low level as does the rationalistic Hebrew. For, in the idea of religion that the Harvard professor gives to his students, there is nothing of primitive revelation nor anything of reason's acknowledgment of the Personal Deity to whom service is due. Religion is fundamentally a *feeling* of fear. This feeling of fear begets a demand for safety. The demand for safety engenders the *sense* of extra-human Powers:

Religion springs from the human demand for safety and happiness as the gift of the extra-human Powers.²⁰

This "demand for safety as a gift of the extra-human Powers," the doctor finds, has led to a sense of oneness with those Powers; and this sense of oneness with the Powers is the germ of the idea of union with God:

Appeal to the Powers carries with it a certain sense of oneness with them, in which we may reasonably recognize the germ of the idea of union with God, which is the highest form of religion.²¹

And what are the highest forms of religion? Those forms found in Plato, the New Testament, Christian and other mystics! All religions are treated alike by Dr. Toy. There is no one and only form that is true. There is no revealed truth. All religions are merely the evolution of this feeling of fear, which begets a demand for safety and engenders a sense of extra-human Powers. This evolution is unto a higher or a lower form according to ethnological environment.

What causes the feeling of fear? The sense of things that cannot be understood. Since these phenomena of nature cannot be understood, a sense of fear takes hold on one; and from that sense of fear arises the feeling of a Power not human:

As the basis of the religious feeling, we must suppose a sense and conception of an extra-human Something, the cause of things not otherwise understood.²²

This extra-human Something was first conceived as great, then indefinitely great, and finally infinite. Be it Judaism or

²⁰ Cf. *Introduction to the History of Religions*, p. 2.

²¹ Op. cit., p. 2.

²² Op. cit., p. 5.

Christianity, Muhammedanism or Buddhism, the voodooism of the African negro or the duppyism of the Jamaican, all religions are on a par—they are merely so many evolutions of the “sense of an extra-human Something, the cause of things not otherwise understood.”

The “sense of an extra-human Something”, the “feeling of fear”, cannot be the origin of religion. For the “sense of an extra-human Something” and the “feeling of fear” are merely an emotion; and no emotion can explain the universal acceptance by reason of a Personal Deity, and the corresponding submission of the human will to service of that Deity. It is true that fear impels man to external worship of God; but so do hope and joy. However, all these emotions of fear, hope, and joy postulate reason’s acceptance of the Deity as a prerequisite to fear of Him, hope in Him, and joy at His favor; and these emotions are not long-lasting, unless there precede the will of service to be rendered to the Deity.

To men like Dr. Toy, the theory of a primitive revelation is unspeakable. He does not deny belief in God the Creator and Father of the soul. Yet he cannot have very definite faith in this Fatherhood. Else he would rise from things seen to things unseen; and he would accept the Old Testament narrative of God the Father’s revelation of Himself to His children. Why, an ordinary human father gives to his child a fatherly love, that arouses within the child a corresponding filial love. In other words, the father daily reveals himself to his child as a father. In the nature of things, then, God our Father reveals to us the fatherly love He bears us, and the filial love we owe to Him. Yes, but the doctor’s God is not a Father; He is only an “extra-human Something.”

V. Dr. Toy’s idea of the Old Testament. Logically proceeding from his idea of religion, as a feeling devoid of any “right reason’s worship”,²³ and a mere sense of an “extra-human Something”, Dr. Toy recognizes nothing supernatural in the Old Testament. He never treats the Sacred Writers as inspired. He completely ignores the Holy Spirit’s responsibility for the thoughts these writers have perpetuated. He has no regard for God’s revelations to Moses, the Prophets, and

²³ Ro. 12:1.

other holy men of Israel. Old Testament religion is nothing more than one form among many and varied human evolutions of the sense of an "extra-human Something". Hence he does not hesitate to say that circumcision was first undertaken to increase sex-pleasure.²⁴ It does not occur to him that God could not choose a sinful act to be a characteristic religious rite.

Our next contribution will complete this study of Dr. Toy's attitude toward the Old Testament, and will sum up his Christology.

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²⁴ Cf. *Introduction to the History of Religions*, p. 72.

Criticisms and Notes.

HEAVEN OPEN TO SOULS. Love for God above All Things and Perfect Contrition Easy and Common in Souls resolved to avoid Mortal Sin. By the Rev. Henry Churchill Semple, S.J., Moderator of the Theological Conferences of the Archdiocese of New York, Chaplain of Fordham University. Bensinger Brothers: New York. 1916. Pp. 567.

One of the most practical aids to solid piety that have in recent times been spread among the faithful is the tiny booklet, consisting of just thirty-one pages, bearing the title *Perfect Contrition: "A Golden Key to Heaven,"* written by Fr. Von den Driesch, S.J., translated by Fr. Slater, S.J., and introduced by Fr. Lehmkuhl, S.J. The illustrious names of its sponsors are a guarantee of the solidity of its doctrine; while the affiliation of those sponsors with a Society that has always been identified with a sanely human and therefore a truly divine devotional spirit, may be taken as a pledge of its Catholic sanity. In the volume at hand Fr. Semple of the same Society gives us *in extenso* what his confrère had done in miniature; that is, he develops at considerable length the Scriptural, Patristic, theological, as well as the rational, grounds upon which the doctrine that supreme love of God and consequently perfect contrition are relatively easy for all souls who are determined to shun mortal sin.

The author acquaints his reader at the start with the fact that the propositions heading the various chapters have each been the subject of a paper discussed at a theological conference over which he presided as moderator; also, that the suggestion to publish the papers in book-form emanated from Cardinal Farley who was present at the said conferences. The fact therefore that the material was originally given forth orally, may explain the somewhat diffuse and discursive style. The work would certainly have gained somewhat by greater condensation. At the same time the feature of expansiveness favors another purpose for which the book is peculiarly adapted. We read that Cardinal Franzelin was wont to say that, could he preach throughout all the world, he would speak of nothing so much as of perfect contrition. The desire of the eminent theologian might well be assimilated and reduced to act by the clergy generally. The relative easiness of perfect love and contrition is perhaps not often enough heard of from the pulpit. Reasons for this are sufficiently obvious. The present volume is so rich in material that a priest could hardly find a more helpful source of suggestive sermons and instructions on so important a topic. Aside therefore from its prac-

tical value as spiritual reading, the volume makes a most helpful aid to the ministry of the word.

DIARY AND VISITATION RECORD OF THE RIGHT REV. FRANCIS PATRICK KENRICK, Administrator and Bishop of Philadelphia, 1830-1851, later Archbishop of Baltimore. Translated and edited by permission and under the direction of His Grace, the Most Rev. Edmond F. Prendergast, Archbishop of Philadelphia. By F. E. T., Villanova Scholasticate.—1916.—Pp. 298.

There will doubtless be some, perhaps many, especially of the clergy, who would like to have Francis Patrick Kenrick's *Diary* in the original. The learned prelate had so masterly a grasp of the idiom of Cicero that he not only knew how to shape it into a vehicle of theology, but with equal deftness to adapt it to the uses of everyday life in the nineteenth century. Bishop Kenrick must have known that he was making history. In this there was no thought of self. He beheld the youthful Church growing and waxing strong in the woods of Penn and across the plains of Delaware and Jersey; and he sought to note the steps of her progress as he witnessed them and was in no small part their cause. Not all indeed of the events and experiences in that glorious march were edifying; not all were encouraging. Nevertheless the Bishop set them down as he saw them, at the same time using the Latin medium, which would be understood by a posterity that could estimate their true significance and not misunderstand. The present Archbishop of Philadelphia in his wonted wisdom has provided a translation, a version which while faithful is also perspicuous and readable English. The historical events chronicled and narrated in the *Diary* will thus become known to a wider circle than would be the case if published in Latin, while readers who may desire to consult the original can do so by applying to the translator.

Chiefly for two reasons is Bishop Kenrick's *Journal* valuable: first, for the light it sheds on the character of the writer; second, for the knowledge it affords of the conditions and growth of the Church during the second quarter of the nineteenth century. With the present generation of the clergy, the name of Kenrick is usually associated with a translation and commentary of the Bible. The five royal octavos are there, a monument of erudition and patient labor, splendid enough fittingly to crown a lifetime. Next to this work on the Sacred Writings in perpetuating his name come the five closely packed volumes of Theology. These too, with their accumulated treasures of sacred wisdom, are ornately embodied in a choice

Latinity, a sufficient glory for more than average theologian's professional career. Lastly, his monograph wherein the Primacy of the Apostolic See across the ages is so learnedly and luminously vindicated, stands still as one of the best examples of historical apologetics. Through these learned tomes Bishop Kenrick is known in the Catholic élite of the mind.

The *Diary*, on the other hand, reveals quite a different side of his personality and of his mission. The man is here and the apostle—not one without the other. The apostle is built on the man—by Divine Grace, of course. *Gratia Dei sum quod sum*, Kenrick would have been the first to proclaim. None the less *gratia*, here as always, *supponit naturam*, and in Francis Patrick Kenrick a healthy virile character lent itself to the leading and the fashioning of an apostle. Bishop Kenrick's jurisdiction, as was said above, embraced all of Pennsylvania and Delaware and the lower half of New Jersey. (The diocese of Pittsburg was founded in 1843). There are in the present Diary the somewhat detailed records of nineteen episcopal visitations which Bishop Kenrick conducted over the principal parts of this vast area during the twenty-one years of his incumbency. When we consider the rough roads and the primitive means of travel in those days, the toil of these many lengthy journeys was, to say the least, considerable. Sometimes they could be made only afoot. Often the medium of locomotion was horseback. Frequently it was a rough wagon or carriage. Seldom does he mention a *currus vapore vectus* or a steamboat. The substitute for the latter vehicle was usually the canal barge. Hardly less fatiguing than the toilsome journeyings were the labors of the sacred ministry at the missions, stations and humble rural chapels. These things are the common experience of the pioneer missionary—the De Smets, the Nerinckx's, the Mazzuchelli's. In little, if in anything, was Bishop Kenrick second to these apostles of the frontier. And just as those pioneers of the cross set down in simple, selfless language the story of their deeds, so do we find in the record before us a self-forgetting narrative of missionary labor and duty. Frequently the leading events are simply chronicled. Often, however, the narrative is somewhat expanded. This of course is especially the case with the accounts of the Riots of 1844. The events of those dark days of bloodshed and wanton destruction of churches and other things sacred are pictured with bold and vivid strokes.

The difficult task of translating and editing has been accomplished with remarkable success, especially when one considers the many cases in which names of persons and places had to be verified and identified. That there should be an occasional error or an omission of detail was obviously inevitable. These can easily be corrected or

supplied in a future edition, should such be published. In view of this event, a few observations may here be in point. It might be noted that Archbishop Kenrick died in Baltimore on 8 July, not the 6th. At least the mortuary cards printed for circulation at the time bear that date. *O* should be omitted before Dougherty, p. 36, and inserted before Reilly, p. 79. Keilly, we believe, should read Reilly, p. 81. Tschackert should probably be Czackert and Carduyvels should have *t* instead of *d*, p. 211. Eugene Commiskey should have *u* for *o*, page 65. It might have been well to have added that the house which Bishop Kenrick rented from Mr. Cummiskey "for a yearly rent of two hundred and seventy-five dollars" was the cradle-home of St. Charles Seminary. The foregoing are obviously mere unimportant slips of the type. A more serious error is the confusion of *Bazin* with *Badin* at page 249. The latter of course, not the former, was "the first priest ordained in the United States."

BENOIT XV ET LE CONFLIT EUROPEEN. Par M. l'Abbé G. Arnaud d'Agnel, Docteur en Théologie et en Philosophie. Tome premier : A la Lumière de l'Evangile. Pp. 338. Tome deuxième : A la Lumière de l'Histoire. Pp. 396. P. Lethielleux, Paris, 1916.

To prevent any mistake as to the character of this work, it will be well to state from the outset that it does not belong to that category of publications which, serving the interests of propaganda, are conceived more or less in a partisan spirit, and which since the beginning of the war have poured in unceasing torrents from the press and deluged the book market. It occupies a much higher plane and, indeed, carries on the best traditions of French scholarship, of which we have had not a few pleasant glimpses even amid the deafening roar and through the rolling smoke of battles. French scholarship is synonymous with lucidity of exposition, methodical arrangement, and thoroughness of research; and the work under review bears these earmarks of superior merit on every page.

Efforts have been made to induce the Holy Father to identify himself with one of the conflicting parties and to throw the full weight of his moral influence on the side of what each considers to be the cause of justice and right. His attitude of reserve has been resented, and by some interpreted as a betrayal of his duty. The author shows that the Father of Christendom, from the very nature of his position and from the exigencies of his office, must observe toward all the belligerents a benevolent neutrality, which refrains from condemning any acts that are not patent violations of divine law or of international obligations. His conduct draws its inspiration from the example of his Divine Master, who during His earthly career was

confronted by a political situation not unlike that which Benedict XV has to face. At the time of Christ the Jews were fighting against the oppression of the Romans; yet, in all the discourses of the Lord we find barely a reference to the terrible struggle that was going on around Him and was to culminate in the dispersion of the nation and the destruction of Jerusalem. The few remarks that do bear upon the situation and that were directly provoked by the Jews, lift the matter to a higher ground and raise it above political or national issues to the realm of ethical speculation. Hence the neutrality of the Holy Father stands justified by the highest precedent that could be adduced in favor of any course of action, the example of Christ Himself. This neutrality must not be construed as indifference toward right or wrong; for the Pope has not failed to raise his voice against certain flagrant breaches of international law and inhuman methods of warfare, so that all those who have ears may hear. Unfortunately, however, the two conflicting parties always apply to the enemy what the Vicar of Christ says in condemnation of any particular act or practice and appropriate to themselves what sounds like praise or approval. Thus the author finds in the official utterances of the Holy See a condemnation of the German aggression and of the way in which the Central Powers are conducting the war.

The historical parts of the work are of the greatest value. An immense amount of original research is embodied in these pages. The moral ascendancy of the Papacy and its exertions in behalf of world peace throughout the ages shine forth in the clearest light. Many other important questions are touched upon, not the least of which is the independence of the Holy See. The author also urges his nation to resume the diplomatic relations with the Roman Court that were severed in defiance of history and tradition.

The book will make for a better understanding of the delicate and difficult position of the Holy Father and bring out the consummate tact which Benedict XV has manifested under the most trying and bewildering circumstances. Long after the echoes of the war shall have died away, it will stand a monument to French scholarship and industry.

C. B.

AN ALTAR WREATH. By the Rev. Joseph Gordian Daley. Thomas J. Flynn & Co., Boston. 1916. Pp. 312.

Contrary to the common practice which delights in glowing advertisements and by pompous epithets masks internal poverty, the modest title of this volume disguises a rich store of valuable contents, little suspected by those who superficially judge a book by the inscription of its first page. The unpretentious label conceals a col-

lection of excellent sermons, carefully planned and finished with scrupulous attention to minute details. The musical qualities of the diction, which make the reading of these discourses an exquisite pleasure, detract in no wise from the strength of the thought and the compelling force of the argument. The volume contains twenty-five discourses, covering a wide range of topics and maintaining throughout the same high standard of excellence. The themes are both practical and timely, revealing the pastor who stands in the very thick of things and is responsive to the needs of his age. The sermon on Mammon and Sensuality has a thoroughly modern ring and deals with problems that occupy the forefront of public attention. As a rule, the author emphasizes the cheerful side of religion and tries to attract souls by the sweetness of his appeal rather than to terrify them by the thunders of Divine wrath, though his skilful touch also at times elicits piercing and tragic notes, as in his impressive sermon on Good Friday. Homely, but very happy, illustrations, a broad humor and deep earnestness lend these sermons a genial warmth and a distinct color.

REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS—DIOCESE OF NEWARK. 1916-1916. Pp. 128.

The Rev. John A. Dillon, Superintendent of Parish Schools in the Diocese of Newark, here presents a thoroughly satisfying report of the scholastic work under his care. We take it that such reports have their chief value not merely in the statistics which furnish a survey of what is actually done in the various parishes for the maintenance of distinctly Catholic, that is to say, complete rudimentary education, but that they are intended to aid the clergy and teachers by suggestion of comparative elements, so as to urge a continual striving toward a higher level in our training of the mind and heart of the young. This is done by pointing out the superior efforts and results of the more advanced schools, and by directing attention to the defects in others.

The present Report shows increase of attendance not merely in the aggregate, but between the opening and the end of the school terms. This points to the efficiency of the teaching staffs and to an appreciation on the part of parents, who send their children to the parish schools in increased numbers. But Father Dillon does not confine himself to the satisfactory showing; he also notes a falling-off in certain quarters. This falling-off may of course be due to justifiable causes; but it is well for those who support the Catholic school system to know the facts. There is a stimulus in all this that works toward efficiency; and it is a glorious thing in which we all,

as Catholics of the United States, share, to be able thus to demonstrate our convictions that school teaching without religion is not education but tends to weaken rather than strengthen civic progress. Thus we make it understood that we esteem knowledge, and that all the more when it has a moral basis; that the refinement which religion gives to the acquisition of science and art makes for true wisdom and perfects all the faculties of the soul in right proportion.

On the other hand, Father Dillon points out the fact that with the opportunities for a Catholic high-school education, and a disposition of fifty per cent of the parish school children to get a high-school education, a very large proportion of the eighth-grade pupils have drifted into public high schools. This means that greater efforts are needed on the part of the upper grade teachers to convince their pupils that it is wiser for them to continue their higher education in a Catholic atmosphere than in the public high schools. There are no doubt natural handicaps. Not every parish school can afford facilities for a high-school course; and there are the attractions of public employment to draw away young people who look for secular advancement. Still, the moral values of a Catholic training must be emphasized in and out of season.

The interest of the parochial clergy in the solution of the school problem is attested by the fact that nine new school buildings, representing an outlay of more than three-quarters of a million dollars, have been constructed within the diocese during the year. Others are in the course of erection. All this is encouraging and creditable to clergy and people alike. Father Dillon has made his Report all the more useful because it is attractively printed, with good illustrations and excellent letterpress.

THE FACTS ABOUT LUTHER. By the Right Rev. Monsignor Patrick F. O'Hare, LL.D., author of "Mass Explained", and "Devotion to Saint Antony". Preface by the Rev. Peter Guilday, Ph.D. Fr. Pustet & Co., New York and Cincinnati. 1916. Pp. 367.

When you sit before the white curtain upon which the stereopticon is projecting its magic pictures of light, you sometimes see one scene or portrait suddenly leap into the place of its predecessor. You then know that there is just a single lantern up there in the gallery. On other occasions you observe a picture mysteriously fading into its successor. The process may be hastened or retarded. You then know that two lanterns are at work. In the century-long exhibitions of historical portraits there have been instances in which the figure, for example of Luther, has been instantaneously transformed. The heroic Luther of fable has suddenly been succeeded by the unseemly

Luther of fact. These instances are relatively rare. It is chiefly the scholarly élite who witness such expositions. The majority of on-lookers experience the dissolving effects. The splendid, intrepid, God-fearing, man-loving, heroic Reformer has slowly but surely passed on the screen into the passionate, rabid, coarse, vulgar demagogue and anarchist. The Luther of fiction has faded into the Luther of reality. The process of transformation has been slow; nor has it been witnessed by all; for it is chiefly the reading world who are watching the shifting slides of history. "Probably no man ever lived," observes Dr. Guilday in his luminous introduction to the present little volume, "about whom so much has been written as Luther." The output of Luther literature was especially prolific about and since the time of the fourth centenary of the Reformer's birth in 1883, and the recent commemoration of the Wittenberg Theses affair has occasioned a small flood of ephemeral papers and tracts. Most of the *books* on Luther, however, have appealed mainly to the learned few, while the tracts which attained a wide circulation still kept the portrait of the fictional Luther on the curtain. The late Bishop Stang's brochure did much to exhibit the Luther of fact. And now we are given Monsignor O'Hare's handy little volume stating in clear, succinct form *The Facts about Luther*.

The author has utilized the works of the chief standard authorities on the subject in order to draw forth a genuine history of Luther's career, and a thoroughly reasoned-out summary of his doctrines on indulgences, justification, the Church and the Pope, the Bible, free will and conscience. The whole is a vivid presentation of Luther, the man, the religious, the preacher, and writer. In it "the whole gamut of the apostate's life is described in a calm, impartial manner which permits no gainsaying". It is permeated by no "spirit of bitterness or bigotry", though of course it is not sweet or rose-scented. Moreover, the book, though clearly printed and agreeably legible, is issued at a price which makes it possible for it to attain a circulation equal to that given to *The Faith of Our Fathers* or *The Question Box*.

It was no doubt in the interest of such a wide propaganda that the author omitted all footnotes and references to the source of quotations. The ultimate wisdom of this method may be questioned. At all events, it might be desirable that future editions should contain a list of the works from which the many quotations have been drawn. The intelligent inquirer would thus be directed toward further sources of information.

THE COMPOSITION AND DATE OF ACTS. (I. Harvard Theological Studies.) By Charles Outler Torrey, Professor Semitic Languages in Yale University. — Cambridge: Harvard University Press. 1916. Pp. 72. (Issued as an extra number of the Harvard Theological Review.)

Dr. Torrey puts the suggestion made by Harnack and others of recent date, that the first half of St. Luke's Acts is of Aramaic source, on a definite basis. He brings together and examines the Semitisms and Aramaic locutions, and arrives at the conclusion that the first fifteen chapters of the Evangelist's history of the early Church represent a translation into Greek from an Aramaic original. In a previous dissertation the author had already established the contention that the writer of the third Gospel was an accomplished translator of both Hebrew and Aramaic. The Greek of the Acts is evidently not homogeneous, though it is not necessary to insist on this fact in order to show that part of it is a translation; nor need we, for the like purpose, assume that the author of the Acts is identical with the writer of the Gospel. Dr. Torrey's argument is independent of both suppositions, although he does not question their correctness.

What he deems to be clear and beyond cavil is the fact that the language of the first half of the Acts is the language of a translation into Greek, rendering literally the Aramaic idioms, and preserving even the order of words. From chapter sixteen the language, though not quite free from Semitic bias, is that of free composition, differing distinctly from that of the first part both in the expression and in literary structure. For a comparison we may have recourse to the Aramaic of the second and third centuries, the Onkelos Targum, the Megillath Taanith, and other bits of Judaic literature that remain to us of the early period after Christ. Dr. Torrey's theory throws a satisfactory light upon a number of difficult passages in the earlier portion of the Acts. The study is a valuable contribution to New Testament Introduction.

NEW ESSAYS CONCERNING HUMAN UNDERSTANDING. By Gottfried Wilhelm Leibnitz. Together with an Appendix consisting of Some of His Shorter Pieces. Translated from the original Latin, French, and German, with Notes by Alfred Gideon Langley, A.M. (Brown). Second edition. Open Court Publishing Co., Chicago and London. 1916. Pp. xix—861.

Once the traditional stream of philosophy was broken up by Descartes, the divergent currents, while bearing along more or less of

their original contents, took up an incalculable amount of miscellaneous flotsam and jetsam. The father of rationalism introduced a fatal dualism into the concept of human nature. Man was conceived to be not one being, one complete substance, one nature, but two beings, two complete substances, two fundamentally antagonistic natures. Body and soul were held to be not substantially but only accidentally conjoined. With Plato the soul was thought to be in the body like the sailor in the boat. So with Descartes the soul had its abode completely in the brain—in the pineal gland.

From this mechanistic idea of man's essence resulted on the one hand the excessive empiricism maintained by Locke in his famous *Essay on the Human Understanding*. From it later on came Hume's skepticism, and more recently, with a Kantian strain, Comte's positivism and Herbert Spencer's agnosticism. On the other hand arose the ontologism of Malebranche, the pantheism of Spinoza, and the preëstablished harmony and innatism of Leibnitz—not to mention the countless other forms of more recent subjectivism. In how far true philosophy gained anything—at least anything comparable with its immense and irretrievable losses—from the clash of these antagonistic systems, it is not easy to compute.

It may, however, be safely admitted, that when a genius such as Leibnitz is universally recognized to have been, undertook his detailed analysis and critique of the classic of empiricism—Locke's *Essay*—not a few valuable and luminous ideas must have been evoked. To what extent and degree such ideas should be called original—that is, uncontained in what Leibnitz himself calls the *philosophia perennis*—does not concern us here. A critic with time and ability might find it worth while making this a subject of research. At all events the critical analysis in question is embodied in the volume before us, and students of the comparative history of philosophical systems have here a fund of rich material. The editorial work has been thoroughly done. Though keeping closely to the original French, the translation has not failed of being genuine readable English. The critical apparatus—annotations, references, and so on—leaves nothing to be desired, and the publishers have used their wonted good taste in making the book worthy of its subject.

However widely we may diverge from Mr. Paul Carus's philosophy, we gladly recognize the service he has done in making accessible to the English-reading world the classical works of modern philosophy—foremost among which works is the *New Essays* of Leibnitz.

INTRODUCTION TO ECONOMICS. By Frank O'Hara, Ph.D., Associate Professor of Economics in the Catholic University of America, Washington, D. C. The Macmillan Co., New York. 1916. Pp. 259.

In a department of knowledge that seems to have earned for itself the quasi-prescriptive right of being called "dismal", it is gratifying to find an authority who recognizes such a right as liberative and in no sense dominative. *Nemo tenetur uti jure suo* is a legal maxim which economists should have no hesitancy in applying to their right to be dismal. Professor O'Hara has not, of course, set to work to dispel darkness. That would be a negative undertaking. His has been a positive endeavor—to illuminate, to make things clear. Explicitly, the aim of his work is to present the elementary principles of economics clearly and in a small compass. It is giving no small praise to declare that the attempt has been in the highest degree successful. The number of books on economics belongs to the region of the unknown; but amongst those known to the present reviewer there is none that may more justly be called "clear" than the present manual. The author thinks clearly and has the art (not too common with the craft) of expressing his thoughts transparently. The volume is an introduction to economics. It lays the groundwork for economic reasoning, and makes no attempt to say the last word on actual economic problems. Positive facts and principles are laid down and ethical and practical issues are assigned their proportionate significance. Thus, after the elementary notions comprised in the processes of consumption, production, and distribution are clarified—the single-tax and socialist proposals having been succinctly discussed—the trust problem, labor legislation, and social insurance are briefly but suggestively explained. From a didactic point of view the volume is a model. The typographical devices and the questionnaires facilitate the study of the text, while the judiciously selected bibliography will be welcomed by those who wish to go more deeply into the subject.

Literary Chat.

Fr. Pustet & Co. have issued their *Ordo for 1917*, with the usual punctuality. It is needless to say that it is complete and accurate. It has the Imprimatur of the Cardinal Archbishop of New York and the approbation of more than twenty bishops.

Father Francis Cassilly, S.J., has issued a beautifully bound volume of a hundred and forty-five pages, *A Story of Love*, which deals with friendship, the home, the Eucharistic indwelling, and the Beatific Vision, viewed in their spiritual relations. The book makes a handsome souvenir for the festal season. (B. Herder.)

In 1899 Father A. J. Brabant published through the "Messenger of the Sacred Heart" his experiences as a missionary priest, under the title *Vancouver Island and its Missions*. He had started out to the West Coast Indians in company with the saintly Bishop Charles Seghers, who later on became a martyr to his apostolic zeal, at the hands of a crazed brother whose reason had been dethroned by the hardships of the mission. This was in 1874. The story of what Father Brabant went through is not only a touching incentive to missionary zeal, but also most informing and instructive as regards the life of the Indians. It is good reading for the young aspirant to the priesthood and calculated to arouse the missionary spirit.

Father Charles Moser, a Benedictine, and successor to Father Brabant, in his Canadian missions, writes to us from Hesquiat, B.C., that he has in his keeping some sixty copies of the story of the work among the Vancouver Indians, printed, with illustrations, as a sort of diary (89 pages), which he would be glad to dispose of if purchasers could be found. His mission is very poor, and the funds of the Propagation of the Faith which used to help him have largely ceased owing to the war in central Europe. There is no fixed price for the Diary; but a small sum as a gift from one or other priest who can spare the alms would be a charity to the Indians as well as to the poor missionary.

The *Catholic Educational Association* publishes the Thirteenth Annual Report of its transactions through its quarterly bulletin. It makes a very creditable showing of the deep interest that is being taken in the scholastic training of Catholic youth in the United States. But the chief workers who give their time and resources to promoting the interest of the Association need more generous support on the part of the parochial clergy throughout the country. It is our combined gain to raise the standard of Catholic education, and hence loyalty of the clergy means practical help offered to the scholastic and academic leaders who plan for, direct, and promote the efficiency of our teachers and institutions. Let every priest who has a parish school send for a copy of the *Report*, and in pledge of his good faith in the work of Catholic education let him send his membership fee (\$2.00) or become a "Sustaining Member" (\$10.00). The quarterly publications go to all the members, and they comprise a valuable pedagogical library which cannot be collected in any other way. Theological students in our seminaries would do wisely to enter for membership; for, where there is no course of pedagogical training, the *Report* would furnish a very good substitute, at least in great part, for such study. (Published at the office of the Secretary General, Rev. Francis W. Howard, Columbus, Ohio.)

The literature which has been occasioned by the present European war is already large and is continually increasing. Roughly speaking, it may be classed into three groups: (1) retrospective, which deals with causes and conditions that brought on the war; (2) descriptive, fictional (including poetical), concerned with the actual warfaring; (3) prospective, that which considers future readjustments and war-preventions. The latter department is itself considerable in magnitude and, more or less, in value. A recent noteworthy accession to the list is a paper-bound volume entitled, "*Towards Enduring Peace. A Symposium of Peace Proposals and Programs.*" It is compiled by Randolph S. Bourne and is published—not for sale, but for gratuitous distribution—by the American Association for International Conciliation, New York (pp. 366). The aim of the book is declared in the preface to be to present a discussion of some of the most hopeful and constructive suggestions for the settlement of the war on terms that would make for a lasting peace. The discussion embraces (1) the general principles, economic and political, of settlement; (2) a proposal looking to a league of peace; (3) some of the reconstructive ideals—"Towards the Future"—as voiced by various writers in the different countries. The Appendix comprises definite programs for peace put forward by associations, individuals, international organizations, etc., here and abroad. There is also a short bibliography.

The selections are taken from books, magazines, etc., which have appeared since the outbreak of the war and which embody the ideas of some of the most prominent leaders of thought on the respective lines. Consequently the views and suggestions here brought together are well worth considering and heeding. The dominant note is internationalism. Nations must get closer together, form leagues of peace, international tribunals, and so on. The great, the supreme task of human politics and statesmanship, we are told by Mr. Zimmern (who, despite his name, is or was a Fellow and Tutor at Oxford), is to extend the sphere of Law. Let others, he says, labor to make men cultured or virtuous or happy. These are the tasks of the teacher, the priest, and the common man. The statesman's task is simpler. It is to enfold them in a jurisdiction which will enable them to live the life of their soul's choice. The State, said the Greek philosopher, is the foundation of the good life; but the crown rises far above mere citizenship. "There where the State ends," cries Nietzsche, "there *men begin*. There where the State ends, look thither, my brothers! Do you not see the rainbow and the bridge to the Overman?"

The way, then, to permanent peace will lie through international, or rather inter-state law; through the revival, on a firmer and broader foundation, of the concert of Europe conceived by the Congress of Vienna, just a hundred years ago—itsself a revival, on a secular basis, of the great medieval ideal of an international Christendom, held together by Christian Law and Christian ideals. That ideal is said to have faded away forever at the Reformation. It will never be revived on an ecclesiastical basis. Is there hope for its revival on a basis of modern democracy, modern nationality, and modern educated opinion? This is the crucial and indeed unanswerable question. Civilized nations must learn to agree—pledge themselves, as Professor Gilbert Murray says, to make collective war upon the peace-breaker—or else perish.

Frederick William Faber in his masterpiece *The Creator and Creature* speaks of a "new fashion of an old sin"—the forgetfulness, rather than denial of God. It is a wonderful chapter that wherein a fashion which was "new" more than half a century ago, but just now seems more than ever in vogue, is portrayed. "How little has religion to do with questions of peace and war!" exclaims Faber. "We go to war to avenge an offence, or to push an interest, or to secure a gain, or to cripple a hostile power, as if there was no God of Hosts. We do not ask ourselves whether it is God's will that there should be such a war. The whole action of diplomacy is as if there were no special Providence, and as if God had retired from the management of the world and we must take up the reins which He has let fall from His wearied grasp. Since the balance of power was substituted for the central unity of the Holy See we have come more and more to act as if the world belonged to us and we had the management of it and were accountable to none." The political writers whose views are collected in the present symposium of peace proposals would no doubt think Faber's complaint over the ignoring of the Creator in the affairs of nations extremely naïf—not seeing that the *naïveté* is all on their side. None the less, one cannot but applaud the earnestness and zeal manifested by the writers of these papers. Internationalism is doubtless the way to enduring peace, but the "Concert of Nations" will never be established until the concert of the individuals composing the nations be attained; until men return to the fundamental law of their nature—the law of love.

"What might be done if men were wise,
What glorious deeds, my suffering brother—
Would they unite in love and right,
And cease their scorn of one another!"

But reason as well as universal experience demonstrates that union in "love and right" demands union on the essential truths concerning the nature, origin, and destiny of man, truths which Christianity alone teaches with certainty. Is such a union possible? Humanly speaking, no. What then? But these are platitudes.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

HEAVEN OPEN TO SOULS. Love for God Above All Things and Perfect Contrition Easy and Common in Souls Resolved to Avoid Mortal Sin. By the Rev. Henry Churchill Semple, S.J., Moderator of the Theological Conferences of the Archdiocese of New York, Chaplain of Fordham University. Benziger Brothers, New York. 1916. Pp. 567. Price, \$2.00 *net*.

GOD AND MAN. Lectures on Dogmatic Theology. From the French of the Rev. L. Labauche, S.S. Authorized translation. Vol. II: Man. P. J. Kenedy & Sons, New York. 1916. Pp. 343. Price, \$1.50 *net*.

FIRST COMMUNION CATECHISM. With Story and Picture. Baltimore Text. Adopted for the Diocese of Helena. The Right Rev. Victor Day, Catholic Hill, Helena, Montana. 1914. Pp. 48. Price: cloth, \$0.45; leatherette, \$0.20.

AN ALTAR WREATH. By the Rev. Joseph Gordian Daley, author of *A Cassock of the Pines*. Thos. J. Flynn & Co., Boston. 1916. Pp. 312. Price, \$1.25 *net*.

PHILOSOPHICAL.

INTRODUCTION TO ECONOMICS. By Frank O'Hara, Ph.D., Associate Professor of Economics in the Catholic University of America, Washington, D. C. The Macmillan Co., New York. 1916. Pp. 259. Price, \$1.00.

NEW ESSAYS CONCERNING HUMAN UNDERSTANDING. By Gottfried Wilhelm Leibnitz. Together with an Appendix consisting of some of his shorter pieces. Translated from the original Latin, French, and German, with Notes by Alfred Gideon Langley, A.M. (Brown). Second edition. Open Court Publishing Co., Chicago and London. 1916. Pp. xix—861.

SAINTS' LEGENDS. By Gordon Hall Gerould, Professor of English in Princeton University. (The Types of English literature. Edited by William Allan Neilson.) Houghton Mifflin Co., Boston. 1916. Pp. ix—393. Price, \$1.50 *net*.

HISTORICAL.

DIARY AND VISITATION RECORD OF THE RIGHT REV. FRANCIS PATRICK KENRICK, Administrator and Bishop of Philadelphia, 1830-1851; later Archbishop of Baltimore. Translated and edited by permission and under the direction of His Grace the Most Rev. Edmond F. Prendergast, Archbishop of Philadelphia. 1916. Pp. 298. Printed for private distribution.

FROM CONVENT TO CONFLICT. A Nun's Account of the Invasion of Belgium. By Sister M. Antonia, Convent des Filles de Marie, Willebroeck, Province of Antwerp, Belgium. John Murphy Co., Baltimore. 1916. Pp. 179. Price, \$1.00.

THE FACTS ABOUT LUTHER. By the Right Rev. Monsignor Patrick F. O'Hare, LL.D., author of *Mass Explained* and *Devotion to Saint Antony*. Preface by the Rev. Peter Guilday, Ph.D. Fr. Pustet & Co., New York and Cincinnati. 1916. Pp. 367. Price, \$0.25.

THE RISE OF ECCLESIASTICAL CONTROL IN QUEBEC. By Walter Alexander Riddell, Ph.D., Director of Social Surveys for the Methodist and Presbyterian Churches in Canada. (Vol. 74, No. 1, *Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science of Columbia University.) Longmans, Green & Co., New York. 1916. Pp. 196. Price, \$1.75.

MISCELLANEOUS.

CUPID OF CAMPION. By Francis J. Finn., S.J., author of *Tom Playfair*, *Percy Wynn*, *Harry Dee*, *Claude Lightfoot*, etc. Benziger Bros., New York. 1916. Pp. 232.

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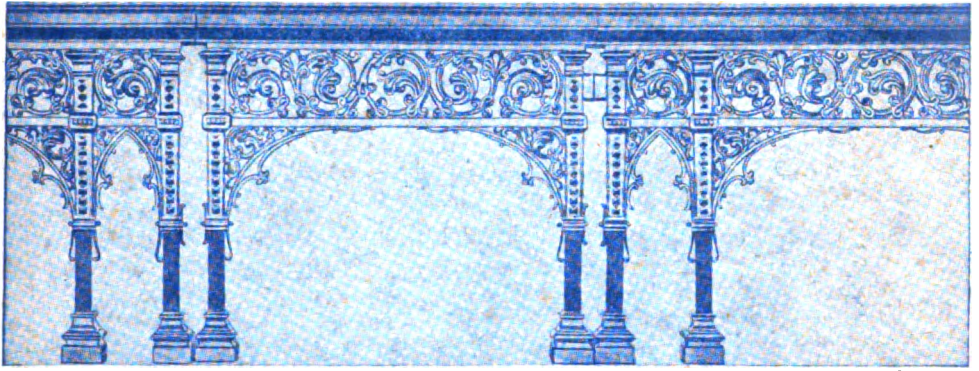
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